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**FACTS AUTHENTIC,**  
**IN**  
**Science and Religion:**

*DESIGNED TO ILLUSTRATE*  
**A**  
**NEW TRANSLATION OF THE BIBLE.**

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**A POSTHUMOUS WORK.**

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*God looked down from Heaven upon the children of men, to see if there  
were any that did understand, that did seek, God. Ps. liii. 2.*

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# P R E F A C E.

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**T**HE design of the following work is not to support the *peculiar* doctrines or tenets of any *Sect* or *Party*, but to assist mankind in general, in the right apprehension of the revealed Truths of the BIBLE; and thus to disseminate *harmonious principles* of Religion throughout the Christian World: A *life* conformable thereto is calculated to promote health of body and peace of mind, those sure foundations of the present and eternal happiness of man. The candid Reader may thereby be convinced that God, as our greatest friend, prescribes no duties in His Word but what are indispensibly necessary for our well-being both in time and in eternity; that He requires no mortifications but for the suppression of those disorderly affections, which cause our own misery or have a tendency to disturb the happiness of others; and that He is ever ready to embrace the truly penitent with the arms of His mercy, to *remove* from their minds the unhappy states consequent on their former sins, to implant in them good and heavenly dispositions, and thus to *renew them after his own image and likeness* "in righteousness and true holiness."

The importance and *necessity* of such an accompaniment to the Holy Scriptures must be generally acknowledged, especially when the present demoralized state of Society, and the rapid strides which infidelity is daily making, are duly considered: for notwithstanding the apparent zeal of professing Christians, Facts clearly prove that the doctrines, generally inculcated at this day as evangelical, have no power either to improve the understandings, or to amend the lives, even of those who profess them. —The Deist openly questions the divine authority of the Bible; because he cannot see

it in a light worthy of its Divine Author, in harmony with the laws in Creation, consistent with enlightened reason, or the daily experience of mankind. He imagines that the bigotry and superstitious notions, with which the world is deluged, are in agreement with the principles contained in the Bible; and, not discriminating between the errors of men and the Truths of Scripture, he rejects the latter without due examination. The object therefore of this work is to stimulate men to *examine* their religious *principles*; and duly to consider whether they be really derived from the Bible, or so tinctured with the *doctrines of men* that the word of God is rendered “of none effect.”

It must be admitted that the Bible is of all others the most interesting Book: it contains infinite treasures of divine wisdom, and wonderful displays of divine goodness; and in proportion as it is *understood* will, doubtless, afford us true and solid satisfaction, being our safest guide to present and eternal happiness. But all, who have paid any attention to it, will readily acknowledge that there are many passages not easily to be understood; it may therefore be reasonably expected, that a work, having for its sole object the elucidation of the sacred pages, will at least engage the serious attention of the well disposed, who are desirous of coming to the knowledge of the truth; especially when it is considered that we do not really *believe* what we cannot rationally *understand*.

Having the Bible in our hand, we ought to examine it for ourselves, and not trust to the mere *ipse dixit* of any man whatever. Nor should we exalt any human teacher, only so far as he conducts us to a clearer discernment of the Truths it contains. We ought to have no head but JESUS CHRIST, nor any principles of either faith or practice but what are purely scriptural. If the members in the different Sects gain no information from their favourite leaders, but what they can equally receive through the medium of the Bible; and if the different Leaders in religion procured all their evangelical tenets, *mediately through Sacred Scripture, from God*; if they can even point out the various texts that teach their several principles, why in this case do they hold under *man*, at *second hand*, what they acknowledge to belong primarily to God, and what they must shew to be His before they can expect their doctrine to be received as gospel truth? And why, as they all profess to believe every part of the Bible to be equally true, does each sect condemn every other for holding such tenets as square not with its own narrowed system? Is it not notorious, that whatever one



Sect maintains, another most avowedly opposes? They cannot all be right: they are possibly, to a very considerable degree, all wrong; and it will hereafter be found, that Sectarianism is destructive of all true religion. It will be wise therefore to turn from erring man entirely to the Bible; to learn, profess and practise, under God, all its truths and precepts. And let every one, who professes the name of Christ, proclaim himself simply a "BIBLE-CHRISTIAN."

If it be asked whether the Bible be really different from the *interpretations*, put upon it by the various denominations of professing Christians, it may be answered;—Were it not so, how could all the sects find Scripture in direct refutation of each other's notions? And how could the Bible, *consistent in itself*, sanction all, and refute all; did they not, in different points, all, without exception, misunderstand it? If it be asked, whether there be any criterion, by which any misinterpretation of Scripture can be fairly detected? It may be answered;—If the Scriptures contain a revelation from God, who is necessarily good, wise, merciful, just and benevolent; *that* interpretation cannot be correct, which offends against the Divine Attributes by saying, That such revelation abounds with laws which man *cannot* keep, and yet he is positively doomed to death and hell for *not* keeping them; that the OMNISCIENT, *discovering on trial* that the penalties of his law, if duly and fully executed, would leave the heaven he had prepared without a *single human soul*, was graciously pleased, in *his justice* and in *his mercy*, to accept the *violent death* of *innocent animals* and the *crucifixion* of his own *spotless Son*, in lieu of the *spiritual* and *eternal death* of *guilty man*: and if any human being now living, rely not implicitly on such *transfer* to Christ of his own individual sins, before they were committed, that is, many hundred years before he himself existed; and if, in consequence, he should presume to quit sin under Divine direction, and to seek purification of soul under Divine influence, he is to be consigned to hell, for attempting to *work out his own salvation with fear and trembling*; whilst the supine believer in a creed is sent to heaven, for merely crying "I have no power; Christ must do, and has done, all for me."

Again, how irrational it is to suppose that the Patriarchs and Prophets, men inspired by the holy Spirit of God, were privileged at that day to tell lies, commit murder, adultery, incest and every crime that we, even in this degenerate age, consider as mean and detestable; when the Sacred Scriptures declare that *they, who do such things, cannot inherit the kingdom of God*. They could not

be the servants of God, and commit sin; for Jesus Christ declares that, "whoever commits sin, is the servant of sin." To contend therefore, that such absurd and evil tenets are scriptural, is to interpret God's word in direct opposition to his acknowledged essence and attributes: consequently if the Bible be from God, such interpretations of it must be false.

On the other hand, if we consider the Bible as a *religious book*; as giving an account of the Revelations of God, the Laws of his divine Providence, Heaven, Hell, and the state of the soul after death, as well as of the institutions of the Church; and if we endeavour to shew the Facts, therein recorded, in a *religious* sense and in agreement with the Divine attributes and the Laws of Creation; such an interpretation will give to mankind a noble and reverential idea of God; an elevated and rational sense of His word: whilst all the objections of the Deist must vanish in a moment.

What perplexes the religious world, is the imagining that the Divine Authority of the Bible cannot be supported without admitting the ridiculous notion of the earth's being only about six thousand years old, and that the various species of human beings, which now inhabit it, have been derived from *one pair*. But the following Facts will clearly prove, that the truth of the Bible can be maintained, without embracing those absurdities, which are so offensive to common sense, and to the best feelings of mankind. And let no one fear that increase of knowledge will occasion decrease of piety; it will augment *true religion*, though it may indeed diminish *superstition*.

In explaining the Scriptures, consistency of sense and principles ought to be observed in every part; for if one part be so interpreted as to clash with any other, we may be sure such interpretation cannot be correct: but by faithfully comparing one passage with another, and bringing what may seem to be obscure into a consistency with what is plain and evident, the true sense may be ascertained. It should be recollected, however, that the *scriptures* are not to be considered as Revelations from God, but only the *history* of them: the Revelation itself is *derived* from God, but the history of it is the production of men; and therefore the truth of it is not in the least affected by their fallibility, but depends on the *internal evidence* of its own supernatural excellence.

## PREFACE.

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Revelation consists of *Facts*: it is therefore evident, that the facts recorded in the Bible must be *understood*, before a correct Translation can be given; as it must be admitted, that no person can translate any book correctly if he do not understand it. In order to come at the true sense of sacred scripture, it is necessary carefully, impartially, and conscientiously, to attend to the *evidence* contained therein, to those eternal laws which God has established in His Works, and to the dictates of reason. But Commentators have hitherto busied themselves principally in dry disquisitions about *words* instead of attending to *things*, in the knowledge of which all real and useful learning consists.

When the principles of a *science* rest on the firm basis of *facts*, there can be no sects or parties among those who cultivate it: so when religious principles derived from the Word of God are grounded on the facts revealed therein and the established Laws of Creation, all the *apparent* contradictions in the Bible may be reconciled with those general principles, and thus unanimity of sentiment be produced among all denominations of professing Christians. It is the reasoning without evidence or on false evidence, that is the cause of all the error in the world; it is the narrowing of our sphere of usefulness that is the cause of all the evil, as when a man pursues the apparent present good of his *body* to the debasement of his *mind*, his *individual* good to the injury of his *family*; when a *family*-interest is preferred to the interest of the *nation*, or the national interest to the prejudice of other nations; whereas they might all co-operate for the mutual interest and happiness of each other, if kept in their proper order and degree.

It will be found that all the virtue, happiness, and harmony, which exist in the world, have had their source in true principles of Religion; and that all the vice, misery, and contentious wars have had their origin in idolatry, in separating from the true worship of God and setting up the doctrines and worship of men.

As the foundation of all true religion must be a right idea of God; the EDITOR begs leave to introduce, in the Author's own words, the true idea of the GOD OF REVELATION; whereby the Reader may be enabled to see *how* there is a Trinity in perfect Unity, and *how* the Atonement can be maintained under the idea of there being but ONE, *unchangeable*, GOD. — The Trinitarian may see *how* there is a Trinity, and yet not *Three Gods*; the Socinian may see *how* there is but ONE GOD, without maintaining a *duality*, by admitting that His Spirit was

down in Jesus Christ; and the *Swedenborgian* may see *how* the Father dwells bodily in the Son, without confining God to the dimensions of a common man, and turning out the Holy Ghost as the only omnipresent Spirit throughout the Universe.

“The DIVINE TRINITY consists not of three visible beings or personal subsistencies—somewhere localized in a heavenly “mansion,” but of three combinations of *Spirit* in one united kingdom. In this GREAT SPIRIT of heaven, the inmost is the FATHER, or *essential* DIVINE SPIRIT; the second, *effluxed* by and every-where combining with the Father, is properly the SON OF GOD; and the third, *assumed* by the Father and the Son, in and around human or angelic individuals and societies, is as properly the SON OF MAN,—taken by the Son of God into union with the Father, when the *atonement* or “*at-one-ment*” between God and men was fully effected, according to the obvious meaning of the REDEEMER’S prayer: “As thou, Father, art in me, and I in thee, that *they* also may be *one* in us!

“Accordingly, as God is “a Spirit” and as “all men should honour the Son as they honour the Father,” the glorified REDEEMER, now constituting a “place prepared” for Christians, is there the *infinite* HUMAN SPIRIT—the WORD that was “with God,” the SON OF GOD “before all worlds,” concentrating himself finitely in an *assumed* human Spirit from our earth—the Son of Man “born in time;” displaying therein a “*LIKENESS as the APPEARANCE OF A MAN—the LIKENESS of the GLORY OF THE LORD;*” and beaming thence from the indwelling and embosoming *Father* (that fills also and embosoms the universe) a *threefold* HOLY SPIRIT, in which HE—the TRUE OBJECT of all Christian worship, unitedly comes to men, according to promise, “in his own glory, in his *Father’s*, and (in that) of the holy angels.”

“This TRINITY of *Spirit* in any of the “Father’s mansions,” is, according to the Scriptures, OMNIPRESENT in miniature, both *within* and *before the eyes* of every angel or spirit of “just men made perfect,” in what has been invariably called “the beatific vision.”—Thus “it is God which worketh in you both to will and to do of his good pleasure.—No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared (or manifested) him.—He that hath seen me hath seen the Father.—Whatsoever ye shall ask in my name that will I do, that the Father may be *glorified* in the Son.—



The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." — In this way, that "glorified" and *visible* MEDIATOR of the otherwise *invisible* GOD, from a heaven as before an angel, is every-where the "express IMAGE of the Father's Person, — the Image of his GLORY."

"Respecting the *INCARNATION*, it is necessary to inquire whether, as *some suppose*, the *DIVINE BEING* then descended, and were '*exclusively*' enshrined within the Person of *JESUS CHRIST*; or, whether it were the *EMANATED GLORY* or *DIVINE SPIRIT* of the *IMMUTABLE GOD*, as existing forth in the heavens, which became *SOUL* in the *REDEEMER*.

"If the *DIVINE BEING* descended on that occasion, He who *built the universe*, and *continually gives life* to every animated creature, must necessarily have *worked* for a time, on our earth, as a *common carpenter*; and then have *died*, like a *frail mortal*: For, *JESUS CHRIST*, it is certain, by following the occupation of that reputed 'parent' to whom he was 'subject,' was denominated 'the Carpenter'; and, after a laborious and painful life, *died* as man ever dies, by the *separation of soul and body*, when he had cried, '*Father! into thy hands I commend my spirit.*'

"But if we admit, as we ought to do, according to the *Scriptures*, That 'God gave not the Spirit,' His Son, 'by measure' to *JESUS CHRIST*, but 'dwelt' thereby in Him, in heaven, and in the universe, at the same time and in the same manner, *ONE UNDIVIDED GOD*: That 'the Son of Man' also, or the *Human Spirit*, which was *associated* with the *Divine* at the incarnation, was in *JESUS CHRIST* on earth, and 'in heaven,' at one and the same time; — finally *united* with the *GREAT OMNIPOTENT*, the *DIVINE SPIRIT* in both worlds, when He said, '*All power is given to Me in heaven and in earth*': — In this case, we neither *finite* the *Divine Spirit*, nor *limit* the *HUMAN*, '*exclusively*,' to the Person of *JESUS CHRIST*. — On the contrary, we maintain, That they have been from eternity *united* in the '*heaven of heavens*,' the '*throne of God*,' as *intimately* as the soul and body of man are united into *one person*; — but not '*exclusively*,' even *there*. That, on earth, the *Human* was *partially separated* from the *Divine Spirit*, at the *fall* of man. That in *JESUS CHRIST*, the *fallen*, the *carnal spirit* of man was ultimately *re-*

united with its APPROPRIATE DEGREE of the DIVINE SPIRIT, as THAT exists, — *unseparated from the throne*, — down into our world. That this DIVINE SPIRIT, descending from the throne and pervading the universe, is that '*HOLY SPIRIT*', which came upon the Virgin and assumed materiality at the incarnation. That when this *Spirit*, the Spirit of Truth, the Light 'that enlightens every man that comes into the world,' had, through the fleshly tabernacle of *JESUS CHRIST* diffused itself throughout this world of man, as *ether* diffuses itself in our atmosphere; it then began to exhibit the *Divine HUMAN APPEARANCE\** of the HEAVEN of HEAVENS, as ether exhibits the *refracted image † of the sun* in our atmosphere. That this '*IMAGE*' of that Divine Human Appearance, which is given in the glorified Human Spirit ‡ at the centre of creation, is the true '*JESUS CHRIST*,' whom we shall 'meet in the air'; — that 'Quickening Spirit,' the 'Mediator between God and Man,' 'by whom,' as *refracted* to the 'right hand of God,' all the faithful shall *apparently* pass, when 'He delivers up the kingdom to the Father' in the eternal heavens. That the GLORY investing this 'express Image of the Father's Person,' is again the '*HOLY SPIRIT*', which was 'not given' forth in full manifestation from the 'throne of *JESUS*', till He was fully *glorified*, or till *His* HUMAN SPIRIT, leaving its fleshly Tabernacle on the cross, be-

\* This *APPEARANCE* is most sublimely described by the *Prophets*; — as '*HE that sitteth upon the circle of the earth*, and the inhabitants thereof are as grass-hoppers; that stretcheth out the heavens as a curtain, and spreadeth them as a tent to dwell in.'

*Isai.* xl. 22.

— 'And upon the likeness of the throne was a *LIKENESS* as the APPEARANCE OF A MAN above, upon it: — from the appearance of His loins even upward; and from the appearance of His loins even downward, I saw as it were the appearance of fire; and it had *brightness round about*, as the appearance of the bow that is in the cloud in the day of rain: — This was the appearance of the *LIKENESS* of the GLORY OF THE LORD.'

*Ezek.* i. 26—28.

† In looking through the atmosphere, as in looking through a Telescope, toward an object, we never see the *object itself* (the *sun*, for instance) but only that *image* of it which is formed (in the *lowest stratum* of the atmosphere, and) *next the eye* in the Telescope.

See FERGUSON, *Lecture VII.* — Also Bp. BERKELEY's *Theory on Vision*, *passim*.

‡ That the *Human Spirit*, in its *greatest and smallest* portions, *in heaven and in man*, is ever in the *human form*, — may be demonstrated by what is *natural*, thus: — Every salt, in crystallizing, invariably assumes its *own peculiar form*. You may dissolve common salt, or saltpetre, a thousand times, and crystallize them as often by evaporating, or cooling the water in which they are dissolved, yet will you still find the common salt will be constantly crystallized in the form of a *cube*, and the saltpetre in the form of a *prism*; and if you examine with a microscope such saline particles as are not visible to the naked eye, you will observe *these particles* to be of the same shape with the *larger masses*.\*

See Bp. WATSON'S *Chem.* vol. i. p. 87.

came *one* with the *right Spirit of Man* as *filled* and *united* with the *good Spirit of God* throughout the universe. That the *material body*, re-assumed at the resuscitation, and ‘handled’ by the unbelieving *Thomas*, could spontaneously *pass off* from the *Spirit of Jesus*; as the ‘flesh and blood,’ which ‘cannot enter the kingdom of heaven’, undoubtedly *deflagrated* from the prophet *Elijah*, in the *fire* beheld by *Elisha*. That, in this way, the ‘*body*’ of *JESUS*, which had given *offence* to some, and might have caused *idolatry* in others, became truly and properly a ‘*sacrifice for sin*’. And that, finally, the *At-one-ment*, or *reconciliation between God and Man*, was virtually effected, *when the human spirit was re-united with the Divine*; and fully accomplished *against sin*, when *JESUS*, by voluntarily ‘laying down His life’, *prevented his enemies from murdering him*:—thus overruling their *wicked design*, for *good* to them and their posterity, by *preventing sin*,—particularly *the sin of idolatry*, among *Gentiles* as well as *Jews*, even to the remotest generations.—In this way of viewing the Incarnation and the Redemption, the pious Christian may be edified, the infidel silenced or reclaimed, and all the great attributes of Divine Wisdom, Mercy and Goodness, completely reconciled with *common sense*, *sound reason*, and every *expression of Sacred Scripture*.

“It is also a subject of great importance to consider, whether *REVELATION*, particularly that of the *BIBLE*, came to the inhabitants of this earth by *secret Inspiration*, or by *open Vision* and *audible Dictation*.—It may be clearly perceived, that *Revelation by secret Inspiration* could only be of a *private nature*, merely to the *individual* who received it; attended with much fear and uncertainty, lest it should not be from the *right source*; and requiring continually a *fresh inspiration* in the *hearer*, before it could be *believed*. This, it must be allowed, would have been a fruitful source of great *delusion*, *enthusiasm*, and dangerous *imposition*; not at all calculated to give *stability* and *confidence* to *public faith*.

“But *open Vision* and an *audible Dictation*, such as, according to the *Scriptures* and other *antient Testimonies*, took place *before thousands* ‘on Mount Sinai’, in the ‘pillar of the cloud’, and in the ‘Temple at *Jerusalem*’, might give a *reasonable conviction* even to the *whole world*; provided the *nature* of those manifestations, which occur so frequently both in the Old and New Testament, could be *rationally* understood, and *intelligibly* accounted for.



“On duly deliberating on this important subject, and on the *ideas* already developed concerning the GOD OF REVELATION, &c., the following most interesting conclusions are submitted to the impartial consideration of the serious Reader:— That the *Patriarchs, Moses, the Prophets, the Apostles, ‘and other holy men of old’,* being possessed of that *right human spirit ever filled with the Divine,* which, in their *surrounding sphere,* would receive and reflect the **DIVINE IMAGE**, as it is received and *refracted* by the *same Spirit* in our atmosphere;— it must necessarily happen, in all their *unobscured* states of mind and spirit, that they would see the LORD, or what they called the WORD OF THE LORD, apparently *standing near to them,* and by the suggestions of His Spirit, *there apparently speaking to them* as ‘a man does to his friend’. That the *Reflected IMAGE of GOD* is that **Personal HOLY SPIRIT**, and the *Refracted IMAGE of GOD* that **Personal JESUS CHRIST**, by and *in* whom alone the ETERNAL FATHER has ever been *manifested*, and His Will and Wisdom *revealed*, to the sons of men. That the ONE GOD, thus appearing in His Son and Spirit, did actually *speak* all the *laws* and all the *predictions* contained in the BIBLE, and virtually *perform* all the things ascribed to Him in the *historical* parts of the **OLD and NEW TESTAMENTS**. That the *Four Ages* of the world, so much spoken of by the Antients, are the *Four successive Revelations*, which God has given of Himself,—in Paradise,—in the Church which perished at the flood;—to the *Hebrews*,—and to *Christians*. That the **HOLY BIBLE**, which treats professedly of the beginning, duration, and ending of those *Four Ages*, being, of course, the complete Canon of Sacred Writ; no man can presume to be the *medium* of any further *Revelations from God*, without being either a *deceiver*, or *deceived*. That the *Revelations* of the BIBLE, which were first given by GOD HIMSELF, being now fixed in Writing, are the *only true medium* through which HE, by *His Spirit*, continues, at this day, to *enlighten* mankind. That those men are *enlightened through the Scriptures*, who see therein *the eternal laws* of that **DIVINE PROVIDENCE** which governs the world; and the *interior principles, good and evil*, which, in proportion as they alternately prevailed, did successively *elevate* and *depress* the different Churches described in the **BIBLE**, and will, at this day and in all ages, *elevate the faithful* and *depress the wicked* in every Church under heaven. That a further *unfolding* of those *laws* and those *principles*, in any particular **WRITINGS**, is not to be considered as a *new Revelation*, but as a *new Doctrine*, providentially contained in the **BIBLE** from the time it was first written; but developed, under GOD, precisely when wanted, to *re-edify* or *re-establish*



a *scripture-founded Church*. — This plain account of *Biblical Revelation* exhibits a *true Characteristic* of what may properly be called the *WORD OF GOD*, as being *SPOKEN* by *GOD HIMSELF*; and shows also, how *genuine Church-doctrine* may, at all times, be derived *from that WORD*, by unfolding the *eternal laws and interior principles* ever abounding in its *literal Facts*.

“We will now proceed to examine the *difference* between a *real* and an *apparent* CHURCH. — All must acknowledge the *difference* between a Church *professing under man*, and a Church *PRACTISING UNDER GOD*, the Truths and Precepts of Sacred Scripture; and that the *LATTER* is the *GENUINE CHURCH* of Revelation, ever to be sanctioned and *established* on earth; whilst the *former* is that noisy and ostentatious *Pretender*, always *relinquished* by the true-born ‘children of God.’

“This distinction will lead us to the following conclusions which are well calculated to make all *christians* of one heart and of one mind in the doctrine and practice of their holy Religion:—That the *well-disposed* natural man, ‘not knowing the things of the Spirit of God’ himself, yet capable of reformation and inclining towards religion, puts himself, voluntarily and implicitly, under the teaching and direction of some *religious* Leader, whom he cannot perhaps rightly understand, but whom he conceives to be *nearly infallible* in the exposition and elucidation of scriptural doctrines. That this ‘natural man,’ though not apprehending *ideas*, is extremely zealous for the *words* of his Leader, which he will maintain even in direct opposition to the *sense* they were intended to convey. That, if his Leader be *spiritual-minded*, — one that directs the heart and life in true submission to the revealed *will of God*; — in process of time, this natural ‘*carnal man*,’ once *enmity against God*, turning from evil, will turn to the ‘one living and true God,’ — under whose influence, *perceiving* the truths he had hitherto but *blindly* followed, he is enabled, at length, to say to his Leader, as the people did to the woman of *Samaria*, ‘*Now I believe, not because of thy word; for I have seen and heard the TRUTH myself*.’ That, in this way, there is a *double conversion*, first to *religious men*, NEXT to the *GOD OF REVELATION*:—Those in the *former* conversion are the *Sectarians*; these in the *LATTER* are the *genuine and UNITED CHURCH*. That thus, in every Church, the *adopted under man* are the ‘elect;’ the *heaven-born*, the ‘predestinated’ who, ‘from the foundation of the world,’ ever take *precedence* of those ‘born after the flesh,’ and inherit the *highest privileges and possessions* of their *FATHER’S*

*HOUSE.* — It consequently appears, contrary to what has generally been supposed, that the *greatest sectarians*, are the *least enlightened*; that those who *clamour most* for the particular doctrines of men, *understand* those doctrines *the least*; and that, when *religious truth* is properly *understood*, it is always *believed*, and held, under God, *independently of man*."

These principles, which were professed by the AUTHOR, will be found to be purely scriptural, and a key to the unfolding of the various accounts of the manifestations of God recorded in the Bible. — The EDITOR considers it unnecessary to say any thing more than to recommend the work to the serious perusal of every sincere lover of truth, earnestly desiring that it may answer all the good purposes for which it is designed; by enabling every reader to see that the Word of God is both true and good, being given for the instruction, reformation, and regeneration of all who are desirous of knowing the Lord's will, and of living according to Divine direction, that they may receive that change of affection in this life, which will prepare them for everlasting bliss in the world to come.

*Salford. April 29th, 1818.*

# FACTS AUTHENTIC,

IN

## Science and Religion.

ON THE ORIGIN AND FORMATION OF THE EARTH;—ITS  
GASEOUS, FLUID AND SOLID STATES.

[Genesis i. 1.]

**I**N the beginning, says Sir ISAAC NEWTON, God formed matter into particles solid, massy, hard, impenetrable, of such magnitudes and figures, with such other properties, in such number and quantity, and in such proportion, with regard to space, as best answered the end for which He formed them. And as these primitive particles are solid, they on that very account are incomparably harder than any of the porous bodies which are composed of them; and so very hard are they, that they neither wear out nor can be broken: consequently, that nature may be durable, the alteration of corporeal beings ought only to consist in the different separations, new assemblages and motions of these permanent particles.

*See his Optics.*

2. ——— Had those antient philosophers, who contended that the world was formed from atoms, ascribed their combinations to certain immutable properties received from the hand of the Creator, such as general gravitation, chemical affinity, or animal appetency, instead of ascribing them to a blind chance; the doctrine of atoms, as constituting or composing the material world by the variety of their combinations, so far from leading the mind to Atheism, would strengthen the demonstration of the existence of a Deity, as the first cause of all things; because the analogy resulting from our perpetual experience of cause and effect would have thus been exemplified through universal nature.

DARWIN'S *Temple of Nature*, canto iv. l. 147.

3. ——— It is commonly said that the world in its complex was created out of nothing. But to create what is, from a *nothing*, or from that which has *no existence*, is a

perfect absurdity. The universe, therefore, which is an image of God, and full of God, could not be created but *from God, in God*; yet not *continuous* from himself, though *contiguous*, and conjunctively analagous, as an image in a mirror.—Causes produce effects, not by *continuity*, but *discreetly*.

SWEDENBORG'S *Divine Love*, nn. 55, 56, 59, 185.

4. ——— GOD *contains all things*, and is a being every way perfect and happy, self-sufficient, and *supplying* all other beings.

JOSEPHUS *Against Apion*, B. ii. §. 23.

5. [Gen. i. 3.] That philosophy, which blames Moses for having made the birth of the body of the light of more antient date than that of the sun, is at present generally exploded.

*Nat. Defin. vol. vii. p. 37.*

The electric fluid, or light, appears to be universally diffused over the face of nature, and particularly attracted as an atmosphere around each *sun*, or *gaseous earth* centering each solar system.

So soon as this vast fluid, which penetrates and contains all the spheres, begins to turn, the universe is in motion: and from that very instant it is, that the revolutions, which are the measure of the night and the day, are reckoned.

ABBE PLUCHE.

6. ——— It is probable that light, once emitted from luminous bodies, never returns to them.

PRIESTLEY, on *Vision*, p. 777.

7. [Gen. i. 2.] In the solar system there are bodies of three kinds; as planets, their satellites, and masses which

circulate round the sun and have been thence called *solar spots*. These being separated into globes, are thrown forth into the plain of the vortex—and in process of time extend themselves to a greater or less distance from the sun, proportionably to their gravity and magnitude; till at length, having attained their stated periphery or orbit in the solar vortex, they are in a state of equilibrium with its whole volume.

See SWEDENBORG'S *Principia*, part iii. § 4. p. 394.

8. ——— There is a compound *spot*, or rather two or three neighbouring *spots*, a little south of the *sun's* equator, and nearly parallel with it, which I observed, says Mr. CAPEL LOFFT, Feb. 9th, 1815. It extends, he adds, 5 minutes in length, equal to 130,000 miles; and cannot, he thinks, be less in breadth than a diameter of the earth. There is also, continues this intelligent observer, a very round, opaque, well-defined spot of about 24 minutes diameter, or larger than the *earth*, north-west of the sun's disc; and a small obscure spot east of it, and nearly in apparent contact. In position and appearance, he says, the larger of these two is very like a spot seen 15th December, 1813, which was very *planet-like*.—Such planet, he remarks, whether of the same species as ours, or whether *cometary*, may be so near the sun, and so much immersed in its dense atmosphere, as nearly to partake of the *solar period* of rotation, instead of what would be the law of its revolution if moving *freely* in open space.

*Month. Mag. for March, 1815, p. 101.*

9. ——— The Comet of 1811 had a nucleus and a head, that of 1812 had a nucleus only. Hence we may conclude, that the first had an attendant moon, the second probably had not.

HERSCHEL, *Phil. Tran. for 1812, part i. p. 232.*

10. ——— The comet of 1811 might very possibly be an incipient world, just passed its gaseous state, but not having yet derived solidity from the precipitation and condensation of its surrounding atmosphere. On this point, successive observations on different comets, in the course of which we may probably distinguish progressive stages from their chaotic to their distinct formation, can alone furnish the desirable knowledge in which we are allowed deficient at present. See some sensible observations on this comet, in

*The Morn. Chron. for Nov. 18th, 1811.*

11. ——— As the permanently visible solar system extending to *Herschel*, on one side, and *Saturn* on the other, is not quite 3000 millions of miles; our planetary system, seen from *Sirius*, must probably appear as a *stellar nebula* of just about 18 seconds in diameter.

CAPEL LOFFT, *Month. Mag. for Dec. 1814, p. 415.*

12. ——— It is highly probable that stars are originally formed by a condensation of the nebulous matter; for,

as it now appears that stars must receive an addition to their solid contents, when they are in contact with nebulousity, there is an evident possibility of their being originally formed of it.

HERSCHEL, *Phil. Tran. for 1814, part i. p. 257.*

13. ——— Comets move round the sun by the same laws as the planets. *Ibid. p. 123.*

14. ——— Every cometic figure, which is not already globular, must have eccentric nebulous matter, which, in its endeavour to come to the centre, will either dislodge some of the nebulousity which is already deposited, or slide on it sideways, and in both cases produce a circular motion; so that in fact we can hardly suppose a possibility of the production of a globular form without a consequent revolution of the nebulous matter, which in the end may settle in a regular rotation about some fixed axis.

*Ibid. for 1811, part ii p. 319.*

15. [*Gen. v. 4.*] Our earth, which is at the distance of about ninety-five millions of miles from the sun, revolves about him yearly in a little more than three hundred and sixty five days, at present. But, as our planet is regularly receding, we have cause to conclude, that, like those solar spots, seen successively to break away from the sun, she was ejected originally out of the immediate atmosphere of that great luminary, and that, in passing to her present place in the solar system, her year has gradually lengthened in its progressive periods of time, having been at first proportionable to one, now to three hundred and sixty-five, nearly, of our days.—“I found,” says the *Rev. JOHN JACKSON*, “at last with great satisfaction, that the most ancient computation of days for years amongst the *Chaldeans*, and of months for years amongst the *Egyptians*, warranted by the testimony of writers of the greatest credit, and most conversant in the histories and antiquities of these nations, reconciled all their accounts together, made them consistent with the course of nature, and the history of the first ages of the world, delivered in the authentic *Mosaic* writings.

JACKSON'S *Chronological Antiquities, Dedication, p. 12.*

16. [*Gen. i. 2.*] Sir ISAAC NEWTON'S principles began by assuming the earth to be a homogeneous fluid; but the theory did not then correspond with actual experiment. MACLAURIN was the first who demonstrated that a homogeneous fluid in rotatory motion would always remain globular; and the question is now finally established by JAMES IVORY, Esq. *M. A.* whose ingenuity was rewarded by the Royal Society of London, in 1814, with the Copley gold medal.

*Month. Mag. for Feb. 1815, p. 52.*

17. ——— Now, there are many corroborating testimonies which evidently shew, that the earth was originally in a state of fluidity; and therefore the presumption is great, that



the Newtonian philosophy was familiarly known in remote antiquity, possibly much anterior to the Phenician or Egyptian nations. *2 Peter* iii. 5.

HUTTON's *Whitehurst, Formation of the Earth*, p. 18.

18. ——— It was the sublime opinion of Thales, that all things have proceeded from water.

*See Month. Mag. for Sep. 1814, p. 116.*

19. ——— Water, by frequent distillations, is changed into fixed earth.

PRIESTLEY, *on Vision*, p. 774.

20. [*Gen. i. 20.*] All sublunary bodies are made from water, condensed by the power of seeds which ferment the particles of water, and alter their texture and figure. This action ceases not, till the seed have formed itself a body, exactly corresponding with the proper *idea*, or *picture* contained in it.

THOS. SHERLEY, *on the Origin of Bodies, and Nature of Petrification*, p. 24.

Fermentation is an intestine motion in the principles or particles of which any body consists, with an intent to perfect the said body, or *change* it into another. *Dr. WILLIS.*

21. ——— The earth was originally covered with water, as appears from some of its highest mountains, consisting of shells cemented together by a solution of part of them, as the lime-stone rocks of the Alps. FERBER's *Travels*. It must, therefore, be concluded, that animal life began beneath the sea.—Nor is this unanalogous to what still occurs, as all quadrupeds and mankind, in their embryon state, are aquatic animals.

DARWIN's *Temple of Nature*, canto i. l. 295.

22. [*Gen. i. 2.*] "All birds, beasts, and fishes," says NEWTON, "insects, trees and vegetables, with their parts, grow from water, and, by putrefaction, return to water again." In short, almost every substance that we see, owes its texture and firmness to the parts of water that mix with its earth; and, deprived of this fluid, it falls away into a mass of shapeless dust and ashes.

GOLDSMITH's *Hist. of the Earth*, vol. i. p. 165.

23. ——— The most patient and accurate examinations of detached mineral substances, and of the strata of the globe, which late inquirers have made, afford every reason to believe, that the earth was for a considerable time wholly overflooded with water.

ACCUM's *Chem. vol. i. p. 39.*

24. [*Gen. i. 20.*] DR. J. C. PRICHARD, supposes the following series of facts are detailed in the Mosaic account of the

creation; and endeavours to prove them by geological phenomena:

1. That the waters of the ocean for a long time covered the whole earth.

2. That no organized being existed for a long time in this universal ocean.

3. That the water had subsided before the creation of organized beings.

4. That an indefinite period followed, during which the vegetable creation was formed.

5. That in the next period the sea produced locomotive animals, and aerial volant animals or birds.

6. That the creation of quadrupeds followed.—And

7. That the creation of man was later than all the above-mentioned events.

TILOCH's *Journal for Oct. 1815. pp. 285, 290.*

25. [*Gen. i. 1.*] The interior structure of the earth, whereby its various fossil substances,—though differing exceedingly from each other in specific gravity,—though not arranged (near the surface) according to any regular law of situation, do yet constitute a world self-balanced, a sphere whose centre of gravity coincides with its centre of magnitude (without which all its motions must have been in an extreme degree irregular), evidently demands a First Cause, which neither acts blindly, nor of necessity.—Again: The projectile force by which the earth was, in the beginning, made to move round the centre of light and heat; its diurnal rotation, duly diffusing this light and heat over the surface; the inclination of its axis to the plane of the ecliptic, whereby the tropical climates receive fewer of the sun's rays, while the inhabitant of the polar circle enjoys a much larger share: all these effects, far surpassing the present powers of nature—most aptly combined together—working in concert without interference or disorder, for the attainment of one great, and good, and excellent end, clearly prove that this world has been produced by one powerful, intelligent, and benevolent Principle, utterly unlike to any mechanical cause which now does exist, or that can be conceived to exist.

PINKERTON's *Voy. and Trav. part xiii, pp. 917, 918.*

26. [*Gen. i. 5.*] The Creator has composed this globe and its inhabitants solely of contraries, which are maintaining an incessant struggle. Our soil is formed of earth and water; our temperament of hot and cold; our day of light and darkness; the existence of vegetables and animals, of their youth and of their old age, of their loves and of their strifes, of their life and of their death. The equilibrium of beings is established only on their collisions. Nothing is durable but their lapse, nothing immutable but their mobility, nothing permanent but their combination: and Nature, every instant varying their forms, has no constant laws but those of their happiness.

ST. PIERRE's *Works, vol. iv, p. 226.*

27. [*Gen. ii. 19.*] From petrifications of animals everywhere found throughout the world, it appears, that genera-

tions of species long extinct have preceded those, which now people the earth, the waters, and the air.

HUMBOLDT'S *Researches in South America*.

28. [*Gen. i. 20, 21.*] The Mosaic creation may be considered as only a new modification of the creatures living on this globe, adapted to its present state, under which it will remain till circumstances shall make a new change necessary; and then our globe will again, by a new creation or revolution, appear more adapted to its state, and be stocked with a set of animals more suitable to that state. This gives us a grand idea of the Creator, his œconomy and management of the universe; and is, moreover, conformable to what is written in *Psal. civ. 29, 30.* "Thou hidest thy face, and they (small and great beasts) are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth."

DR. HUNTER'S *Remarks on Fossil Animals in the Phil. Tran. vol. lviii. as referred to by Forster, in his Notes on KALM'S Trav. in N. America.*

29. [*Gen. i. 5.*] And God called the light day, and the darkness he called night.

It is properly the atmosphere that produces the day, by collecting for us the light which the sun casts thereon.—The earth receiving his rays, beats them back on all sides: thus they ascend again into the atmosphere, which once more returns us the greatest part of them, and maintains around us, during day, that heat which is the soul of nature, and that splendor which is the beauty thereof.

*Nature Displayed, vol. iv. pp. 39, 40.*

30. ——— WHISTON admits that the sun, moon and stars, which must have been previously created, are in *Gen. i. 17.* only described as lights rendered visible in our atmosphere on the fourth day.

*See his Theory. p. 24, &c.*

31. ——— For no one of a sane mind, says ORIGEN, can imagine that there was an evening and a morning, during the three first days,—without a sun.

*Pire Archon, lib. iv. cap. 14.*

32. ——— Of course the word day in the first chapter of *Genesis*, denotes a period of undetermined length, and not one of our days of twenty-four hours.

J. A. De LUC. *Month. Mag. Feb. 1814, p. 12.*

33. ——— Night and day are of four kinds: 1. The night and day of *Brihma*; 2. The night and day of angels;

3. The night and day of the world of the spirits of deceased ancestors; 4. The night and day of mortals.

HALHED'S *Introduction to Code of Gentoo Laws, p. xix.*

34. [*Gen. i. 6.*] The Mosaic account of creation comprehended only the earth with its firmament, or atmosphere, called heaven.

JACKSON'S *Chron. Antig. vol. i. p. 5. See also JAMESON'S Preliminary Discourse to the Pentateuch.*

35. [*Gen. i. 14.*] Let there be lights in the firmament, and let them be for signs, and for seasons, and for days and years.

A universal law of nature can be referred to no intermediate cause, but must be derived immediately from the infinite and eternal energy of the divine mind.

CAPEL LOFFT, *Month. Mag. for December, 1813, p. 392.*

36. ——— The cubes of the distances of the planets from the sun are among themselves, as the squares of the times of their revolutions.

KEPLER.

37. ——— The variety of seasons arises from the axis of the earth not being perpendicular to the plane of the ecliptic; for if it were, the ecliptic (the sun's revolution amongst the fixed stars) and equator would coincide, and the sun would then be always in the equator, and consequently it would never change its position in respect to the surface of the earth. VINCE'S *Astron. vol. i. p. 81.*—The antient astrological works of the *Hindoo*s have preserved many valuable facts relating to the *Indian* sphere and the precession of the equinox.

*Works of Sir W. JONES, vol. i. p. 154.*

38. ——— Plato believed, that the sun and moon which mark out the times and seasons, the days and years, will return, after fifteen thousand years, to the same point they occupied at the beginning of the world: Aristotle, on the contrary, maintained that such a revolution cannot take place till the thirty-six thousandth year from the creation.

*Long Livers, p. 36.*

39. ——— Men have found that, in a long train of ages, all the celestial signs have by little and little receded from the point of the vernal equinox, and have drawn back now more than thirty degrees towards the east. Notwithstanding this alteration, the point of the zodiac that cuts the equator is still called the first degree of *Aries*, though it be in reality the first degree of *Pisces* which at the time comes above the horizon.

ABBE PLUCHE'S *Hist. of the Heav. vol. ii. p. 24.*

40. ——— Mr. Dupius, in his learned memoir concerning the origin of the constellations, has assigned many plausible reasons to prove that *Libra* was formerly the sign of the vernal, and *Aries* of the autumnal equinox; that is, that since the origin of the actual astronomical system, the precession of the equinoxes has carried forward by seven signs the primitive order of the zodiac. Now estimating the precession at about seventy years and a half to a degree, that is 2,115 years to each sign; and observing that *Aries* was in its fifteenth degree, 1,447 years before Christ, it follows, that the first degree of *Libra* could not have coincided with the vernal equinox more lately than 15,194 years before Christ, to which if you add 1790 years since Christ, it appears that 16,984 have elapsed since the origin of the zodiac. The vernal equinox coincided with the first degree of *Aries* 2,504 years before Christ, and with the first degree of *Taurus* 4,619 years before Christ. Now it is to be observed, that the worship of the Bull (*Taurus*) is the principal article in the theological creed of the Egyptians, Persians, Japanese, &c.; from whence it clearly follows, that some general revolution took place among those nations at that time. The chronology of five or six thousand years in Genesis is little agreeable to this hypothesis; but as the book of Genesis cannot claim to be considered as a history further back than Abraham, we are at liberty to make what arrangements we please in the eternity that preceded. VOLNEY.

41. [*Gen.* ii. 7, 8.] It is an astronomical fact which cannot easily be disputed, that the poles of the earth were at some distant period perpendicular to its orbit; as those of the planet Jupiter now are, whose inhabitants must therefore enjoy a perpetual spring. See NEWTON'S *Defence of Vegetable Regimen*, vol. i. p. 15.

42. ——— The angle formed by the axis of the equator and by that of the ecliptic, which at present is nearly twenty-three degrees and a half, is less by twenty minutes than it was two thousand years ago. The inference from such data would be that, in the course of so long a period as 141,000 years, our equator and our ecliptic will coincide, and will have the same poles; that is, that the days would be equal to the nights.

St. PIERRE'S *Harmonies of Nature*, vol. ii. pp. 63, 64.

43. [*Gen.* i. 9.] And God said, Let the waters be gathered together unto one place, and let the dry land appear.

The sea, which has not much altered its place for these four thousand years, has nevertheless successively passed and repassed over all the lands, and every where left marks of its passage in large depositions of shells and marine bodies. Whereby it is plain, that these changes of place, which are operated so very slowly, cannot possibly have successively covered and left all these lands, except in an innumerable series of ages.

ABBE PLUCHE'S *Hist. of the Heav.* vol. ii. p. 183.

44. [*Isaiah* xi. 9.] As proofs of the progressive rise of the sea: The remaining walls of an old salt-house, erected on the shore, south of the mouth of the Bora river, by Jane Countess of Sutherland, in the reign of Queen Elizabeth, in 1598; are now (1815) washed to a considerable height by the ordinary tides, which mostly flow higher than the tops of the fire-places, still visible, on which the salt-pans stood; and the tops of the coal-pit hillocks there, that were made about the same period, are most of them since covered by the sea-beach. On the shore at Mostyn, in Flintshire, North Wales, the pits sunk about the year 1640, in which the fire-damp explosions happened, which are recorded in the *Phil. Transactions*, No. 136, and where the water-wheel and chain-pumps were used, that were drawn in 1684, and have been since engraved in Mr. Pennant's "Account of Holywell and Whitford," have now long had their tops covered by almost every tide.—It is asserted in the *Month. Mag.* for Aug. 1815, p. 9. that there are similar proofs on every coast of Britain.

In the reign of Augustus the Isle of Wight made part of the island of Britain, so that at low water the Britons crossed over towards it with cart loads of tin; but now the connexion is cut off, and the Isle of Wight is constantly separated from Britain by a channel half a mile wide.

HALL'S *Encyclopedia*.

45. ——— Monsieur Denon's *Egypt*, 8vo. vol. i. p. 106, informs us, "the shafts of Doric columns, with their connecting capitals, are now standing not far from Cleopatra's Needle, in Egypt, and that they are now much below the level of the sea, but may be distinctly seen." These were placed there by the Romans little less than 2000 years ago; and it may be presumed, they were erected above the level of high water. Old walls and ruins may be traced a long way into the Mediterranean sea, about six leagues from Alexandria, or half a league from the village of Madie. These are supposed by Simonde to be the remains of Herculæa.

The floor of the Cathedral at Ravenna is now several feet lower, relatively to the sea, than it was formerly. And some steps have been found in the rock at Malta, apparently intended for ascending it, which are now under water.

Mr. Simonde says, in his *View of the Agriculture of Tuscany*, "The Mediterranean is continually rising, and threatens to inundate all the plains of Italy." The site of the city Herculaneum, which was buried by lava that flowed from Vesuvius in the year 79 of the Christian era, is now forty feet below the bed of the neighbouring sea.

The foregoing historical notes and observations do not enable us to ascertain very accurately the rise which the ocean makes in a given time, but they shew us that it is about ten feet in a 1000 years.

MR. JNO. MIDDLETON, *Month. Mag.* for Feb. 1816, p. 2.

46. ——— It is probable, however, that the sea is falling on the coast of America: Mr. BARTRAM says he is convinced, that the greatest part of the country about Phila-



delphia for several miles, was formerly under water. The reasons which led him to give credit to this opinion were the following :

1. On digging in the blue mountains, which are above three hundred English miles distant from the sea, you find loose oyster and other sorts of shells ; and they are also to be met with in the valleys formed by these mountains.

2. A vast quantity of petrified shells are found in limestone, flint, and sand-stone, on the same mountains.

3. The same shells are likewise dug in great quantity, quite entire and not mouldered, in the provinces of Virginia and Maryland, as also in Philadelphia and in New York.

4. On digging wells (not only in Philadelphia, but likewise in other places) the people have met with trees, roots and leaves of oak, for the greatest part not yet rotten, at the depth of eighteen feet.

5. The best soil and the richest mould is to be met with, in the valleys hereabouts.

6. The whole appearance of the blue mountains plainly shews, that the water formerly covered a part of them. For many are broken in a peculiar manner, but the highest are plain.

7. When the savages are told that shells are found on these high mountains, and that from thence there is reason to believe that the sea must formerly have extended to them, and even in part flowed over them ; they answer, that this is not new to them, they having a tradition from their ancestors among them, that the sea formerly surrounded these mountains.

KALM's *Travels*.—*Pinkerton's Coll. part liii. p. 419.*

47. [*Gen. i. 2.*] *As to the theory of our tides* : the earth moves from west to east, and the waters at the equator, and within the whole parallel of the tropics, in a contrary direction.

The following simple experiment will prove the impossibility, if such were wanting, that the earth and waters can revolve in the same direction ; and, when we consider the immense velocity with which the earth moves at the equator, and the impetus thence given to the waters, it will serve to explain the whole theory of the currents and tides, from the Equator to the Thames at Richmond, or elsewhere.

Fill a basin with water, and place a small piece of wood, a bit of paper, or any substance that will float on its surface ; turn the basin steadily round, and the water and substance floating on it will remain stationary, or appear to move as objects do when we are on the water in a boat.

By this simple experiment, the whole theory of the currents may be explained ; the cause of the regular, apparently irregular, motion of the currents and tides traced and discovered on the whole surface of the globe.

It is the earth that moves, and the waters which recede. The fact is certain that they move in an opposite direction ; the experiment explains it. The law which operates on the water in the basin, will operate similarly on the same fluid at the equator. All the deviations of the waters from their first

impulse, are occasioned by the obstacles which impede them in their direct progress.

*Month. Mag. for Aug. 1815, p. 23.*

48. ——— Between the tropics, especially from the coasts of Senegal to the Caribbean sea, the general current, that which was earliest known to mariners, flows constantly from east to west. This is called the equinoctial current. Its mean rapidity, corresponding to different latitudes, is nearly the same in the Atlantic and in the Southern Ocean, and may be estimated at nine or ten miles in twenty-four hours. In these latitudes *the waters* (on the surface of which the reflected IMAGE, the creating SPIRIT of GOD, would actually *move*) run towards the west, with a velocity equal to a fourth of the rapidity of the greater part of the large rivers of Europe. The movement of the ocean, in a direction *contrary* to that of the rotation of the globe, is probably connected with this *last phenomenon*,—only as far as the rotation changes the polar winds, which, in the lower regions of the atmosphere, bring back the cold air of the high latitudes towards the equator, into trade winds.

In 1770, a small vessel laden with corn, and bound from the island of Lancerotte to Santo Cruz, in Teneriffe, was driven to sea, while none of the crew were on board. *The motion of the waters from east to west carried it to America*, where it went on shore at La Guayra, near Carraacas. Thus we know at present, by recorded facts, that in the Torrid Zone the trade-winds and the current of the tropics are in opposition to every motion of the waves in the direction of the earth's rotation.—Before any dry land appeared, this current would necessarily be uninterrupted and universal quite round the watery globe ; and creation would of course be confined, as we find it actually was, to the raising and enlightening the different strata of the atmosphere.

HUMBOLDT's *Trav. in South America*.—*See Suppl. to Month. Mag. for Jan. 1815.*

49. [*Gen. ii. 3.*] When the grand machine was finished and put in order, all the local motions, material actions, or powers attributed therein to the Person of God, are really and properly the motions, actions, and powers of his material or created agents, acting immediately under his direction and influence.

HUTCHINSON's *Principia, part ii. p. 339.*

50. [*Gen. ii. 1.*] Nature, or the Supreme Wisdom, which has formed, sustains, and animates the universe ; seems to delight, if we may venture so to speak, in conjoining the most admirable simplicity with the most astonishing variety. From a few elements, and which our ignorance, probably, makes more numerous than they are in fact, we see living beings, whether vegetables or animals, so diversified, that human life is too short, to permit us to become acquainted with their various forms and properties.

*Dr. LAMBE's Additional Reports, p. 83.*



51. [*Psaln xix.*]

The spacious firmament on high,  
 With all the blue ethereal sky,  
 And spangled heavens, a shining frame,  
 Their great original proclaim;  
 Th' unwearied sun, from day to day,  
 Does his Creator's power display,  
 And publishes to ev'ry land,  
 The work of an Almighty hand.  
 Soon as the ev'ning shades prevail,  
 The moon takes up the wondrous tale,  
 And nightly to the list'ning earth  
 Repeats the story of her birth.  
 While all the stars that round her burn  
 And all the planets in their turn  
 Confirm the tidings as they roll,  
 And spread the truth from pole to pole.  
 What tho' in solemn silence, all  
 Move round the dark terrestrial ball:  
 What tho' nor real voice nor sound  
 Amid their radiant orbs be found:  
 In reason's ear they all rejoice,  
 And utter forth a glorious voice,  
 For ever singing, as they shine,  
 THE HAND THAT MADE US IS DIVINE.

ADDISON.

## ON THE CREATION OF MAN.

52. [*Gen. i. 26, 27.*] *God created Man in his own image; in the image of God created he him; MALE AND FEMALE CREATED HE THEM.*

That 'express IMAGE of the Father's person,' who afterwards appeared frequently to Patriarchs and Prophets, who gave the law on Mount Sinai, was entitled the God of Israel, and became incarnate in the person of Jesus Christ: was actually manifested in HUMAN FORM, and truly employed, as the Scriptures declare, in the creation of the world and formation of man.

See WHISTON'S *Theory*, book iv. p. 330.

53. ——— In the account we have of our creation, we are expressly said to have a similitude only, and resemblance of the Divinity; and to think more arrogantly of ourselves than this, is directly contrary to the Word of God. In this similitude and correspondency between the divine and human nature, is laid the only sure foundation of all our knowledge of God, and of all our conceptions of his inconceivable attributes and perfections.

One and the same word of human language, together with the natural conception annexed to it, stands in the mind both for the image and the original: nor is it possible for mankind to have any *idea* of the incomprehensible Reality, *taken* from any *other* idea by which it may be actually and truly discerned in any the lowest degree.

Bp. BROWNE'S *Divine Analogy*, pp. 156, 158.

54. ——— Man, as he came first out of God's hands, was the reflection of God himself on a dark cloud, the iris of the Deity: the *similitude* was the same, but the substance different.

STILLINGFLEET.

55. ——— Respecting the creation of man, there is a tradition among the Brahmins, that sixty thousand were created at first, but that half of them turned devils in a short time. (*See Propagation of the Gospel in the East*, part ii. letter 3.) In this sense the Talmudists say, that *Adam*, or mankind, extended from one end of the earth to the other, when first created.

See TALMUD in lib. *Sanhedrim*.

56. [*Gen. ii. 7.*] The Negro, the American, some of the Asiatic tribes, and the European, seem evidently to be different species.

WHITE'S *Regular Gradation in Man*, p. 134.

57. ——— The Muscogule women, as a peculiar species of the human race, are the smallest yet known, seldom above five feet high; their hands and feet not larger than those of Europeans of nine or ten years of age; yet the men are of gigantic stature, a full size larger than Europeans.

BARTRAM'S *Trav.* p. 482.

58. ——— None but the blind can doubt that the Whites, the Negroes, the Albinos, the Laplanders, the Chinese, the Americans, are races entirely different.

No curious traveller ever passed through Leyden, without seeing part of the reticulum mucosum of a Negro dissected by the celebrated Ruysch. This membrane is black; and communicates to Negroes that inherent blackness, which they do not lose but in such disorders as may destroy this texture, and allow the grease to issue from its cells and form white spots under the skin.

Their round eyes, squat noses, and invariably thick lips, the different configurations of their ears, their woolly heads, &c. make a prodigious difference between them and other species of men; and what demonstrates that they are not indebted for this difference to their climate is, that Negro men and women being transported into the coldest countries, constantly produce identically their own species; and that Malattoes are only a bastard race of black men and white women. The Albinos are, indeed, a very small and scarce nation; they inhabit the centre of Africa. Their weakness does not allow them to make excursions far from the caverns which they inhabit; the Negroes, nevertheless, catch some of them at times, and these we purchase of them as curiosities. To say that they are dwarf Negroes, whose skin has been blanched by a kind of leprosy, is like saying that the Blacks themselves are Whites blackened by the leprosy. An Albino no more resembles a Guinea Negro than he does an Englishman or a Spaniard. Their whiteness is not like ours; it does not

appear like flesh, it has no mixture of white and brown; it is the color of linen, or rather of bleached wax; their hair and eye-brows are like the finest and softest silk; their eyes have no sort of similitude with those of other men, but they come very near partridges' eyes. Their shape resembles that of the Laplanders, but their head that of no other nation whatever; as their hair, their eyes, their ears, are all different: they have nothing that seems to belong to man but the stature of their bodies, with the faculty of speaking and thinking, but in a degree very different from ours.

But now if it should be asked, From whence came the Americans? it should also be asked, From whence came the inhabitants of Terra Australis? And it may be answered, That the same God who placed men in Norway, planted some also in America and under the antarctic circle, in the same manner as he there planted trees and made grass to grow.

VOLTAIRE.

59. [*Gen. ii. 19.*] The skin of the American Indians is of a reddish or copper color; the tincture, no doubt, which they received originally from the hands of their Creator.

CARVER's *Trav. in N. America*, p. 142.

60. ——— The Tartars, in general, are of a middle size, but exceedingly robust, and well-set: they have big and broad heads, flat faces, and complexions of a dark olive color, pretty near that of *American copper*.

*Modern Univ. Hist. vol. iv. p. 298.*

61. [*Gen. iv. 16, 17.*] There is no proof, that the existence of man is more recent in America than in the other continent. The nations there, except those which border on the polar circle, form a single race, characterized by the formation of the skull, the color of the skin, the extreme thinness of the beard, and their straight and glossy hair. As to the supposed *tanning* of their complexions by the burning sun, it is observed, that the hordes who wander along the scorching plains of the equinoctial regions, have no darker skins than the mountaineers of the temperate zone. Besides, every thing concurs to prove, that the Americans, as a distinct species, have less flexibility of organization than the other nations of Asia and Europe.

See HUMBOLDT's *Researches in South America*.

62. [*Gen. ii. 7.*] There were no Negroes, nor European whites, to be found in the whole continent of America; nor any red copper-coloured Indians, either in Europe, Asia, or Africa.

WHITE's *Regular Gradation in Man*, p. 80.

63. [*Gen. i. 27.*] From whatever cause it may arise, there actually subsists a characteristic difference in the *bony* system betwixt the European and the African. This difference exists in the skull, in the sockets for the eyes, in the nose, in the chin, in both the upper and lower jaws, and in the po-

sition of the head upon the spine; also in the length of the fore-arm, in the feet, and in the legs and thighs. I measured, says Mr. WHITE, the arms of about fifty negroes;—men, women and children, born in very different climates, and found the lower arm longer than in Europeans, in proportion to the upper arm and the height of the body.

*Ibid. pp. 52, 55.*

64. ——— In looking upon the recorded varieties of our species, from the woolly-headed African to the long-haired Asiatic, from the blue-eyed and white-haired Goth to the black-eyed and black-haired North American, and from the gigantic Patagonian to the dwarfish Laplander, we are led to believe, that the human species must radically have been as various as any other species of animated beings; and it seems as unphilosophical as impious to limit the powers of creation to pairs of one kind, and to ascribe their actual varieties to the operations of chance.

Sir RICHARD PHILLIPS' *Morning's Walk from London to Kew*, p. 367.

65. ——— Whoever duly considers the *first chapter of Genesis*, will perceive that it requires much strange reasoning to prove, that the first woman was not created, as well as the first man, immediately from God.

See PIERER. *Exercit. de Præadamit. pass.*

66. [*Gen. ii. 22.*] Mons. Buffon says of the women of Greenland, that they can suckle their children on their backs, by throwing the breast over their shoulders; that their nipples are as black as jet, and their skin of a deep olive color; and that some of them are as black as the Ethiopians.—Long flabby breasts therefore, such as specifically belong to the Hottentot women, are not the effect of relaxation in a warm climate, but are found with people of color in the frigid as well as torrid zone. No European white woman however, in any age or climate, was ever known to have a breast of such description.

WHITE's *Regular Gradation in Man*, p. 63.

67. [*Gen. iv. 16, 17.*] If we believe the Mosaic account to be literally true, another race of mankind besides that descended from Adam, seems implied in the text: for we no where read of Adam and Eve having any daughters, until it is said their eldest son "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch." Who then was Cain's wife, and whence did she come? (*Ibid. p. 136.*) It must hence appear that, as the human race are not all the descendants of Adam, they cannot all be partakers of his guilt, unless we admit that hereditary sin is not propagated *naturally*, but *spiritually* infused by the seductive influence proceeding from evil minds.

## ON FOOD.

68. [Gen. i. 29.] *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.*

[Gen. i. 11.] Vegetable treasures were evidently created for the sake of the animal kingdom. Were the earth to produce nothing but plants, it would be in vain that the flowers adorned the meadows with their varied colouring, and that the fruits suspended from the orchard, exhaled their perfumes to a distance. Infinite Wisdom harmonizes the destiny of all their parts; creating vegetable products to meet the wants of animals. The vegetable kingdom, indeed, possesses life, the principal characteristic of which is the power of propagating and reviving. Still *there is a radical difference between vegetable and animal life*. If you cut off the branch of tree, and re-plant it carefully, and in a fit season, another tree will spring up; you may even produce it again, as in the case of the willow, by cleaving it in two. Life, in this manner, appears disseminated throughout every part of a vegetable; a portion of its inside may be destroyed without injury to the whole; a tree with a hollow trunk may still display a thriving foliage. Thus a vegetable wounded in one part thrives in the others as before, while an animal feels the stroke throughout the whole frame.

St. PIERRE's *Harmonies of Nature*, vol. ii. pp. 394, 406.

69 [Gen. i. 29] The *banana* plant is, perhaps, the most useful in the world, as its fruit makes excellent food without any art of cookery, having a most agreeable flavor and possessing very nutrimental qualities. It produces on its summit a cluster or aggregation of sixty or fourscore delicious figs, which come to maturity all at once; and it pushes out shoots of every degree of magnitude, which bear in succession and at all times throughout the year.

It is the king of all fruits, not excepting even the cocoa. When stripped of its thick five-paneled skin it has been compared to a large sausage; its substance and color, to fresh butter in winter; its taste, to a mixture of apple and of the pear known by the name of the good-christian; which melts in the mouth like marmalade. Thousands of families live between the tropics on this pleasant, wholesome, and nourishing fruit alone.

See St. PIERRE's *Studies of Nature*, vol. ii. pp. 168, 286.

70. [Gen. vii. 8.] In the island of Madagascar, says Dr. GEDDES, there is a species of palm-tree called the *raven*; under the membranous covering of the flowers of which is found a gummy substance of exquisite taste,—which is the genuine palm-honey.

See his *Critical Remarks*, p. 462.

71. [Gen. ii. 9.] The *Sagu* is one of the most numerous species of palms; it grows in most of the Molucca

islands, as also in the island of Borneo, which is held to produce the best. It seems designed by Providence to supply mankind with food, in countries where no kind of grain can be cultivated to any degree of perfection. The soil most proper for it is a low marshy ground, where it rises to the height of twenty-five, and sometimes thirty feet, and is as thick as a man can compass with both his arms. The trunk is smooth, as all the leaves rise from the head. They spring at first upright and pointed, of the thickness, at the bottom, of a man's arm; by degrees they open, and decline their points, till they become as long as the tree is high. On the back of the leaves are strong sharp prickles, that defend them from being eaten by beasts. As new leaves shoot, the old ones decay. The *Sagu* grows thirty years before it produces fruit; and then, instead of new leaves, there shoots out at the top a firm piece of wood, of the size of a man's arm, from whence are produced flowers and fruit. In the latter, which is of the size of a pigeon's egg, is contained a small nut of a black color, and sharp sour taste. It bears but once; after which the tree gradually decays. But very few of these trees are permitted to bear fruit, since it is from the body of the tree they procure that meal which is of so great use. When the leaves grow white and hoary, the trunk is cut down, barked, and cut into pieces of five feet long, which are each split through the middle. The body of the tree being composed of a soft spongy matter intermixed with ligneous fibres, the former is carefully separated from the latter; then mixed, tempered and rubbed, in water, till it is reduced to a flour, in which form it settles to the bottom of the vessels; and then, the water being poured off, it is carefully dried, and becomes fit for use. The bread made of it is baked between earthen pans, in the form of square tablets, six inches long, four broad, and about a finger thick. What is intended to be kept longer, the Indians have a method of graining, and it may be then preserved for many years. The flour of *Sagu* is very light of digestion, nourishing and wholesome, exactly suited to the climate in which it is used, and therefore in those countries there is a vast consumption of it; and the Dutch transport great quantities to their remote settlements, where their soldiers make it their principal food. Of late years considerable quantities have been brought to England and Holland, where experience shews that it is a great restorative, and very fit for weak stomachs, which it strengthens by degrees, and in time recovers the lost appetite, and helps digestion.

*Modern Part of Univ. Hist.* vol. ix. p. 448. Note.

72. [Isa. vii. 15.] We learn from Mr. PARK, that the centre of Africa affords a tree, resembling the American oak, with nuts like Spanish olives, which produces from the kernels of these nuts, by boiling, tree-butter, whiter and firmer, and of a richer flavor than that of cows' milk.—It will keep, without salt, the whole year.

73. [Gen. i. 29.] The bread-fruit-tree appears to support the most abundant population. Dr. Foster, comparing the parts of Otaheite, which are best cultivated, with those of



France, under the same circumstances, calculated the population, about the year 1774, to be to that of the latter, nearly as 17 to 1.

*Dr. LAMBE's Additional Reports on Regimen, p. 231. Note.*

74. [*Gen. ii. 9.*] The plantain alone, says *Saint PIERRE*, might have proved sufficient to supply the wants of man in a primitive state, for it produces the most healthful food in its mealy and saccharine fruits. No plant deserves so well the name of Adam's fig-tree, its fruit being evidently intended for human consumption; one of its clusters forms no inconsiderable load for a man, while its spreading top presents a magnificent shade, and its long green leaves may be easily adapted as temporary clothing.

It is under this delightful shade, and by means of fruits perpetually renewed, that the Hindoo Brahmin leads a life of tranquillity, and, deriving a supply for all his wants from one of those trees situated on the margin of a brook, is said frequently to attain the age of a hundred years.

A single fruit of plantain furnishes a meal for a man, and one of the bunches is food for a day.

In the Molucca Islands some plantains have a scent of amber and cinnamon, and others of the orange flower.

They are to be found throughout the whole torrid zone, in Africa, in Asia, in America, north and south, in the islands belonging to each continent, and even in the most distant islands of the South Sea. The flavor of the plantain is such as to supply the want of butter, sugar, and spices. It supplies what may be called the delicacies of pastry.

Dampier observes that a number of families between the tropics derive their support entirely from the plantain, and it is no doubt on account of its aptitude to meet the wants of man in a state of inexperience, that the Hindoos have called it Adam's fig-tree. The taste of sugar, wine, flour, and butter, found separately in other plants, appear to have been united in the plantain with the view of teaching man the propriety of conjoining them. A sheltered spot in the bosom of a valley, and on the bank of a rivulet, is indispensable to the growth of this tree, and to the preservation of its tender leaves from the blasts of the tempests. It appears to be a species of flag.

*Harmonies of Nature, vol. vi. pp. 9, 10, 57, 58, 59, 60, 61.*

75. [*Gen. i. 29.*] In India, wheat, rice, barley, and other grain proper for making bread, grow in plenty, and are very good; the wheat especially is more white and full than the English. The country equally abounds with the choicest fruits; such as pomegranates, citrons, dates, grapes, almonds, cocoa-nuts, and that most excellent plum called the mirabolan; plantains, which grow in clusters like long slender cucumbers; the mango, in shape and color like an apricot, but much larger; and the anana, which resembles our pine-apple, and has a most exquisitely pleasing taste. In the northern parts they have variety of pears and apples, lemons and oranges. They have also very good musk-melons, and water-melons: some as large as pumpions, which they resemble in shape.

*Modern Univer. Hist. vol. v. p. 208.*

76. [*Gen. iii. 19.*] The peculiar property of the corn-plant is that of being produced in some shape or other in every part of the world, from the rice of the Ganges to the barley of Finland.

It is however, very remarkable that it nowhere grows spontaneously like other plants, so that Providence appears to have devolved altogether on our species the charge of maintaining and extending its cultivation.

Bread is of all vegetable nourishment the most substantial and durable.

*St. PIERRE's Harmonies of Nature, vol. i. pp. 22, 24.*

77. [*Gen. i. 29.*] In China, a single acre of land, sown with rice, produces sufficient for the consumption of five persons for a year, allowing two pounds and a half a day to each.

An acre planted with cotton, produces sufficient for the clothing of two or three hundred persons.

*BRETON's China, vol. ix. p. 29.*

78. ——— There is not indeed a single genus of plants, but what, as varied in its species, presents food to man in some part or other of the globe.

*St. PIERRE's Studies of Nat. vol. ii. p. 466.*

79. ——— It is sufficiently evident, that, in whatever part of the habitable globe man can exist, there vegetable nutriment may either be found or be raised: that in no situation fit for the habitation of man is the earth devoid of prolific power, sufficient to satisfy his wants, and even to gratify his palate.

*Dr. LAMBE's Additional Reports on Regimen, p. 224.*

80. [*Gen. ii. 9.*]

The living herbs spring up profusely wild,  
O'er all the deep-green earth, beyond the power  
Of botanist to number up their tribes:  
But who their virtues can declare? who pierce  
With vision pure, into those secret stores  
Of health, and life, and joy? the food of man,  
While yet he liv'd in innocence, and told  
A length of golden years unflinch'd in blood,  
A stranger to the savage arts of life,  
Death, rapine, carnage, surfeit and disease;  
The lord and not the tyrant of the world.

THOMSON.

81. [*Gen. i. 29.*] The diet of the first race of men differed according to the different productions of their respective countries: the Athenians lived on figs; the Argives on pears; and the Arcadians on acorns. (*Ælian. Hist. Var. lib. iii. c. 39.*)—And we are told by modern Travellers, that in the interior parts of Africa, there are several nations who now live chiefly on dates.



82. ——— The Brahmins among the old Indians, were all of the same race, lived in fields and in woods after the course of their studies was ended, and fed only on rice, milk, or herbs. The Brazilians, when first discovered by the Europeans, lived the most natural original lives of mankind, so frequently described in antient countries, before laws, or property, or arts made entrance among them: they lived without business or labor, further than for their necessary food, by gathering *fruits, herbs, and plants*; they knew no drink but *water*; were not tempted to eat or drink beyond common thirst or appetite; were not troubled with either public or domestic cares, nor knew any pleasure but the most simple and natural.

Sir WILLIAM TEMPLE.—See Sir JOHN SINCLAIR's *Code of Health*, vol. iv. p. 333.

83. [*Gen. i. 29, 30.*] The chief food of the Japanese is rice, pulse, fruits, roots, and herbs; but mostly rice, which they have in great plenty and perfection, and dress in so many different ways, and give to it such variety of tastes, flavor, and color, that a stranger would hardly know what he were eating.

See *Modern Univer. Hist.* vol. ix. p. 62.

84. [*Gen. i. 29.*] The philosophers of India also eat nothing but rice, fruits, and herbs.

BARTOLOMEO's *Voy. by Johnson*, p. 287.

85. ——— The four most antient orders of priests, the Ralians, the Brahmins, the Magi, and the Druids, confined themselves to vegetable food; as did also the Athenian prince Triptolemus, who established the Eleusinian mysteries, and prohibited by law all injury to animals: His words are, *Zoa me sivesthai, let not animals suffer.*

*Month. Mag.* Feb. 1812, p. 21.

86. ——— The Syrian Christians (in 1812) assimilate much to the Hindoo, in the practice of frequent ablations for health and cleanliness, and in the use of *vegetables* and light food.

*Christian Researches in Asia*, p. 121.

87. ——— For more than 1600 years, even till after the deluge, mankind lived on vegetable food only; and though they exercised a gentle dominion over the brute creation (in training them to useful services), they did not use their flesh for food.

NICHOLSON's *Primeval State of Man*, p. 6.

88. ——— If a vegetable diet had been still observed, man had not contracted so many diseases in his body and cruel vices in his soul, by making his throat an open sepulchre, wherein to entomb the dead bodies of beasts; nor would the

noble image of the Deity have been so shamefully defiled with brutalities. TRYON's *Way to Health*, &c. p. 329.

89. ——— The natives of Sierra Leone, whose climate is said to be the worst on earth, are very temperate; they subsist entirely on small quantities of boiled rice, with occasional supplies of fruit, and drink only cold water: in consequence, they are strong, and healthy, and live as long as men in the most propitious climates.

*Month. Mag.* July 1815, p. 528.

90. [*Gen. ii. 16.*] In Upper Egypt many families subsist almost entirely on dates; in Lower Egypt they do not eat so many, rather choosing to sell them.

HASSELQUIST's, *Travels*, p. 261.

91. ——— I cannot persuade myself, says Dr. LAMBE, that even in the high northern latitudes it is necessary for man to support his own life by the destruction of other animated beings.

See his *Additional Reports on Regimen*, p. 222.

92. [*Gen. i. 29.*] The nations that subsist on vegetable diet are of all men the handsomest, the most robust, the least exposed to diseases and violent passions; and they attain the greatest longevity. Such are in Europe, a great proportion of the Swiss. The negroes doomed to labor so severe, live entirely on manioc, potatoes and maize. The Brahmins of India, who frequently survive a century, eat nothing but vegetables. From the Pythagorean school, *Epaminondas* issued forth so renowned for his virtues; *Archytas*, so celebrated for his skill in mechanics; and *Milo* of Crotona, for his strength; copying the virtues of their founder, who was allowedly the first rate genius of his day, the most enlightened by science, the father of philosophy among the Greeks.—As vegetable diet has a necessary connexion with many virtues, and excludes none, it must be of importance to accustom young people to it, seeing its influence so powerfully contributes to beauty of person and tranquillity of soul. The children of the Persians, in the time of Cyrus, and by his orders, were fed with bread, water and cresses: and *Lycurgus* introduced a considerable part of the physical and moral regimen of these children into the education of those of *Lacedemon*. Such diet prolongs infancy, and of consequence the duration of human life. I have seen, says Saint PIERRE, an instance of it in an English youth of fifteen, who had not the appearance of being so much as twelve. He was a most interesting figure, possessed of health the most vigorous, and of a disposition the most gentle: he performed the longest journeys on foot, and never lost temper whatever befel him: His father, whose name was *Pigot*, told me he had brought him up entirely under the vegetable regimen, the good effects of which he had learned by his own experience. He had formed the project of employing part of his fortune, which was considerable, in establishing somewhere in British America a society, who should

employ themselves in training, under the same regimen, the children of the American colonists, in the practice of all the arts connected with agriculture. May heaven prosper such a plan of education, worthy the most glorious period of antiquity!

*Studies of Nature, vol. iv, p. 357.*

93. ——— With us, says Dr. LAMBE, a parent will correct his child for eating a raw turnip, as if it were poisonous. But the Russians, from the lowest peasant to the highest nobleman, are eating raw turnips all day long. We may be certain then, that there is no harm in the practice.

But further, there is every reason to believe, particularly from the observations of the navigators in the Pacific Ocean, that those races of men, who admit into their nutriment a large proportion of fruit, and recent vegetable matter, unchanged by culinary art, have a form of body, the largest, of the most perfect proportion, and the greatest beauty; that they have the greatest strength and activity, and probably that they enjoy the best health.—This fact alone is enough to refute the vulgar error, (for it deserves no other name), that animal food is necessary to support the strength.

*Additional Reports on Regimen, p. 173.*

94. ——— The strongest men, and the most beautiful women perhaps in the British dominions, are to be found in the lower rank of people in Ireland, who are generally fed with that excellent root (the potato). No food can afford a more decisive proof of its nourishing quality, or of its being peculiarly suitable to the health of the human constitution.

*Ibid. p. 220.*

95. [*Gen. ix. 4.*] The Japanese, however divided in other religious principles, agree in the five following laws, as absolutely binding on all: 1. Not to kill, and not to eat any thing that is killed; 2. Not to steal; 3. Not to defile another man's bed; 4. Not to lie; 5. Not to drink wine.—Their chief liquor at their meals is water made a little warm; but, as soon as they have dined or supped, they drink a pretty large quantity of tea, which they use as their common drink or refreshment whenever they are thirsty, weary, or faint.

*See Modern Part of Univer. Hist. vol. ix. pp. 17, 62*

96. [*Exod. xx. 13.*] Herodotus says, that in India is a set of people, who put no animal to death, sow no grain, have no fixed habitation, and live solely on *vegetables*. These were no doubt, says FORBES, Yogees, Senasees, and wandering *Gymnosophists*, who live entirely in the same manner at the present day.

*Oriental Memoirs, vol. i p. 400.*

97. [*Gen. ii. 8, 9.*] On the banks of the Euphrates, particularly near Bassora, they have plenty of delicious fruits, as pomegranates, peaches, apricots, quinces, olives, apples,

pears, nectarines, and grapes whose juice is as sweet as that of the sugar-cane, yet so weak that it will produce neither wine nor vinegar; but the most abundant and useful of all their fruits, are their dates, which support and sustain many millions of people who make them their daily food, and are wonderfully nourished by them.

CAPTAIN HAMILTON.—*Pinkerton, part xxxii. p. 291.*

98. [*Gen. iii. 23.*] The custom of flesh eating, as much as that of covering our persons with clothes, appears to have arisen from the migration of man into the northern climates, where the productions of the earth are not, as in south latitudes, *spontaneous*.

NEWTON'S *Defence of Vegetable Regimen, vol. i. p. 81.*

99. [*Rom. xiv. 4.*] The inhabitants of the Atlantic Islands, unacquainted with all animal diet, never eat ought that has been endued with life.

Dr. TISSOT.

100. [*Lev. xi. 8.*] I see, says MICHAELIS, from Russel's Natural History of Aleppo, p. 50. that there the Jews and Turks never taste the flesh of cattle.

*See his Commentaries on the Laws of Moses, by Smith, vol. ii. p. 406*

101. [*Lev. xi. 3.*] He that feeds on any kind of meats prohibited by the Mosaic law, with the persuasion in his mind that he may be wrong in so doing, is condemned by his conscience for doing that which he has reason to think God has forbidden.

Dr. A. CLARKE, on *Rom. xiv. 23.*

102. [*Gen. i. 28.*] Man, in quitting the nutriment on which if alone Providence had destined him to enjoy a state of perfect health, has debased his physical, and consequently his moral and intellectual faculties, to a degree almost inconceivable. Real men have never been seen that we are aware of; nor has history, nor even poetry, depicted them. It is not man we have before us, but the *wreck of man*.

*See NEWTON'S Defence, &c., vol. i. p. 66.*

103. ——— The *unwholesomeness* of animal food is more evident, if possible, than its pernicious effects upon morals.—In works which have been some time before the public, says the learned and scientific Dr. Lambe, I have maintained on the authority of adduced facts, that, whilst the predisposition to the various forms of diseased action is congenital, and dependant upon varieties in the radical organization of the frame, the more direct causes are to be looked for in the agency of foreign substances on the body, and principally of those which are used as food and as drink.—In water, for instance, the *putrid* or *putrescent* matter, the animal or vegetable sub-

stances in a state of decomposition, is that which is actively mischievous; it being immediately and directly deleterious.—Fish does not impart the strength of animal food; but it is as oppressive to the stomach as flesh; and it is more putrescent, as may be concluded from the nauseous and hepatic eructations of the stomach, after it has been eaten.—On the contrary, the disuse of fermented liquors, the relinquishment of animal food, and the use of purified (or distilled) water, all increase the appetite, and appear to strengthen the digestion.—And as in every period of history it has been known, that (fruit and) vegetables alone are sufficient for the support of life, and that the bulk of mankind live upon them at this hour; the adherence to the use of animal food is no more than a persistence in the gross customs of savage life; and evinces an insensibility to the progress of reason, and to the operation of intellectual improvement.

*Dr. LAMBE'S Additional Reports on the effects of a peculiar Regimen, pp. 15, 39, 161, 259, 243.*

104. ——— Dr. Alphonsus Lercy, of Paris, has published an essay on certain diseases of men, which he traces to the animals on which they had fed; and he establishes the doctrine generally, that many diseases with which mankind are afflicted, are communicated by eating the flesh of animals.

*Monthly Mag. for June 1815, p. 446.*

105. [*Num. xi. 20.*] The late Sir Edward Berry prevailed with a man to live on partridges, without vegetables; but after eight days trial, he was obliged to desist, in consequence of strong symptoms then appearing of an incipient putrefaction.

*See Sir JOHN SINCLAIR'S Code of Health, vol. i. p. 425.*

106. [*Matt. viii. 2.*] The use of swine's flesh, in union with ardent spirits, is in all likelihood, the grand cause of the *scurvy*, which is so common in the British nations, and which would probably assume the form and virulence of a *leprosy*, were our climate as hot as that of Judea.

*Dr. A. CLARKE.*

107: [*Num. xi. 20.*] It is a remarkable fact, that at Heimaey, the only one of the Westmann Islands, which is inhabited, scarcely a single instance has been known during the last twenty years of a child surviving the period of infancy. In consequence, the population, which does not exceed 200 souls, is entirely kept up by emigration from the main land of Iceland. The food of these people consists principally of sea-birds; fulmars and puffins; (*procellaria glacialis* & *alce arctica* of Linnæus.) The fulmars they procure in vast abundance, and they use the eggs and flesh of the birds; and salt the latter for their winter food. There are a few cows and sheep on the island, but the inhabitants are said to have no vegetable food.

*Dr. LAMBE'S Additional Reports on Regimen, p. 197.*

108. [*Gen. ii. 17.*] In antient times the medicines of the Indians consisted chiefly, according to Strabo, in regularly, temperance, and the choice of food.

*BARTOLOMEO, by Johnson, p. 423.*

109. ——— I lay it down, says Bruce, as a positive rule of health, that the warmest dishes the natives of the tropical regions delight in, are the most wholesome strangers can use in the putrid climates of Lower Arabia, Abyssinia, Senaar, and Egypt itself; and that spirits, and all fermented liquors should be regarded as poisons.

*Dr. LAMBE'S Additional Reports on Regimen, p. 261.*

110. [*Luke i. 15.*] A Mr. Slingsby, says Dr. STARK, (p. 93.) lived many years on bread, milk, and vegetables, without animal food or wine; he had excellent spirits, was very vigorous, and from the time he began that regimen, was free from the *gout*, with which he had been particularly afflicted. Dr. Knight followed the same plan with equal success.

111. [*Ruth ii. 14.*] "Vegetables in the form of salads are more powerful than when prepared by fire; and I know for certain," says Dr. LAMBE, "that the rob of lemons and oranges is not to be compared to the fresh fruit. Raw potatoes have been used with advantage in the fleet, particularly by Mr. Smith of the Triton, who made the *scurbutic* men eat them *sliced with vinegar*, with great benefit."

*Additional Reports on Regimen, p. 178.*

112. [*Gen. ix. 4.*] The man who forsakes not the Law, and eats not fleshmeat like a blood-thirsty dæmon, shall attain good will in this world, and shall not be afflicted with maladies.

*Laws of Menu, in the works of Sir W. JONES, vol. iii. p. 206.*

113. [*Dan. i. 8.*]

Happy the man, who, studying Nature's laws,  
Through known effects can trace the Secret Cause:—  
He feeds on fruits, which, of their own accord,  
The willing ground and laden trees afford.—  
Simple his bev'rage, homely is his food,  
The wholesome herbage, and the running flood.

*See DRYDEN'S Virg. Georg. ii. l. 698,—iii. l. 796.*

114. [*Lev. xi. 4.*] In regard to man's *allowed* or *interdicted food* from the animal creation; equally in the laws of MOSES and in those of MENU, *eating the milk* of a camel, or of any quadruped with the "hoof not cloven," was strictly forbidden. (*See BURDER'S Oriental Customs, vol. ii. p. 56. And Levit. xi. 4, 7.*)—And as the milk of an unclean sow occasioned leprosy: "This was the reason," says Plutarch, "why the Egyptians entertained so great an



aversion for that animal."—Of the ass also, the Jews durst not taste the milk; nor is this indeed *usual* among ourselves. (SMITH'S *Michaelis*, vol. ii. p. 389.)—But *who*, emphatically asks the apostle PAUL, feeds a flock (of *clean* beasts, he evidently means), and eats not the *milk* of the flock? 1 Cor. ix. 7.—"Be thou diligent then, to know the state of thy flocks, and look well to thy herds. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for a maintenance for thy maidens."

Prov. xxvii. 23, 26, 27.

115. [Lev. xi. 4, 8.] "Whatsoever parteth the hoof and is clovenfooted, and *cheweth the cud*" must necessarily, as a "clean" beast, give pure and wholesome milk in consequence of *well-digesting* its food.—The ruminants *with horns*, as the bullock, sheep, &c. have two preparatory stomachs for the food previous to rumination, and one for the food to be received in after rumination, before it is digested in the *fourth* or true stomach.—The ruminants *without horns* as the camel, dromedary, and lama, have one preparatory stomach before rumination, and properly speaking, none in which the cud can be afterwards retained before it goes into the digesting stomach.—Those animals that eat the same kind of food with the ruminants yet do not ruminate, as the horse and ass, have only *one* stomach, but a portion of it is lined with cuticle, in which situation the food is first deposited, and by remaining there sometime is rendered afterwards more easily digestible when received into the other, or digesting portion.

Phil. Trans. for 1806, p. 370.

116. [Prov. xxvii. 27.] The Syrian goat is the common goat of Aleppo, the inhabitants of which it supplies with milk. The same is the case at Cairo, where these goats are driven in small flocks, every morning, through the different quarters of the city, and every one sees taken from them the quantity of milk that he wants.

SHAW'S *Zoology*, vol. ii. part 2. p. 374.

117. ——— In the northern countries the milk of the goat is commonly made use of for medicinal purposes; but in southern climates it is so abundant as to be destined for food.—DOLŒUS on the authority of Plautinus, mentions that an old woman of 60 was, by the help of goats' milk, restored to a state of perfect health, notwithstanding a great decay of flesh and strength, a hectic fever and the stone.

Sir JOHN SINCLAIR'S *Code of Health*, vol. i. p. 269.

118. [Deut. xxxii. 14.] *Cow's* milk, which is still in most general use, was included among the principal articles of diet, in very remote ages: Homer mentions a nation who principally lived on her milk; and in Hart's "Diet of the Diseased," p. 203, there are several instances also, of persons in modern times, who have lived for many years solely

on cows' milk.—*Sheep*, indeed, furnish excellent milk but in small quantities, and only for a short time.—But it is a curious fact, that in all the nations where milk constitutes a chief part of their diet, it is eaten in a state of *acidity*. The Tartars always ferment their milk. The Russians reckon their butter-milk a specific for consumptions. The Caffres keep their milk in sheep-skins, which they never clean, in order to preserve the substance that ferments it; they expressed the utmost abhorrence, on seeing Europeans drink some fresh milk; and said it was very unwholesome. Even among the poor people of Scotland, and in Ireland particularly, there is more milk eaten in an ascetic than in a fresh state. (*Ibid.* vol. i. pp. 269, 273, 275.)—*Leavened* or fermented bread, indeed, is lighter in digestion, and passes easily through the body; but *unfermented* bread does not go off so easily, though it *nourishes* more, where the stomach can bear it.

HIPPOCRATES *de Dieta*, lib. ii. x.—See also Exod. xii. 15.

119. ——— In Barbary, the sheep and the goats as well as cows contribute to the dairies, particularly in the making of cheese. Instead of rennet, especially in the summer-season, they turn the milk with the flowers of the great headed thistle, or wild artichoke; and putting the curds afterwards into small baskets made with rushes, or with the dwarf palm, they bind them up close, and press them. Prov. xxvii. 27.

SHAW'S *Trav. in Barbary*, Pinkerton's Coll. lxxiii. p. 620.

120. ——— Milk is in part vegetable food; and as such is used by all pastoral nations, and serves in a measure as a substitute for it. (Dr. LAMBE'S *Additional Reports on Regimen*, p. 167.)—To prevent indigestion, "milk ought not to be eaten together with flesh." Exod. xxiii. 19.

Dr. WILLICH.

121. [Luke xi. 12.] Eggs contain a larger proportion of pure nourishment, than any other food. They are a most valuable article, not only when consumed by themselves, but when mixed with other things. When new laid, they are peculiarly excellent; but when old, or hard boiled, they are too astringent for most habits. The white part is digested with more difficulty than the yolk. Raw, poached, soft boiled, or in any way lightly cooked, they are gently laxative, and sit easy on most stomachs.

See Sir JOHN SINCLAIR'S *Code of Health*, vol. i. p. 414.

122. [Gen. i. 29.] Fruit is that species of food which is most suitable to man: this is evinced by the series of quadrupeds; analogy, wild men; apes; the structure of the mouth, of the stomach, and the hands.

Dr. LAMBE'S *Additional Reports on Regimen*, p. 176.

123. [Prov. xxiii. 20.] The moral effect of aliment is clearly evinced in the different tempers of the carnivorous



and the frugivorous animals: the former, whose destructive passions, like those of ignorant man, lay waste all within their reach, are constantly tormented with hunger, which returns and rages in proportion to their own devastation; this creates that state of warfare or disquietude, which seeks, as in murderers, the night and veil of the forest; for should they appear on the plain, their prey escapes, or, seen by each other, their warfare begins. The frugivorous animals wander tranquilly on the plains, and testify their joyful existence by frisking and basking in the congenial rays of the sun, or browsing with convulsive pleasure on the green herb, evinced by the motion of the tail, or the joyful sparkling of the eyes, and the gambols of the herd. The same effect of aliment is discernible amongst the different species of man, and the peaceful temper of the frugivorous Asiatic, is strongly contrasted with the ferocious temper of the carnivorous European.

ROUSSEAU.

124. [*Acts. xv. 20.*] The Tartars, who live wholly on animal food, possess a degree of ferocity of mind, and fierceness of character, which form the leading feature of all carnivorous animals. On the other hand, an entire diet of vegetable matter, as appears in the Brahmin and Gentoos, gives to the disposition a gentleness, softness, and mildness of feeling, directly the reverse of the former character: it has also a particular influence on the powers of the mind, producing liveliness of imagination, and acuteness of judgment, in an eminent degree. See JOHN SINCLAIR'S *Code of Health*, vol. i. pp. 423, 429.

125. — The man who sheds the blood of an ox or of a sheep, will be habituated more easily than another to witness the effusion of that of his fellow creatures; inhumanity takes possession of his soul; and the professions, whose object is to sacrifice animals for the purpose of supplying the necessities of men, impart to those who exercise them a ferocity, which their relative connexions with society but imperfectly serve to mitigate.

*Encyclopédie Methodique*, tome 7. part 1. livraison 65., translated into the *Code of Health*, vol. iii. p. 283.

126. [*Exod. xx. 13.*] In the East Indies the Pegu Clergy teach, that charity is the most sublime virtue, and therefore ought to be extensive enough to reach not only to the human species, but even to animals: wherefore they neither kill nor eat any; and they are so benevolent to mankind, that they cherish all alike, making no exception on account of Religion. (See CAPTAIN HAMILTON, in *Pinkerton's Coll.* part xxxiii. p. 426.)—In Cambia, the Indians will kill nothing, nor have any thing killed: they consequently eat no flesh, but live on roots, rice, fruits and milk.

See FITCH, in *Pinkerton's Coll.* vol. ix. p. 408, &c.

127. — India, in fact, of all the regions of the earth, is the only public theatre of justice and tenderness to brutes,

and all living creatures; for there, not confining murder to the killing of man, they religiously abstain from taking the life of the meanest animal.

See OVINGTON'S *Voyage to Surat*, p. 296.

128. — The Gentoos rear numerous herds of cattle; but such is their veneration for these animals, on account of their useful and patient services to man, that to kill or even maim one of them is deemed a capital offence.

See M. de PAGE'S *Travels through the World*, vol. ii. p. 27.

129. — From shedding the blood, or taking away the life, of any animal, both sexes of the Hindoos are strictly prohibited by their religion. Among the Wallachians, though there is no positive institution to the contrary, yet the women never destroy the life of any creature. Whether this custom were founded by some of their antient legislators, or whether it originated from incidental circumstances, is uncertain; but however that be, nothing can be more suitable to the gentleness and timidity, which form the most beautiful and engaging part of the female character.

Dr. W. ALEXANDER'S *History of Women*, vol. i. p. 366.

130. — So abhorrent were the antient Athenians from the destroying of any kind of animals, that a woman, named Clymene, was deemed guilty of a very criminal act, from her having, without design, killed a hog.

See PORPHYRY, *de Abstinencia*, lib. ii. chap. 9.

131. — The first and principal commandment of the religion of Brahmah is, *not to kill any living creature whatever.*

LORD'S *Discoverie of the Banián Relig.* 1630, p. 41.

Orpheus our pray'rs prescrib'd, and holy rites,  
And abstinence from murder. —

ARISTOPHONES, in his *Frogs*.

132. — Moulana Nasereddin Amer (improperly called Tamerlane), one of the most venerable doctors of the court of Timour, could never consent so much as to kill a single sheep.

*Hist. of TIMUR-BEC*, vol. ii. p. 54.

133. — Accordingly, the Indian Brahmins neither eat nor kill any sort of animal; and it is certain they have not done it for more than two thousand years.

See Dr. CLARKE'S *Fleury*, p. 87.

134. — There are other Indians, says HERODOTUS, who have a particular grain, nearly of the size of millet, which the soil spontaneously produces, and which is protected by a calyx, the whole of this they bake and eat.

*Thalia*, n. 190.

135. [*Exod. xxix. 13.*] The Hindoos never open the (dead) body of man or beast; nor can they bear the sight of such an operation.

See *Modern Univer. Hist. vol. vi. p. 273.*

136. [*Exod. xx. 13.*] Even the beasts of the earth never kill and devour one another, but when they are impelled by hunger or by self-defence.

SWEDENBORG'S *Theology*, n. 498.

137. [*1 Kings iv. 22, 23.*] As a proof however, of the havoc committed by more savage man on the creatures of his prey, it is said that, at Paris, there are four thousand sellers of oysters, and that fifteen hundred large oxen, and above sixteen thousand sheep, calves, or hogs, besides a prodigious quantity of poultry and wild fowls, are eaten there every day.

See *BAYLE'S Dict. Artic. Ovid.*

138. [*Deut. xxii. 6, 7.*] But some Turks, excessively pitiful and good-natured toward dumb creatures, buy birds on purpose to let them fly away, and return to the liberty of the woods and open air.

See *SMITH'S Remarks on the Turks*, p. 103.

139. ——— And the Philosopher Xenocrates, a severe and rigid moralist, gave numerous proofs of the benevolence and humanity of his disposition toward all creatures. One instance may be here particularly worthy the notice of young persons. A sparrow, pursued by a hawk, flew to him for refuge: he sheltered it in his bosom, and released it as soon as the danger was over.

See *Ælian*, b. 13, c. 31.

140. [*Exod. xx. 13.*] Though the Indian women breed fowl and other domestic animals in their cottages, they never eat them: and even conceive such a fondness for them that they will not even sell them, much less kill them with their own hands; so that if a stranger, who is obliged to pass the night in one of these cottages, offers ever so much money for a fowl, they refuse to part with it.

ULLOA'S *Voy. to S. America in Pinkerton's Coll. part lviii. p. 519.*

141. ——— Look at a young child, who is told that the chicken, which it has fed and played with, is to be killed. Are not the tears it sheds, and the agonies it endures, the voice of nature itself crying within us, and pleading the cause of humanity? We cannot hear even a fly assailed by a spider without compassion;—without wishing to relieve its distress, and to repel its enemy. This is, among civilized men, an essential property of human nature; and as such, it ought surely to be a law to man;—a guide of human conduct.

*Dr. LAMBE'S Additional Reports on Regimen*, p. 245.

142. [*Prov. xxii. 6.*] When children are barbarous towards innocent animals, they will soon become the same towards men. Caligula, before imbruing his hands in human blood, had made a practice of destroying flies. It may be said that the moral behaviour of man to man commences in some measure with that of an infant towards insects. Never, therefore, let a child acquire a truth by means of a vice; nor extend its understanding at the expense of its heart. Let it not study the laws of nature in the pangs of sentient beings, but rather in the succession of their enjoyments.

*St. PIERRE'S Harmonies of Nature*, vol. i. p. 411.

143. [*Gen. ix. 4, 5.*] There is of all the multitude not one man in ten, but what will own (if not brought up in a slaughter-house) that, of all trades, he could never have been a butcher; and I question, whether ever any person so much as killed a chicken, without reluctance, the first time. Some people are not to be persuaded to taste of any creatures they have daily seen and been acquainted with, while they were alive; others extend their scruple no farther than to their own poultry, and refuse to eat what they fed and took care of themselves. Yet all of them will feed heartily and without remorse on beef, mutton, and fowls, when they are bought in the market. In this behaviour, there appears something like a consciousness of guilt; it looks as if they endeavoured to save themselves from the imputation of a crime (which they know sticks somewhere), by removing the cause of it as far as they can from themselves:—it is sufficient to demonstrate, that we are born with a repugnancy to the killing, and consequently, to the eating of animals.

MANDEVILLE'S *Fable of the Bees*, vol. i. p. 188.

144. [*Prov. xii. 10.*] MOSES taught gentleness and humanity so effectually, in preserving life, that he has not despised the care of brute beasts; permitting no other than a regular use of them, and forbidding every other: and if any of them, adds JOSEPHUS, come to our houses, like supplicants, we are forbidden to slay them: nay, we are obliged, even in an enemy's country, to spare and not kill those creatures that labour for mankind.

JOSEPHUS against Apion, b. ii. § 30.

145. ——— The man, who perceives in his own soul the Supreme Soul present in all creatures, acquires equanimity toward them all, and shall be absorbed at last in the highest Essence, even in that of the Almighty Himself.

*Conclusion of the laws of Menu.*

146. ——— THEVENOT describes a Banian hospital where he saw a number of sick oxen, camels, and horses, and many invalids of the feathered race. Animals deemed incurable, he says, were maintained there for life; those that recovered were sold to Hindoos exclusively.

147. — The Asiatics, in general, but particularly the Arabians, have been long renowned for their kind and merciful treatment of beasts, rarely or never correcting their horses either with whip or spur.

G. NICHOLSON, *on the primeval Diet of Man*, &c. p. 169.

148. — Goodness, indeed, ever moves in a larger sphere than justice: the obligations of law and equity reach only to mankind, but kindness and beneficence should be extended to creatures of every species; and these still flow from the breast of a well-natured man, as streams that issue from the living fountain. A good man will take care of his horses and dogs, not only while they are young, but when old and past service. Thus the people of Athens, when they had finished the temple called *Hecatompedon*, set at liberty the beasts of burden that had been chiefly employed in that work, suffering them to pasture at large, free from any further service. It is said, that one of these afterwards came of its own accord to work, and putting itself at the head of the labouring cattle, marched before them to the citadel; this pleased the people, and they made a decree that it should be kept at the public charge as long as it lived.

PLUTARCH'S *Lives*, vol. ii. p. 310.

149. — But animals, in our degenerate age, are every day perishing under the hands of barbarity, without notice, without mercy; famished, as if hunger were no evil; mauled, as if they had no sense of pain; and hurried about incessantly from day to day, as if excessive toil were no plague, or extreme weariness were no degree of suffering. Surely the sensibility of brutes entitles them to a milder treatment, than they usually meet with from hard and unthinking wretches. Man ought to look on them as creatures under his protection, and not as put into his power to be tortured. Few of them know how to defend themselves against him as well as he knows how to attack them. For a man therefore to torture a brute, shews a meanness of spirit (particularly, if he is slaughtering it for the table).

See DEAN on the future Life of Brutes.

150. — The celebrated Mr. JOHN TWEDDELL in one of his letters thus expresses himself: "I no longer eat flesh-meat, nor drink fermented liquors. As for the latter, it is merely because I do not believe that they can ever be good for the constitution, and still more especially with a vegetable diet. With regard to the flesh of animals, I have many times thought on the subject. I am persuaded we have no other right, than the right of the strongest, to sacrifice to our monstrous appetites the bodies of living things, of whose qualities and relations we are ignorant. Different objections which struck me, as to the probability of good from the universality of this practice, have hitherto held me in indecision. I doubted whether, if this abstinence were universal, the animals, which we now devour, might not devour, in their turn, the fruits and vegetables reserved for our sustenance. I do not know whether this would be so—but I do

not believe it; it seems to me that their numbers would not augment in the proportion which is apprehended: if, on the one hand, we now consume them with our teeth, on the other, we might then abandon our schemes and inventions for augmenting the means of propagation. Let nature follow her own course with regard to all that lives. I am told that they would destroy each other:—In the first place, the two objections cannot exist together; if they would destroy each other, their numbers would not be excessive. And what is this mutual destruction to me? Who has constituted me dictator of the realms of nature? Why am I umpire between the mistress and her servants? Because two chickens fight till one dies, am I obliged to worry one of them to prevent their engagement? Exquisite and well imagined humanity! On the other hand let precautions be adopted against famine, when experience shall have shewn the necessity of them; in the mean while, we are not called upon to bury in our bowels the carcasses of animals, which, a few hours before, loved or bleated;—to flay alive and to dismember a defenceless creature—to pamper the unsuspecting beast which grazes before us, with the single view of sucking his blood and grinding his bones—and to become the unnatural murderers of beings, of whose powers and faculties, of whose modes of communication and mutual intercourse, of whose degree of sensibility and extent of pain and pleasure we are necessarily and fundamentally ignorant. The calamity does not appear to me to be sufficiently ascertained, which warrants so barbarous a proceeding, so violent a remedy, upon suspicion and by anticipation.—That the human body cannot suffer from abstinence I am well convinced; and the mind, I am firmly persuaded, must gain by it."

See his *Life and Remains*, p. 215.

151. [*Gen. ix. 2—6.*] There exists within us a rooted repugnance to the spilling of blood. Had nature intended man to be an animal of prey, would she have implanted in his breast a principle so adverse to her purpose? The feelings of the heart point more unerringly than the dogmas and subtleties of men who sacrifice to custom the dearest sentiments of humanity.

NICHOLSON,

O mortals, from your fellows' blood abstain,  
Nor taint your bodies with a food profane:  
While corn and pulse by nature are bestow'd,  
And planted orchards bend their willing load;  
While labour'd gardens wholesome herbs produce,  
And teeming vines afford their gen'rous juice;  
Nor tardier fruits of cruder kind are lost,  
But tam'd with fire, or mellow'd by the frost;  
While kine to pails distended udders bring,  
And bees their honey redolent of spring;  
While earth not only can your needs supply,  
But, lavish of her store, provides for luxury:  
A guiltless feast administers with ease,  
And without blood is prodigal to please.—  
When man his bloody feasts on brutes began,  
He after forg'd the sword to murder man.

VIDIUS'S *Metamorphoses*, b. xv. ll. 101, 145, 153.



## THE ADAMIC COVENANT.

[Gen. ii. 7.] *And the LORD God formed Man of the dust of the ground and breathed into his nostrils the breath of lives, and man became a living soul.*

152. [Gen. ii. 3.] The Hebrew language being destitute of compounded verbs, the words *made* and *created* are equivalent with *made anew* or *created anew*.

*See Dr. TAYLOR's Hebrew Concordance.*

153. [Gen. ii. 7, 8.] As the new-created earth was without form and void; so mankind, after they had been created male and female, still needed, we learn, the communicated influences of God's spirit to form their understandings by His wisdom, and to fill their hearts with His love, until, so inspired with the breath of lives, each became, interiorly, a living soul. *John xx. 22.*

*Sic, Deus facunde,*

*— feros cultus hominum recentum*

*Voce formasti.—HOR. Od. x.*

154. ——— Thus the Adam of Glory came into conjunction with the Man of earth. *2 Cor. v. 17.*

*REV. R. CLARKE.*

155. ——— The natural mind derives its form, partly, from substances of the natural world; but the spiritual mind, solely, from substances of the spiritual world. This mind is conserved in its integrity by the Lord, that a man may become man; for he is born *animal*, but made *man*.

*SWEDENBORG'S Divine Love, n. 270.*

156. [Gen. ii. 5] There is in every thing spiritual an endeavour to clothe itself with body. What flows from the spiritual world into the natural contributes, essentially, to the production of vegetables and animals. Nature is only subservient in fixing what spiritually flows forth from God.

*Ibid. nn. 343, 344.*

157. ——— Though death be permanent on the earth, life may be said to descend in an uninterrupted current from heaven.

A vegetable spark of life, descending from above, may be introduced into the seed contained in the germen, may call it into a state of growth, and augment its size both without and within, until, the plant being arrived at its complete bulk and term of existence, the animating principle returns unto the place from whence it came.

*St. PIERRE'S Harmonies of Nature, vol. i. p. 143.*

158. [Gen. ii. 7.] The *soul* does not convert itself into body, nor commix itself with body so as to become *body*,

but takes *body to itself*: thus *soul* and *body*, though they be two distinct things, are still *one man*.

*SWEDENBORG, on the Athanasian Creed, n. 16.*

159. ——— The Elohim made man of such atoms as are in other animals,—a body with such dispositions as are in other brutes, to live as they live, &c.—What he infused was qualified to reason, and return to be accountable to Him, who gave it. This being, thus compounded of beast and of something little inferior to angel, had in this state of trial, the essential properties of each: the beast in man was furnished with all the organs of a beast, and liable to all the necessities, appetites and accidents of a beast; the other part, even here, had all the powers that an angel has, only, whilst united to the material body, it was not admitted to immediate perceptions of God, or of things in the angelic state. Here was a double creature to be provided for.

*Introduc. to Moses' sine Principio, pp. xlvii, xlviii, exiv; by HUTCHINSON.*

160.—That mind and body often sympathize

Is plain: such is this union nature ties:

But then as often too they disagree,

Which proves the soul's superior progeny.

Sometimes the body in full strength we find,

Whilst various ails debilitate the mind;

At others, whilst the mind its force retains,

The body sinks with sickness and with pains:

Now did one common fate their beings end,

Alike they'd sicken, and alike they'd mend.

*JENYNS' Works, vol. ii. p. 31.*

161. [Gen. ii. 18.] *And the LORD God said, It is not good that man should be alone; I will make him a help meet for him. 1 Cor. xii. 28.*

That marriage is of divine appointment and institution, is taught in the plainest manner by our Lord, in *Matt. xix. 4, 5, 6*: where He says, "Have ye not read, that He who made mankind at the beginning, made them male and female? and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

The husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body. For we are members of the Lord's spiritual body, the church, of His *flesh and of his bones. Eph. v. 23, 30—Rev. xxi. 2, 9.* As many as received him, to them gave he power to become sons of God. *John i. 12.*

162. [Gen. ii. 21, 22.] "It appears in anatomy, that the ribs of man and woman are equal,"

*Sir KENELM DIGBY.*



163. ——— Though men may improve their heads in the company of their own sex, we may affirm, that the company and conversation of women alone is the proper school for the heart. Should any one doubt the truth of this, let him turn over a few volumes of the history of any of those nations, where the sexes live excluded from each other, and he will meet with the most ample conviction.

Dr. W. ALEXANDER's *History of Women*, vol. i. p. 319.

How happy must it be,  
How pleasing, Lord, the sight,  
When mutual love, and love to thee,  
A married pair unite!  
From those celestial springs,  
Such streams of comfort flow,  
As no accomplish'd beauty brings,  
Nor riches can bestow.  
Both in their stations move,  
And each performs a part  
In all the cares of life and love  
With sympathizing heart.  
Form'd for the purest joys,  
By one desire possess'd;  
One aim the zeal of both employs,  
To make each other bless'd.  
No bliss can equal theirs,  
Where such affections meet;  
They join in praise, they join in pray'rs,  
And feel communion sweet.  
'Tis the same pleasure fills  
The breast in worlds above;  
Where joy like morning dew distils,  
And all the air is love.

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PARADISE.

164. [Gen. ii. 8.] *And the LORD God planted a garden, eastward in Eden.*

Asia, the first peopled of the four quarters of the globe, may likewise be said to be marked by the traits of advanced years. She unites the advantages of the three other quarters by the varieties of her climate; Cochinchina and Siam being as moist as America; Hindostan as warm as Africa; Persia, and a part of Tartary, as temperate as Europe. In many parts of Asia the soil is elevated, the sky clear, the air pure and dry. Nature has collected there that wealth which in other parts lies in a scattered state; and she seems to have put, in the productions of each kingdom of Nature, species of a superior quality to those that are found in other countries of the world. The steel of Damascus, the gold and copper of Japan, the pearls of Ormus, the diamonds of Golconda, the rubies of Pegu, the spiceries of the Moluccas, the cotton, muslin, and rich dyes of India, the coffee of Mocha, the tea, the porcelain, and the silks of China, the fleecy goat of Angora, and the richly plumed

pheasant of China; in short a number of the animals and products which constitute leading objects of European luxury, are produced in Asia.

St. PIERRE's *Harmonies of Nature*, vol. iii. p. 57.

165. ——— Tartary, in its greatest extent, is situate between fifty-seven and one hundred and sixty degrees of longitude; and between the thirty-seventh and fifty-fifth degrees of latitude: being bounded on the north by Siberia; on the west, by the rivers Don, the Wolga, and Kama; on the south by the Euxine and Caspian seas, Korazm, the two Bukharias, China, and Korea; and on the east, by the Oriental or Tartarian ocean. From this account it appears, that Tartary, or Great Tartary, as we call it, is a vast region situate almost in the middle of Asia, and extending the whole length of it, in that part from west to east, the space of one hundred and four degrees in longitude, or four thousand one hundred and forty-five geographical miles: but its breadth is not proportionable; being not more than nine hundred and sixty miles where broadest, and, where narrowest, three hundred and thirty. Again: this vast region is divided into two great parts; the one called the Western, the other the *Eastern Tartary*: which latter is scarcely one-fourth part so large as the former; beginning at about the one hundred and thirty-ninth degree of longitude, and ending at the one hundred and sixty-first. Hence it contains only twenty-two degrees of longitude, or is but nine hundred geographical miles from west to east, though eight hundred and eighty broad, from south to north.

*Modern Univer. Hist.* vol. iv. p. 8.

166. ——— There is in the neighbourhood of Benares a large country, where what is called the golden age still exists. We find indeed among the institutions of all ancient nations, the saturnalian festivals; that commemoration of a period when men were equal and happy; that picture of the golden age, which owes its effect in no degree to the art of contrast, but where virtue displays itself alone in a pure and gentle light, without the mixture of the lightest shade. The nations where the remembrance of this age still exists, are colonies of a *more ancient people*.

I have met with facts, says M. BAILLY, which satisfy me that this primitive light in Asia might have first shone under the parallel of from 49° to 50°.

*Antient Hist. of Asia*, vol. i. pp. 44, 107, 112, 197.

167. ——— There is preserved a noble monument of foreign teachers, of an alien philosophy, and, indeed, of instruction received in India, without a single vestige of subsequent progress; viz. the *Sanscrit*; a learned language, which was abandoned by the people who spoke it, to a people who do not so much as understand it. Thus the Sanscrit is a monument of their actual existence, and a trace perfectly preserved of their passage into India.

*Ibid.* vol. ii. pp. 9, 13, 14

168. ——— We see clearly, then, that the Brahmins, issuing from a country where this language (*the Sanscrit*) was in use, and where these (sacred) books had been committed to writing, brought them along with them to India. A people among whom we find a rich and copious language confined to a few individuals; a language in which are deposited the treasures of philosophy and science; a stranger to this language is not the author of the riches it contains: they have preserved them, but they also received them.

The Brahmins, in whose hands that autient philosophy was deposited, communicated it to us, and laid the foundation of all the knowledge we possess.

*Ibid.* vol. i. pp. 101, 102, 103.

169. [*Gen.* v. 1.] At the foot of Mount Caucasus, the supposed birth-place of *Adam*, the present inhabitants, termed Mamelukes or military slaves, by the Crusaders in the thirteenth century, are distinguished (like *Jesus Christ*, the Son of *Man*) by the flaxen color of their hair. Introduced into Egypt in 1227, they formed in the year 1230 a body of the handsomest and best soldiers in Asia, to the number of at least twelve thousand, who in 1250 deposed, and eventually slew, the last Turkman prince; substituting one of their own chiefs, with the title of Sultan. If their establishment in that country was thus a singular event, their continuation there is no less extraordinary. "During the five hundred and fifty years that there have been Mamelukes in Egypt, not one of them has left a subsisting issue; there does not exist one single family of them in the second generation; all their children perish in the first or second descent. Almost the same thing happens to the Turks; and it is observed that they can only secure the continuance of their families, by marrying women who are natives, which the Mamelukes have always disdained. Let the naturalist explain why men, well formed, and married to healthy women, are unable to naturalize on the banks of the Nile, a race born at the foot of Mount Caucasus! and let it be remembered, at the same time, that the plants of Europe in that country, are equally unable to continue their species!"

VOLNEY.

170. [*Gen.* v. 3.] HIPPOCRATES (*lib. de Aere, Locis & Aquis*) asserts, that among the Seythians (Sethites, or Mamelukes), all the individuals resemble each other, though they are like no other nation. He adds, that in the country inhabited by this extraordinary race of men, the climate, seasons, elements, and soil, possess a uniformity no where else to be found.

171. ——— It is observable that *Aden*, in the Eastern dialects, is precisely the same word with *Eden*, which we apply to the garden of paradise: it has two senses, according to a slight difference in its pronunciation; its first meaning is, a settled abode, its second, *delight, softness, or tranquillity*: the word *Eden*, had probably, one of these senses in the Sacred Text, though we use it as a proper name. (*Works of*

*Sir W. JONES*, vol. iv. p. 528.) It was situated on the united stream of the Tigris and Euphrates; *Ezek.* xxvii. 23.

172. [*Gen.* ii. 8.] Ptolemy describes an Addan or Eden, probably the same as that of Moses, as lying on the borders of the Euphrates. Cartwright informs us that, about twelve miles above Mausel, there is an island in the Tigris, still called *Eden*.

See the Preacher's Trav. pp. 91, 95.

173. [*Gen.* ii. 14.] This river, now called Tigris, which skirts the western borders of Assyria, RAUWOLF assures us was, in his time, by the inhabitants still called *Hiddekel*.

See his Travels, part ii. chap. 9.

174. [*Gen.* ii. 10.] According to THEVENOT (*Trav.* part ii. chap. 9.) there is a river called *Shat-al-Arab* (the river of the *Arabs*) which, five leagues below *Bassora*, passing out of *Eden*, divides into four heads or different branches, constituting the four rivers of Paradise that empty themselves ultimately into the Persian Gulph, about eighteen leagues below where the *Shat* throws out its two upper branches, the *Euphrates* and *Hiddekel*. The lower western branch of the *Shat* encompassing *Havilah*, is the *Pison*; and the eastern branch, encompassing the country of *Cush*, or *Khuzestan* as the Persians now call it, is the *Gihon* of Moses. This view of *Eden* and the rivers of Paradise, first pointed out by *Calcin*, and followed by *Stephanus*, *Morinus*, *Bochart*, *Huet* and others, appears to be sanctioned by the following Scriptures. *Ezekiel* (xxvii. 23) says, *Haran and Canech, and Eden were thy merchants*. Now if *Canech* be *Calneh*, or *Calyo*, which is supposed to be *Ctesiphon*, or *Medain*, the seat of the Parthian race of the Persian kings; then *Eden* must have been south of that city, as the places seem to be mentioned in their due order from north to south. The same order is also observable in *Isai.* xxxvii. 12, and in *2 Kings* xix. 12, where mention is made of *Gozan, Haran, Rezeph, and the children of Eden that were in Telassar*.

See *Univer. Hist.* vol. i. p. 113.

175. [*Gen.* ii. 15.] The earthly paradise lay between the point where the Tigris and the Euphrates join, and the other point where they separate, in order to discharge themselves, one eastward the other westward, into the Persian Gulph, over against the isle of pearls. The gold of Arabia, the pearls of *Katif*, the names of the rivers, those of the nations that have inhabited their banks since that time, and many other characteristics mentioned by Moses, fix our mental views, and assist us in thus finding again that River which ran through the seat of bliss, and help us to discover the four channels, which running from thence went by four different names.

*Nat. Declin.* vol. vi. p. 52.

THE TREE OF LIFE, AND THE TREE OF KNOWLEDGE OF  
GOOD AND EVIL.

176. [Gen. ii. 9.] *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

The Antients had sacred groves, which they made use of for temples; and some one tree in the centre of each such grove was usually had in more eminent and special veneration, being made the penetral or more sacred place, which doubtless they intended as the anti-symbol of the tree of life and of the knowledge of good and evil in the midst of the garden of Eden.

HOLWELL'S *Orientials*, vol. i. p. 16.—See also *Isai*. lxxvi. 17.

177. [Gen. iii. 8.] The Banian, or Indian fig-tree, is continually increasing in dimensions; as every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground; which by a gradual descent, reach its surface; where striking in, they increase to a large trunk, and become a parent tree, throwing out new branches from the top. These in time suspend their roots, and, receiving nourishment from the earth, swell into trunks, and shoot forth other branches; thus continuing in a state of progression so long as the first parent of them all supplies her sustenance.\*

Such is the banian tree, the pride of Hindostan, which MILTON has thus discriminately introduced into his Paradise Lost:

Then both together went

Into the thickest wood; there soon they chose  
The fig-tree. Not that tree for fruit renown'd,  
But such, and at this day to Indians known  
In Malabar or Decan, spreads her arms,  
Branching so broad and long, that in the ground  
The bending twigs take root, and daughters grow  
About the mother tree; a pillar'd shade  
High over-arched, and echoing walks between.

178. [Gen. ii. 8.] The Egyptians represent the year by a palm-tree, and the month by one of its branches; because it is the nature of this tree to produce a branch every month. (HORAPOLLO, as quoted by *Vohney*).—In the midst of the street of the city, and on each side of the river, was the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. *Rev.* xxii. 2.

\* This tree from thus dipping its branches into the ground, and rising thence into new stems, became the emblem of our resurrection to a future life, and is found as such engraven or painted (though indeed as a common palm) on the large tiles, which close the mouths of the graves in the Catacombs near Rome.

*Wonders of Nature and Art*, vol. ii. p. 50.

179. [Gen. ii. 9.] During fine weather in Karamania on the south coast of Asia-Minor (and in that climate three fourths of the year are fine), the men live under the shade of a tree. A mountain stream, near which they always chuse this umbrageous abode, serves for their ablutions and their beverage; and the rich clusters of grapes, which hang from every branch of the tree, invite them to the ready repast.

The vines are not cultivated in this part of Asia in the same manner as in the wine countries, where each plant is every year pruned down to the bare stalk: they are here trained up to some tall tree, frequently a *palm*, or an apricot; the tendrils reach the loftiest as well as the lowest branches, and the tree thus seems to be loaded with a double crop of fruit. Nothing can present a more delightful appearance than the intimately blended greens and the two species of fruit, luxuriantly mingled. How alluring to the parched and weary traveller in these sun-burned regions! and in none perhaps will he meet with a more hearty welcome. See *Micah* iv. 4. *Gen.* xviii. 8.

BEAUFORT'S *Karamania*.—*Monthly Mag.* vol. xliii. p. 579.

180. ——— The simple fruit of a tree, without any preparation, was sufficient to be instituted a corporeal *Sacrament* of that spiritual food (from heaven) which would be conveyed by eating it, and give *life*, immortality, &c., to innocent man.

See HUTCHINSON'S *Use of Reason Recovered*, p. 300.

181. ——— The centre of the garden (where stood distinctly the Tree of Life, and the tree of good and evil) supplied the place of a temple, in which there were probably divisions (of holy, and most Holy, for God and man), as afterwards in the Tabernacle and Temple: the Heathens had such distinctions in their gardens; and the Jews on their mountains or high places, had such trees.—The fruit of the Tree of Lives, the meat and the juice, was the (first) sacrament. (HUTCHINSON'S *Use of Reason recovered*, p. 45.) The fruit of the secondary tree, the tree of knowledge, the *vine*, as to its *flesh and blood*, was appointed, we shall find, to be used sacramentally, under proper restrictions, by Noah and his Church, after the flood. See *Gen.* ix. 3, 4.

182. ——— Arabia and the neighbouring regions were inhabited by the first (civilized) generations of men. There it pleased the CREATOR first to reveal himself to his creatures; and there the SON of GOD assumed the human nature. In Arabia, the faculties of the human mind attain to as high a degree of strength and vigor, even at this day, as in any other country in the world; and the symmetry and beauty of the human person in Arabia are not surpassed by any other portion of the human race.

See *Christian Researches*, p. 189.



183. [*Exod. iii. 2.*] HE, whom alone the mind can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even HE, the soul of all beings, whom no being can comprehend, SHONE FORTH IN PERSON.

See *Laws of Menu.—Works of Sir W. JONES, vol. iii. p. 66.*

184. [*Gen. iii. 24.*] On the west side of Eden, opposite the morning sun, was the FIRST SCHECHINAH manifested in the figure of a Man, encompassed with an *Irradiation of fire*: and here some suppose the *Cherubim* remained visible till the flood.

HUTCHINSON'S *Introduc. to Moses' sine Principio, p. cclxxxi, to cclxxiv.*

185. [*Gen. ii. 16.*] After Idolatry had commenced, different trees were made sacred to the different Men and Women, who had discovered their peculiar uses.

*Ibid. pp. cxxxiii—cxxxv, cxliii.*

186. [*Gen. ii. 9.*] The Mahometans contend that the tree of knowledge is the *vine* (and therefore abstain from *wine*).

See *Moracc. in Alcor. p. 22.*

187. [*Gen. ii. 9, 17.*] Dr. Lightfoot also, as well as the Jewish Rabbins, believed the tree of knowledge to have been the *vine*. (See Dr. A. CLARKE'S *Note on Num. vi. 3.*)—Hence wine is called in the East, the *Mother of Sins*.

*Sir W. JONES' Works, vol. vi. p. 119.*

188. [*Gen. iii. 8.*] Having passed in the night through a town called Chah Chakor, in Persia, we encamped for the day, says PIETRO DELLE VALLE, under the shade of the *luli dagheli*; a tree whose branches hanging to the ground take root and produce a new tree, and this so repeatedly as to form a forest of arches, sufficient in some instances to shelter an immense number of people. Its leaves are thick, oval, somewhat resembling those of the quince, but much thicker and larger. Its fruit is very small, of a grayish scarlet color, but when quite ripe inclining to black; the wood of it is extremely light. (See *Pinkerton's Coll. vol. ix. p. 123.*)—This tree probably, forms the *grove* so often mentioned in Sacred Writ as a place of resort for idol worship.

189. ——— The Negroes, in all parts of Guinea, have selected and consecrated some particular trees, under which they perform their religious worship; which are generally such, in whose production nature has displayed her greatest perfections.

BOSMAN'S *Guinea.—Pinkerton's Coll. part lxvi. p. 457.*

#### THE TEMPTER.

190. [*Gen. iii. 1.*] *Now the serpent was more subtle than any beast of the field.*

Among the first names which distinguished mankind, were those taken from creatures. The ox, the stag, the elk, the dog, &c., appear to be truly antient designations of persons, and afterwards of the families of those persons, as they descended in process of time.—Among similar names that of *serpent* appears to have been adopted; and this not in a single district only, but as well in the remote wilds of America, as on the shores of the Indies, the Caspian, or the Red Sea.

See *Frag. to CALMET, vol. ii. p. 206.*

191. ——— As each nation of American Indians has some particular symbol by which it is distinguished from others, so each tribe in every nation has a badge from which it is denominated: as that of the Eagle, the Panther, the Tyger, the Buffalo, &c. Thus one band of the Naudowessies is represented by a Snake, another by a Tortoise, a third by a Squirrel, a fourth by a Wolf, and a fifth by a Buffalo.—Every band also has a chief who is termed the Great Chief, to direct their military operations; and a secondary chief for the management of their civil affairs, whose assent is necessary in all conveyances and treaties, to which he affixes the *mark* of the tribe or nation.

CARVER'S *Trav. in N. America, p. 164—5.*

192. [*Isai. xi. 6.*] The *lambs*, says M. BAILLY, were a quiet race of *people*.

*Antient Hist. of Asia, vol. i. p. 225.*

193. [*Gen. iii. 2.*] The skins of beasts, originally, gave names to the different nations or castes by whom they were worn. Thus in some parts even of Germany, the natives were called *Reeno*; which is derived as CLUVERIUS thinks, from the *reiu-dcr* of whose skins they made their garments. In others, they were called *Mastruga*; that is, *monsters*, or brutes in human shape. TACITUS adds, that in those days the only distinction between men of quality and the vulgar consisted in the richness and fineness of those furs.

See *Germ. Antig. p. 110. Isidor. Orig. l. xix. c. 23. Tacit. Germ. c. 17.*

194. [*Gen. i. 28.*] Thus distinguished and denominated by dress, in the army of Xerxes, the bodies of the Persian and Median warriors, as also of those who came from the island of the Red Sea, were covered with tunics of different colors, having sleeves, and adorned with plates of steel, in imitation of the scales of *fishes*.—The Ethiopians were clad in skins of panthers and lions.—On their heads the Asiatic Ethiopians wore the skins of horses' heads, on which the manes and ears were left; the manes served as the plumes,



and the ears remained stiff and erect: instead of shields they held out before them the *skins of cranes*.—The Thracians wore on their heads skins of foxes: they had also buskins made of the skins of fawns.—The Thracians of Asia used short bucklers made of hides: they had also helmets of brass, on the summit of which were the ears and horns of an ox, made also of brass, together with a crest.—The Colchians had small bucklers made of the hard hides of oxen.—The people of Cilicia also had a small buckler made of the untanned hide of an ox.—And the Lycians had from their shoulders the skin of a goat suspended, whilst on their heads they wore a cap with a plume of *feathers*.

See HERODOTUS, *Polymnia*, n. 61—92.

195. ——— Accordingly in North America, at the Indian town *Attasse* the pillars and walls of the houses of the square are decorated with various paintings and sculptures, supposed to be hieroglyphic, and as a historic legendary of political and sacerdotal affairs: they are however extremely picturesque or caricature, as men in variety of attitudes, some ludicrous enough, others having the head of some kind of animal, as of a duck, turkey, bear, fox, wolf, buck, &c.; and again those kinds of creatures are represented as having the human head. The pillars supporting the front or piazza of the council-house of the square, are ingeniously formed in the likeness of vast speckled *serpents* ascending upwards; the *Ottasses*, or natives of *Attasse*, being of the *snake family or tribe*.

See BARTRAM'S *Trav.* p. 482.

196. [*Gen.* iii. 1.] KALM saw some of the Indians near Fort St. Frederick in Canada, who had *girdles* of the skins of rattle-snakes with the rattle on them.

See *Pinkerton's Coll.* part liv. p. 606.

197. ——— According to REGIS DU HALDE, the usual clothing of the Mongols and Kalkas is sheep and lamb-skins, the wool next to the body.

See *Modern Univ. Hist.* vol. iv. p. 299.

198. [*Gen.* iii. 21.] The Arabs also, at this day wear sheep-skins sewed together, with the wool innermost.

See THEVENOT, *part 1. lib. 2. cap. 32.*

199. ——— To trace the modern dress back to the simplicity of the first skins, and *leaves*, and feathers, that were worn by mankind in the primitive ages, if it were possible, would be almost endless; the fashion has been often changed, while the materials remained the same: the materials have been different as they were gradually produced by successive arts, that converted a raw hide into leather, the wool of the sheep into cloth, the web of the worm into silk, and flax and cotton into linen of various kinds. One garment also has been added to another, and ornaments have

been multiplied on ornaments, with a variety almost infinite, produced by the caprice of human vanity, or the new necessities to which man rendered himself subject by those many inventions which took place after he ceased to be, as God had created him, upright.—See *Historical Remarks on Dress*, prefixed to a Collection of the dresses of different Nations, ancient and modern. See *Gen.* iii. 17.

See also HERODOTUS, *Thalia*. n. 90. Note 113.

200. [*Gen.* xlix. 9.] The American Indians, for the most part, take upon them the name of some animal, as, the *Blue Snake*; the *Little Turkey*; the *Big Bear*, &c. and their signatures (to conveyance deeds of land, &c.) consist of the *out-line*, drawn with a pen, of the different animals whose names they bear.

WELD'S *Trav. in North America*, vol. ii. p. 258.

201. ——— In the temple of *Scrapis*, says Suidas, an *ox*, was dedicated, as being the hieroglyphic of a *husbandman*.

See GREGORY'S *Notes and Observations*, p. 64.

202. ——— PLUTARCH (*advers. Stoic.*) informs us, that a certain Ethiopian nation always elected a *Dog* for their king (as a Mameluke was regularly elected in Egypt; see above, n. 169): whilst at the same time, he judiciously observes, that *all the high posts* were filled with (free) men.

See *Univ. Hist.* vol. xvii. p. 502. Note.

203. ——— In North America, the Six Nations, as well as the Hurons, subdivided every village into three families, those of the *Wolf*, the *Bear*, and the *Tortoise*. Each had its antients, its chiefs, and its warriors. The whole of these united, composed one of the estates of the republic, which consisted of several villages regulated after the same manner, and which, in times of war or of danger, arranged themselves under *One Chief*.—The dignity of Chief was perpetual and hereditary in his cabin or family. When the line became extinct, or, to use the native expression, *the tree was fallen*, another was immediately resorted to. The successor was chosen by the MATRON who held the greatest rank amongst the tribes or villages, and who usually selected a person, not only distinguished by figure and bodily strength, but who was capable also, by his good qualities, of supporting the state of elevation in which he was to be placed.

HERIOTT'S *Canada*, p. 549.—See also respecting such Matron or "King's Mother," *Judg.* v. 7. 2 *Sam.* xx. 19. 1 *Kings* ii. 19. 2 *Kings* xxiv. 15.

204. [*Gen.* i. 28.] Mankind, in their weakness, have always attached a degree of distinction to whatever inspired terror; it would be difficult otherwise to account for the adoption of the figures of the birds of prey throughout Europe for the arms of our nobility.

Whoever chooses to analyze the mischievous instinct of

beasts of prey will find there all the shades and expressions of hatred; a cowardly appetite for the flesh of the dead in the vulture; silent cunning in the fox; treachery in the spider; horrific cries in the osprey; thirst of blood in the pole-cat; ferocity in the tyger; cruelty in the wolf; and the fury of despotism in the lion. In the *serpent*, in the shark, in the sea-polypus with long arms which are provided with suckers, and in other tribes, we should find animals that grow pale at the sight of every living being; *who insinuate themselves for the purpose of stinging*; who crawl that they may bite; who flatter that they may tear, and hold out embraces that they may stifle; in fact, creatures full of concealed rage, and murderous, in the shape of affection, to a degree which there is a difficulty in portraying in the language of man, although there exist but too many examples of similar actions on the part of his species.

Certain it is that man combines in himself the passions of all these animals, and that which predominates, whether from Nature or habit, becomes displayed in his physiognomy by something like the features of the animal of which it is characteristic.

In a mixed assembly, a physiognomist may imagine that he traces the features of the most artful or cruel animals. Animals differ from man in this respect, in as much as each species may be said to possess only one kind of expression. It is by the portion of our nature which resembles the lower part of the creation that we are led into contentions and wars; —it is by the celestial portion of our soul that we are brought back to peace. See *Luke* xiii. 22.

*St. PIERRE'S Harmonies of Nature*,  
vol. ii. pp. 429, 430, 452, 466.

205. [*Gen.* iii. 1.] The Principal of the great Miami tribe, living near the waters of Antaria, is a poor diminutive creature called by his people, in reference to his wisdom and power to injure, the "Little Snake." During the Indian war, this *Little Snake* was the first in council and second to none in the field: and in proportion as he became terrible to his enemies, he was the pride and praise of his friends.

*ASHE'S Travels in America*, vol. i. p. 322.

206. ——— Near the Falls in North America, the inhabitants of the Columbian plains crowd annually, about May, to the (Missouri) river, and fix themselves on its north side, to avoid the incursions of the *SNAKE INDIANS*.

*Travels by Capts., LEWIS & CLARKE.*

207. ——— The greatest, most antient, and most celebrated of the whole of the pyramidal monuments of Anahuac is the sacred structure of Cholula. At a distance, it has the appearance of a natural hill covered with vegetation. It is called in the present day the *Mountain made by the hand of Man*; also the *Mountain of unbaked bricks*. It had an altar on its top, dedicated to Quetzalcoatl, the god of the air. This Quetzalcoatl, whose name signifies

SERPENT clothed with green feathers, was a white and bearded man; was *High-priest* of Tollan, a legislator, and chief of a religious sect, which, like the Sonayasis and the Bondhists of Hindostan, inflicted on themselves the most cruel penances.

HUMBOLDT.

208. [*Gen.* iii. 14.] The Fakeers, or Yogeas, of the Senassee tribe, are a sort of mendicant philosophers, who travel all over Hindostan, and live on the charity of the other castes of Hindoos. They are generally *entirely naked*, most of them robust handsome men: they admit proselytes from the other tribes, especially youth of bright parts, and take great pains to instruct them in their mysteries. These Gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples; but they are more like an army marching through a province, than an assembly of saints in procession to a temple; and often lay the countries through which they pass under contribution.

FORBES' *Oriental Memoirs*, vol. i. p. 68.

209. ——— In Hindostan, there are at this day a sort of religious devotees called *Fakeers*, who wear nothing about them but what is merely sufficient to cover their nakedness; and like mendicant friars, make a profession of *begging for their subsistence*. They commonly abide in the out-skirts of towns; where making little fires in the day, they sleep at night in the warm ashes, with which also they besmeer their bodies. They occasionally take intoxicating drugs, which cause them to talk wildly: this draws the common people around them, who easily mistake such jargon for prophecy.

See TERRY, *Voy. Ind.* sect. xvi. p. 427.

210. [*Gen.* iii. 7.] Indian *Gymnosophists*, or *naked philosophers*, in the time of Apollonius, resided on a certain mountain not far from the Nile. To such men, the warmth of the climate would make clothing superfluous. But, as they led a merely contemplative life, from that circumstance especially, they were called by the Greeks, *Gymnosophists*.

See, respecting them, *Phoc. in Vit. Apoll. Tian, cod. celi. L. Vives Comment. in lib. xiv.—S. Aug. de Civitate Dei*, p. 1734. edit. Paris.—*Euseb. in Chron.* p. 72. edit. Scalig.—*And Philostrat. in Vita Apoll. lib. iii. cap. 6. & lib. iv. cap. 6.—Also Bartolomeo*, p. 316.

211. ——— "In winter these *Gymnosophists*, enjoy the benefit of the sun's rays in the open air; and in summer, when the heat becomes excessive, they pass their time in cool and moist places, under large trees; which, according to the accounts of Nearchus, cover a circumference of five acres, and extend their branches so far, that

ten thousand men may easily find shelter under them."—On the banks of the Narbudda, adds FORBES, there is an extraordinary tree of this kind; its large trunks amount to three hundred and fifty, and the smaller ones exceed three thousand; it is nearly two thousand feet in circumference, measured round the principal stems; the overhanging branches, not yet struck down, cover a much larger space; and under it grow a number of the custard apple, and other fruit trees.

See his *Oriental Memoirs*, vol. i. pp. 24, 26.

212. [Gen. iii. 10.] God has ever testified his abhorrence of *nudity*. He has, particularly in the Law, enjoined his priests expressly to wear several garments to cover the whole of their persons, that they might thus be distinguished from the *pagan priests*, who were not ashamed to appear naked; but, on the contrary, made one of the principal parts of their worship consist of this extravagance; having particular feasts, as those which they called their *Lupercalia*, appointed for that abomination.

See LIVY, *Decad. i. lib. 1.*

213. [Gen. iii. 1.] In our English Bible the word translated *serpent*, is in Hebrew *Nachash*—"A great nuisance at Benares is the number of Yogees, Senassees, and *Nanghas*, or religious mendicants who go about entirely naked: we occasionally," says FORBES, "meet a few of these people at other places, but here they abound."

*Oriental Memoirs*, vol. iv. p. 86.

214. — The Rabbins themselves, and many of the primitive Fathers, believed that by the *unclean* animals forbidden by the Law, the *Gentiles* were meant. (Dr. A. CLARKE, on *Acts* x. 14.)—"And God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth;" *Gen. i. 28.*—"And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth on the earth, and upon all the fishes of the sea: into your hand are they delivered;" *Gen. ix. 2.*—Thus Solomon "had dominion over all the region on this side the river, from Tiplisah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him;" *1 Kings* iv. 24.—"Behold, (thus) I give to you (as reformers and civilizers of the *Gentile world*) power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you;" *Luke* x. 19.—And thus "every kind (of *human Savages*) of beasts, of birds, of serpents, and of things in the sea, is tamed, and has been (*civilized*, or) tamed by mankind;" *James* iii. 7.

\* By comparing the above facts: the intelligent Reader will perceive clearly, that the *talking Tempter* in Paradise, though called a "Serpent," was still a *Man*.

#### THE ORIGIN OF EVIL.

[*Wisdom* i. 12—16.] *Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your own hands. For God created all things that they might have their being; and the generations of the world were healthful: and there was no poison of destruction in them, nor the kingdom of death upon the earth: but ungodly men, with their works and words, have called it to them, and made a covenant with it.*

215. [Gen. i. 31.] No system can possibly be formed, even in imagination, without a subordination of parts. Every animal body must have different members, subservient to each other; every picture must be composed of various colors, and of light and shade; all harmony must be formed of trebles, tenors, and basses; every beautiful and useful edifice must consist of higher and lower, more and less magnificent apartments. This is in the very essence of all created things, and therefore cannot be prevented by any means whatever, unless by not creating them at all: for which reason, in the formation of the universe, God was obliged, in order to carry on that just subordination so necessary to the very existence of the whole, to create beings of different ranks; and to bestow on various species of animals, and also on the individuals of the same species, various degrees of understanding, strength, beauty, and perfection; to the comparative want of which advantages we give the names of folly, weakness, deformity, and imperfection, and very unjustly repute them evils; whereas they are blessings as far as they extend, though of an inferior degree. They are no more actual evils, than a small estate is a real misfortune, because many may be possessed of a greater.

JENYNS' *Works*, vol. iii. p. 43.

216. — The Creator has made *Man* to be good. Otherwise he, as the beasts whose character is designed to be ferocious, would have been furnished with claws, with fangs, with poison, with some offensive weapon. But he is not, like other animals, provided even with *defensive* armour; undoubtedly in the view of his having constant recourse to the humanity of his fellow-creatures, and of extending it to them in his turn.—God no more makes whole Nations of men jealous, curious, malignant, eager to surpass each other, ambitious, conquerors, cannibals, than He forms Nations continually labouring under leprosy, purples, fever, small-pox. If you meet an individual, subject to these physical evils, impute them without hesitation to some unwholesome aliment on which he feeds, or to a putrid air which infects the neighbourhood. In like manner when you find barbarism in a rising Nation, refer it solely to the errors of its policy, or to the influence of its neighbours; just as in a child, to the vices of education, or to bad example.

*St. PIERRE's Arcadia*, p. 194.



217. [*Prov.* xxii. 6.] The great and fatal mistake in education, is to imagine that children have any natural dispositions, that they are naturally either cruel or passionate, proud, generous, or affectionate; and the mistake originates in this manner: Few parents begin to educate their children till they are four or five years old, when their tempers are completely formed, by improper means; instead of attempting to erase them by contrary impressions. Children, when left to themselves, generally do wrong; because their first notions tend to excess, if they are not controlled; and consequently become hurtful to themselves and others: for this purpose, they require in their younger years, long and constant attention; and with this it is as impossible that they should be ill disposed, as that a piece of wax which has received the impression of one figure, should represent another. Just what you wish your children to be, they will be if you take pains to make them so; but if a child is eager and impatient for every thing he sees and it is constantly given to him, you must expect that he will never bear to be denied. If you suffer him to refuse every thing he is asked for, you must expect him to be selfish and illiberal; if you suffer him to strike or ill-treat those beneath him with impunity, you must not wonder if he becomes proud and haughty; if you never teach him to be gentle and affectionate, you must expect him to be coarse and cruel; if you never permit him to take air and exercise, he will be puny and tender; if you supply all his wants, and never leave him to do any thing for himself, he will neither be active nor healthy; but if you use him to manly exercises, he will be strong and vigorous; and if you teach him forbearance, he will bear fatigue and difficulty. Our involuntary impressions being much more easily acquired than those we receive by the exertion of the will, example is generally found to be stronger than precept; it is of infinite importance, therefore, that we never expect from our children that which we do not do ourselves, and that all we enjoin or forbid should be strengthened by the powerful authority of our own example.

BURDON'S *Materials for Thinking*, p. 220.

218. [*Gen.* i. 31.] Inquire no longer, man! who is the author of evil: behold him in yourself. There exists no other evil in nature, but what you do or suffer; and you are equally the author of both. A general evil could exist only in disorder; but in the system of nature, there is established order which is never disturbed. Particular evil exists only in the sentiment of the suffering being; and this sentiment is not given to man by nature, but is of his own acquisition. Pain and sorrow have but little hold of those who, unaccustomed to reflection, have neither foresight nor memory. Take away our fatal improvements, take away our errors and vices; take away, in short, every thing that is the work of man; and all the rest is good. Let us be first virtuous; and, rest assured, we shall be happy sooner or later. Let us not require the prize, before we have got the victory; nor demand the price of our labor, before the work is finished. It is not in the lists, says Plutarch, that the victors at our games are crowned, but after the conquest is over. The soul is immaterial, and

will survive the body; and in that view Providence is justified.

ROUSSEAU.

219. [*Mark* x. 9.] There is *no goodness* in any Creature, from the highest to the lowest, but in its *continuing* in such a *union of qualities and powers*, as God has brought together in its Creation, *Phil.* ii. 13.

LAW'S *Appeal*, p. 25.

220. [*Gen.* iii. 5.] Let every one, however, beware of falling into that execrable heresy, that God has infused Himself into men, and that He is in them, and no longer in Himself. God is every-where, as well within man, as without him; being, without space, in all space. If He were in (finite) man, he would not only be divisible, but also included in space: in that case also, a man might think himself to be a god.

SWEDENBORG'S *Divine Love*, n. 130.

221. [*I Chron.* xxix. 11.] All the perfections communicated to men, or angels, being emanations of the Divine excellencies, do as much belong to God, as in a bright day, all the luminous beams, that are to be found in the air, belong to the sun—in whom they are united, and from whom they all proceeded.

BOYLE, *on the High Veneration Man's Intellect owes to God*, p. 78.

222. [*Isai.* xlv. 7.] The same Qualities, infinitely good and perfect in God, may become *imperfect and evil* in the Creature; because in the Creature, being limited and finite, they may be *divided and separated* from one another by the Creature itself.

LAW'S *Appeal*, p. 24.

223. [*Rom.* i. 25.] There is no Evil, no Guilt, no Deformity in any Creature, but in its *dividing and separating* itself from something which God had given to be in union with it.

*Ibid.* p. 21.

224. [*Gen.* iii. 5.] If a man suffer himself so far to be misled as to think, that he is *not a recipient* of life, but *life itself*, he cannot be induced to think otherwise than that he is a god (or as a god). (SWEDENBORG, *on Divine Love*, n. 4.)—As he that assumes a king's titles and prerogatives, is that king's greatest *enemy*; so he that affects to be as God in wisdom and goodness, is virtually becoming *direct opposite* to all that is Divine. Thus man originally *fell*, or became *infernal*; and thus the *self-wise*, and *self-righteous* in all ages, ever *sin* "after the similitude of Adam's transgression."



225. [Gen. iii. 17.] But that all the descendants from Adam fell also under the *curse of God's wrath*, and *deserved eternal damnation, through the imputation of their parents' sin*, is a harsh opinion, which reflects severely on God's justice and goodness, and does not appear to be included in any of the denunciations contained in the *third Chapter of Genesis*. Yet St. Austin maintained the doctrine, and has even in our day many disciples under the denomination of *Supralapsarians*; though the prophet Ezekiel is directed to declare, *Chap. xviii. 20*, that *the son shall not bear the iniquity of the father*; and though Jesus Christ Himself assures us, *Matt. xviii. 3*, that, unless we be converted, and become *as little children*, we shall not enter into the *kingdom of heaven*. Now, if all children were born under the curse, to be converted into their state, or to become like them, would be an inevitable preparation in an adult for hell, not heaven.

See, on this subject, STACKHOUSE'S *Body of Divinity*, p. 295, &c.

226. ——— Original sin is a contradiction in terms:—*original* signifying *innate*, and *sin* the act of an *accountable being*. By this expression, therefore, of original sin, cannot be meant original or innate *guilt*, for that is absolute nonsense; but only an original depravity, or an innate disposition to sin. 1 *John* iii. 4.

JENYNS' *Works*, vol. v. p. 108.

227. [Gen. iii. 16.] *Unto the woman he said, I will greatly multiply thy sorrows and thy conception; in sorrow thou shalt bring forth children.*

This curse, as it is called, applies only to a certain species of women, whose nations of females being entirely free from it. (See MONTAIGNE *des Ess. l. i. c. 14*).—This hint may lead to a discovery of the people and place where Paradise originally existed.—Is not child-birth comparatively easy among the Indians, under the Equator, particularly in Great Tartary? But do not the pains of conception and the sorrows of parturition increase even among the Indians, when removed to another, a less genial climate?

228. ——— The women of Africa always deliver themselves, and are well a few hours after; while those of Europe require assistance, and recover more slowly.

GOLDSMITH'S *Hist. of the Earth, &c.*, vol. ii. p. 47.

229. ——— In Hindostan, the women are exceeding happy in having easy labor; it is even common to see them one day riding big with child, and the next day ride again, carrying the infants in their arms.

See TERRY, *Voy. to Ind. sect. xvii. p. 430*; and THEVENOT, part iii. ch. 24. p. 47.

230. ——— Whatever may be the cause or causes, the fact seems to be, that women of color have easier parturitions, in general, than white Europeans.

WHITE'S *Regular Gradation in Man*, p. 73.

231. [Gen. iii. 17.] *Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.*

The matter which is cursed, is not the orb of earth and water, as has been asserted, but the productive matter of which fruit, food, &c., are formed; and perhaps it would be better scuse, if the word, *bebolek*, be read, in *thy provision or food*; in sorrow shalt thou eat it. (HUTCHINSON'S *Introduc. to Moses' sine Principio*, p. cxcii.)—After the mind of man was perverted, his sphere communicated into the earth the essential forms of noxious plants and vegetables; and then also the *herb of the field*, or *wild herbs*, became part of his food. He was no longer fed with the *garden productions of Eden alone*.

#### CAIN AND ABEL.

[Gen. iv. 4, 5.] *And the LORD had respect to Abel, and to his offering; but unto Cain, and to his offering, he had not respect.*

232. [Gen. ii. 8.] The true *Patriarchs*, from Adam to Moses, appear to have been each, constituted of God, *Prophet, Priest, and King*.

HUTCHINSON'S *Use of Reason recovered*, pp. 62—68, 89, 94, 96.

233. [Gen. iv. 5.] In this instance Cain, like Esau, had forfeited his birth-right, but might, on his good behaviour, be re-instated, and have Abel under him. The word, *nasha*, *eleware*, denotes restoration to that high dignity, which, Gen. xxiii. 6, is denominated *Principes Elohim*, or God's *chief-priest*; the person from whom God would accept the sacrifice; and by accepting it from Abel, had for that time instituted him in the office. *Levit. ix. 23, 24*.

HUTCHINSON'S *Introduc. to Moses' sine Principio*, p. ccxxxii.

234. [Gen. iv. 4.] At the hill of Vulcan, in Sicily, they who perform sacred rites, spread branches of the vine-tree on the altar, but apply no fire to the materials so piled aloft: if the deity be propitious and approve the ordinance, the super-induced branches, being properly cut for the purpose, though green and bleeding, spontaneously catch fire, without any accession of inflammatory matter, purely by virtue of a divine influence.

See *Solinus Polyhistor*, cap. v. in fine, as quoted by Dr. A. CLARKE on *Lev. ix. 22*.

See the account of a similar spontaneous combustion, in *Ler. 12. 24*.

235. [*Job xxxvii. 18.*] The Jews, after the first temple was destroyed, used to collect fire by burning glasses from the heavens for their sacrifices; as did the Heathens, for their sacred fire.

HUTCHINSON'S *Principia*, part. ii. p. 140.—  
See *Exod. xxxviii. 8.*

236. ——— When Seleucus, who accompanied Alexander in his expedition from Macedonia, was sacrificing at Pella to Jupiter, the wood advanced of its own accord towards the Image, and was kindled without fire.

*Pausanias*: as quoted by PARKHURST, *Heb. Lex. p. 755.*

237. [*Gen. viii. 20.*] In India, the caste *Vayshya*, founded by Menu or Noah, supply the public with rice, corn, mustard, ginger, pease, millet, maize, and other articles of the like kind; but they preserve their *butter* and *milk* entirely for their kings, their Brahmans, and their temples, that the gods may never be in want of such offerings.

BARTOLOMEO, p. 306.

238. [*Gen. iv. 4.*]

Thrice happy race! that, innocent of blood,  
From milk, imnoxious, seek their simple food.

*Iliad*, lib. 13.

239. [*Gen. iv. 8.*] *And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

*Anathema* signifies something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, from the number of the living, or from the privileges of society.

CALMET'S *Dictionary*.

240. ——— Among the Jews, not only the Judges, but even private persons, had a right to excommunicate: if the grounds were allowable, the excommunication was good; if not, the person *who excommunicated another, was himself excommunicated.*

WILSON'S *Archæological Dict.*

241. ——— During the first eight centuries, the Greek and Roman Churches were in communion with each other; but in the ninth century, their disputes became so violent, that a final separation took place between them. A Patriarch was elected for Constantinople as head of the Greek Church; but he was soon excommunicated by the Pope, as head of the Romish Church; the Pope in return was excommunicated by the Patriarch.

JONES'S *Dictionary of Religious Opinions*, p. 76.

242. [*Gen. iv. 11.*] When Marcus Crassus set out on his expedition against the Parthians, Atticus, tribune of the people, ran to the Gate of the city; and, setting there a chaffing-dish with fire in it, as Crassus drew near he offered odors and libations; and pronounced curses against Crassus as he poured them out, thus excommunicating him. *Acts xxii. 20.*

POTTER'S *Grecian Antiq.* vol. i. p. 287, also *Pantologia*.

243. [*Gen. iv. 15.*] The Marquis of Beccaria (in his celebrated *Essay on Crimes and Punishments*) contends, that man in *no case whatever* is to be justified in taking the life of a fellow creature; that, in the instance of murder, to punish the murderers with death, is to commit another murder; and that no Divine Law warrants the driving a criminal into the presence of his CREATOR.—Under the influence of this idea, murderers, by the most ancient laws of some Christian churches, were subjected to a perpetual penance all their lives.

BINGHAM'S *Antiq.* vol. ii. p. 133.

244. [*Gen. iv. 12.*] Rejection of caste however, the severest human punishment inflicted by the laws of Menu, must to a Hindoo appear much worse than death: hurled from the high privileges of a Brahmin or a Nair, the delinquent of either sex is obliged to enter the tribe of Pariars, the outcasts of all ranks of society; in which both they and their offspring are compelled to remain for ever! No virtue, no talent, no merit of a child can ever atone for the venial sin of the parent, whose whole posterity must feel the full effects of the dreadful sentence: none are to pray, to sacrifice, to read, or to speak with the hapless culprit; none are to be allied by friendship or by marriage; none to eat or to drink with him; he is become abject, and excluded from all social duties; to wander over the earth, deserted by all, trusted by none; never to be received with affection, nor treated with kindness; but to be *branded with infamy and shame.*

See FORBES' *Oriental Memoirs*, vol. i. p. 306.

245. ——— The common lot of slaves, says Dr. John Taylor, was with the antients, in many circumstances, very deplorable. They were held for *no men, for dead men, for beasts*;—they had no head in the state, no name, tribe or register. They were not capable of being injured; could not inherit property, had no heirs, and were *excluded from all civil concerns.*

PARKHURST'S *Greek Lex.* p. 174.

246. [*Gen. iv. 16.*] Grotius and Junius are of opinion that the country, into which Cain retired, was *Desert Arabia*; which lies, as the Septuagint translate *Nod, over against Eden.*

See WELL'S *Geog. of the Old Testament*.

## THE ANTEDILUVIANS.

247. [*Gen. v. 5.*] *And all the days that Adam lived were nine hundred and thirty years: and he died.*

— "As Pharaoh was the name of all succeeding kings in Egypt," and as *Levi* characterized the Jewish priesthood as long as it subsisted in a regular succession; so *Adam*, *Seth*, *Enos*, &c., were probably the names of religious founders, continuing to distinguish their respective followers; as *Israel* and *Edom* became the specific appellations of their descendants and proselytes for many generations.

248. [*Gen. v. 2.*] At the beginning of the fourteenth century, *Khwájah RASHÍ'D*, surnamed *FAD'U'LLAH*, a native of *Kasvin*; compiled his account of the *Tartars* and *Mongals* from the papers of one *PU'LA'D*, whom the great grandson of *HOLACU'* had sent into *Tátáristán* for the sole purpose of collecting historical information; and the commission itself shews, how little the *Tartarian* Princes really knew of their own origin. From this work of *RASHÍ'D*, and from other materials, *ABU'LGHÁ'ZÍ*, King of *Khivárezm*, composed in the *Mogul* language his *Genealogical History*, which, having been purchased from a merchant of *Bokhárd* by some *Swedish* officers, prisoners of war in *Siberia*, has found its way into several *European* tongues: it contains much valuable matter, but, like all *MUHAMMEDAN* histories, exhibits TRIBES OF NATIONS as INDIVIDUAL SOVEREIGNS.

*Works of Sir W. JONES, vol. i. p. 78.*

249. [*Gen. v. 27.*] The notion of a man's living to the age of 600 or 1000 years, was *Egyptian*.—How is this reconcilable with their precise knowledge of a solar year, and with their fixing the age of men, one with another, to the term of 28 years?—This has suggested a supposition, that by the 600 or 1000 years in question, they meant the duration of a tribe or dynasty, distinguished by the name of its founder.

*WEBB'S Pauw, p. 275.*

250. [*Gen. ii. 19.*] By the names (apparently personal), in the first chapters of *Genesis*, are meant only Churches.

*SWEDENBORG'S Arcana, n. 1, 114.*

251. [*Gen. v. 5.*] The Egyptians introduce an infinite number of years into their genealogies, because they reckon months for years.

PLUTARCH,

252. [*Gen. v. 3.*] Among the natives of America, time is even yet calculated by moons.

CAPTAIN DIXON.

253. ——— At the *Pelew* Islands, they reckon their periods of time in the same manner.—*Abba Thulle*, on the departure of his son *Lee Boo*, for England, tied thirty knots on a cord, as a memento that his darling boy would return in thirty moons, or, perhaps, a few more, for which he was willing to make allowance. Those moons have long since performed their revolutions. The knots are untied; and yet the reader, who has seen the tomb erected by the East India Company in *Rotherhithe* church-yard, knows, that *Lee Boo* can return no more!

*WILSON'S Voy. by Keate.*

254. ——— At *Otaheite*, all accounts agreed, that *Omai* had died a natural death, about thirty moons after Captain Cook's departure.

CAPTAIN BLIGH.

255. [*Gen. xlviii. 9.*] The *Gonaquas* measure the year by the epochs of drought and rainy weather. This division is general with all the inhabitants of the tropical regions.

*Le VAILLANT'S Africa, vol. ii. p. 47.*

256. ——— It would appear whimsical to read a *Greenland* calendar, in which we might be told, That one of their chiefs having lived forty days, died, at last, of a good old age; and that his widow continued for half a day, to deplore his loss, with great fidelity, before she admitted a second husband.

*GOLDSMITH'S Hist. of the Earth, vol. i. p. 387.*

257. [*Gen. xlviii. 8.*] The Egyptians reckoned their years by the inundations of the Nile, which overflowed twice in every solar year.

*Long Livers, p. 37*

258. [*Gen. v. 4.*] The nearest planet to the Sun is *Mercury*, which (at the distance of thirty-six or thirty-seven millions of miles) revolves about him in eighty-eight days; this is the length of his year.

The second planet in order from the sun is *Venus*, distant about sixty-six millions of miles: her year is nearly two hundred and twenty-five of our days.

*Wonders of the Telescope, pp. 7, 8.*

See No. 15.



## THE DELUGE.

259. [Gen. vi. 7.] *And the LORD said, I will destroy man whom I have created from the face of the earth;—not of the whole globe, but of a particular country.*

“That ever the whole globe was at one time totally overflowed with water, is physically impossible. The sea may have covered all parts successively one after the other; and this could be only in a gradation so very slow, as to take up a prodigious number of ages. The sea, in the space of five hundred years, has withdrawn from Aiguemortes, from Frejus, and from Ravenna, once large ports, leaving about two leagues of land quite dry. This progression shews, that to make the circuit of the globe, it would require two millions two hundred thousand years. A very remarkable circumstance is, that this period comes very near to that which the earth’s axis would take up in raising itself again and coinciding with the equator. A motion so far from improbable, that for these fifty years past some apprehension has been entertained of it; but it cannot be accomplished under two millions three hundred thousand years.—The strata or beds of shells every where found, sixty, eighty, and even a hundred leagues from the sea, prove beyond all dispute, that it has insensibly deposited those maritime products on ground which was once its shores: but that the water at one and the same time covered the whole earth, is a physical absurdity, which the laws of gravitation, as well as those of fluids, and the deficiency of the quantity of water, demonstrate to be impossible.

See No. 42.

VOLTAIRE.

260. ——— A considerable part of the city of Rome is no longer on the site of ancient Rome; but at the bottom of the Tiber, or on the shoals of the Mediterranean. The remains of her innumerable population no longer lie in their catacombs, nor those of her emperors in their magnificent tombs; they have been washed into the sea, and rolled towards the fires of Vesuvius and Ætna. As to us, nations of modern date, the ocean has likewise received many a melancholy contribution of the bones of those who have fallen in naval engagements. What masses of artillery and metallic treasures have sunk in the course of ages to the bottom of the deep. Oh! how much more useful would be the diver’s bell than the balloon of the aéronaut! Boastful monuments of our glory are erected in our public squares, and described in the page of partial history; but the real monuments of our enthusiasm and of our sufferings are permanently deposited in the bottom of the deep. Yet a day will arrive when, after the changes produced by the lapse of ages, they will come forth to view, and be displayed to the eyes of our wondering posterity, in the same way as the remnants of elephants, of crocodiles, and of the mammoth, have been exhibited to our own.

St. PIERRE’s *Harmonies of Nature*, vol. ii. p. 31.

261. [Gen. vi. 13.] Before we presume to decide respecting the universality of the deluge, we should be well informed of the nature of marine fossil bodies, which are found in divers parts of the earth, and of their situation and arrangement. It is necessary also to be acquainted with the state of those which are found actually under the sea, and the revolutions to which they are subject, while they are covered by it. It is still further requisite to attend to the revolutions which have been, and are continually observed, with respect to the sea-shores, which change their situation in several parts, some advancing on the land, and others retreating. If all these different facts be compared together, it will not be doubted, but there are actually under the earth marine bodies, which are found there *only in consequence of these slow revolutions, and not of a universal deluge.*

*Phil. Trans. Abridg.* vol. xi. p. 85.

262. [Gen. vii. 19.] There are a few leading facts in geology, says Mr. BAKEWELL, which we may consider as clearly ascertained by existing phenomena. Among these we may enumerate, 1st, That the present continents were once covered by water. 2nd, That the strata in which organic remains occur, were formed in succession over each other. 3d, That every regular stratum was once the *uppermost* part of the globe.

*See the concluding chapter of his Introduction to Geology.*

263. ——— In the motions of the earth as a planet, are to be discovered the superior causes which convert seas into continents, and continents into seas. These sublime changes are occasioned by the progress of the perihelion point of the earth’s orbit through the ecliptic, which passes from extreme northern to extreme southern declination, and *vice versa*, every 10,450 years; and the maxima of the central forces in the perihelion occasion the waters to accumulate alternatively upon either hemisphere. During 10,450 years, the sea is therefore gradually retreating and encroaching in both hemispheres;—hence all the varieties of marine appearances and accumulations of marine remains in particular situations; and hence the succession of layers or strata, one upon another, of marine and earthy remains. The observations of those strata prove, says Sir RICHARD PHILLIPS, that the periodical changes have already occurred at least three times; or, in other words, it appears that the site, on which I now stand, has been three times covered by the ocean, and three times has afforded an asylum for vegetables and animals!

*Morning’s Walk from London to Kew*, pp. 338, 339.

264. [Gen. vi. 7.] Having examined, says the Hon. DAINES BARRINGTON with some care (and as I hope without prejudice), the three chapters of *Genesis* which state the circumstances that happened during the deluge, I cannot see any reasons for supposing it to have been *general*.

*Archæologia*, vol. iv. p. 322.



265. [*Gen. vii. 17.*] The *Gentoo Shasters* or *Scriptures*, composed before or about the  $\pi\tau\alpha$  of the flood, never once mention so remarkable a calamity; and the *Brahmins* assert, that it never took place in *Hindustan*.

HALHED's *Preface to Gentoo Laws*, p. 38.

266. ——— We are told, also, by an Eastern writer, *EBN. SHOAH*, that the *Persians* and *Indians* deny the *universality* of the flood.

*Univer. Hist.* vol. i. p. 219.

267. [*Gen. vii. 11.*] *Linnaeus*, in his *System of Nature*, says that he could find no certain marks of a deluge any where; his words are, "*Cataclysmi universatis certa rudera ego nondum attigi, quousque penetravi.*"

See also *Joseph. Contra Apion*, b. ii, where he speaks of *Berosus*.

268. [*Gen. vii. 2.*] It appears there are 100 species of quadrupeds, ab-original of America. *Mons. De Buffon* supposes about double that number exist on the whole earth. Of these Europe, Asia, and Africa furnish (suppose) 126; that is, the 26 common to Europe and America, and about 100 which are not in America at all.

*JEFFERSON's Notes on the state of Virginia*, p. 94.

269. ——— Not a single animal of the torrid zone is common to the old world and to the new. To which we may add, that none of the domestic animals of Europe were found in America when it was first discovered.

*WHITE's Regular Gradation in Man*, p. 38.

270. [*Gen. vi. 19, 20.*] How could the unknown kinds of serpents in Brazil, the slow-bellied creatures of the Indies, and all those strange species of animals seen in the West-Indies, either come into the ark, or be conveyed out of it into those countries, which are divided from the continent where Noah was, by so vast an ocean on one side, and at least so large a track of land on the other? How could those animals subsist, which cannot live out of their native climate? And, after the flood was over, how for instance, could the Animals proper to America return to their native country? We confess, say the writers of the *Univer. Hist.*, we cannot tell.

See vol. i. pp. 212, 213.

271. [*Gen. vii. 11.*] Egypt, a kind of valley through which the Nile flows, is 500 miles in length; and is bounded on the North-west by the Mediterranean, on the east by the Red Sea and the isthmus of Suez, on the south by Nubia and Abyssinia, and on the west by Barea.

*JOYCE's Introduction to the Sciences*, p. 73.

272. [*Gen. vii. 19.*] The whole extent of Egypt in length from Philae and the cataracts downwards, has been esteemed to have been between five and six hundred miles. It consisted of three principal divisions, the Thebais, the Heptanomis, and Delta; and these were subdivided into smaller provinces, called by the Greeks, *Nomes*. Of these, according to Strabo, ten were in the Thebais, ten also in that portion called Delta, and sixteen in the intermediate region, which was styled Heptanomis. Herodotus tells us that the country was narrow, as it extended from the confines of Ethiopia downwards, till it came to the point of Lower Egypt, where stood a place called Cercasorum, by Strabo Cereesura. All the way to this place the river Nile ran for the most part in one channel; and the region was bounded on one side by the mountains of Lybia, and on the other, which was to the east, by the mountains of Arabia. As the latter consisted of one prolonged ridge, Herodotus speaks of them in the singular, as one mountain; and says that it reached no further than Lower Egypt, and the first division of the Nile, which was nearly opposite to the Pyramids. Here the river was severed into two additional streams, the Pelusiac and the Canobic, which bounded Lower Egypt, called Delta, to the east and to the west, while the original stream, called the Sebennitic, pursued its course downward, and after having sent out some other branches, at last entered the Mediterranean Sea. (BRYANT.)—According to HERODOTUS, the seven branches of the Nile, from east to west, are the Pelusiac, the Mendesian, the Baeolic, the Sebennitic, the Sætic, the Bolbitine, and the Canopic.

*Euterpe*, xvii.

273. ——— The sources of the Nile were so absolutely unknown to the antients, that they supposed it impossible to discover them; though they are now well known to be in Upper Ethiopia. It is said to proceed from two springs, distant from each other about twenty paces. It enters Egypt almost under the tropic of Cancer, precipitating itself over seven successive falls or cataracts—denoted, probably, in *Genesis* (vii. 11.), by the *flood gates of heaven*. The Arabs and other Orientals often give it the name of a sea, because of its immense overflowing.

See CALMET.

274. [*Gen. vii. 12.*] "Though many subtle reasons were formerly invented to account for the great increase of the Nile, it is now universally acknowledged to be entirely owing to the heavy rains which fall in Ethiopia"—augmented enormously, at the time of this flood, by the rain which undoubtedly fell in Egypt also.—"The air is generally dry, in the upper part of the Kingdom; yet some refreshing dews descend for several months after the swelling of the Nile, and rain is frequently seen in Lower Egypt during the winter."

MAVOR.

275. [Gen. vii. 11.]

Whene'er the Lion sheds his fires around,  
And Cancer burns Syene's parching ground,  
Then at the prayer of nations comes the Nile,  
And kindly tempers up the mouldering soil;  
Nor from the plains the covering god retreats,  
Till the rude fervor of the skies abates;  
Till Phœbus into milder autumn fades,  
And Merœe projects her length'ning shades:  
Nor let enquiring sceptics ask the cause—  
'Tis Jove's command, and these are Nature's laws.

LUCAN, translated by Rowe

276. ——— In the heart of Ethiopia, it rains much during two of the hottest months of the summer; at the very time when it rains in the Indies, and when the Nile overflows in Egypt.

BERNIER.—See *Pinkerton's Coll. of Voy. and Trav.* part xxxii. p. 230.

277. [Gen. viii. 1.] Before the overflowing of the Nile in Egypt, an Etesian (or Annual) northerly wind drives those vapors towards the south, which covering Ethiopia with thick clouds, resolve into rains, and make the Nile swell all along its course. On the contrary, in September, an Annual southerly wind, blowing down the current of the Nile, promotes the draining of its waters.

ABBE PLUCHE, *Hist. of the Heav.* vol. i. p. 32.

278. [Gen. vii. 11.] Fifteen cubits are recorded by the emperor Julian as the height of the Nile's inundation. Three hundred years afterwards the amount was no more than sixteen or seventeen. In 1702 it rose to twenty-three cubits four inches. Twenty-four cubits is the greatest height to which it was ever known to rise. When our countryman Sandy's was there it rose to twenty-three.

See BELOE's *Note on Herod. Euterpe*, v.

279. [Gen. vii. 20.] In our time, unless the River (Nile) swells to sixteen cubits, or fifteen at least, the country is not covered with water. (LITTLEBURY'S *Herodotus*, vol. i. p. 144.)—And the hills were covered: The whole kingdom of Egypt is one continued plain, which admits of but very little interruption from hills, rocks, or other protuberances.

PERRY'S *View of the Levant*, p. 476.

280. ——— The great cubit is preserved on the Nilometer, at Cairo.

See M. BAILLY'S *Antient Hist. of Asia*, vol. i. p. 144.

281. [Gen. vii. 11.] It is shewn by the French engineers employed in the expedition to Egypt, that the surface of the

Red Sea, at high-water of spring-tides at Suez, is more elevated than the surface of the Mediterranean, taken at low water of spring-tides at Tineh, the antient Pelusium, by, three feet English.—From the same authority, it also appeared, that the waters of the Red Sea might overflow the Delta; and that therefore there was ground for the apprehensions entertained by the Antients and the Moderns respecting the opening of a canal, or other communication, between the Mediterranean and the Red Sea, as if thereby Egypt and other countries, on both sides of the Mediterranean, would be inundated and overwhelmed.

*Month. Mag. for May*, 1814, p. 301.

282. ——— The Mediterranean, originally a fresh water reservoir, filling unusually by the flood, would necessarily give back its waters till Egypt might be completely overwhelmed.—The Arabic Geographer, CHAIST-MANNUS, positively affirms, that in after ages Alexander was the man by whose appointment and design the *Isthmus Gaditanus* being cut out, the Atlantic Ocean was thereby let into the Mediterranean, and a strait formed which is now called the Strait of Gibraltar.

See *Geographus Arab.*, 1 par. cl. 4. And Dr. GREGORY, de *Æris et Epochis*, p. 159.

283. [Gen. viii. 18.] ABYDENUS says, that the flood began on the fifteenth day of the month Desius; and that the place of descent from the ark was in Armenia.—(See EUSEB. *Præp. Evang.* l. ix. c. 12.)—The mountain on which the ark of Noah rested, was Ararat in Armenia.

BRANT.

284. [Gen. viii. 4.] Mount Ararat, if we judge from the time it took Tournefort and others to ascend to the Snow that covers its summit, is perhaps more elevated than any mountain of the New World.

St. PIERRE'S *Studies of Nature*, vol. i. p. 126.

285. [Gen. viii. 7.] Archimedes invented a war-instrument to be used in seizing an enemy's ship, which consisted, says Plutarch, of two iron grapples or hooks, like the beaks of cranes.—This, observes Langhorne, "was a sort of crow with two claws, fastened to a long chain, which was let down by a kind of lever."

See PLUTARCH'S *Lives*, vol. ii. p. 245.

286. ——— POLYBIUS (l. i. c. 21.) describes a naval machine, by the Romans called *corvus*, as grappling an enemy's ship with its iron spikes, after the manner an anchor grapples the ground.

See *Univer. Hist.* vol. xii. p. 13.

287. ——— The chevalier FOLARD has obliged the world with a learned and curious dissertation on the *corvus*. DOMINICUS MACHANÆUS in his scholia on Cornelius Nepos, likewise has given us a minute description of it, which is extracted chiefly from Polybius.

*Univer. Hist. vol. xvii. p. 50. Note (M).*

288. [Gen. viii. 8.] Mariners, at the present day, when about to take soundings, sometimes use the phrase, "Throw out the *blue pigeon*."—If Noah had not been provided with a Lead or Dove, how could he have known when the waters had risen fifteen cubits? See Gen. vii. 20.

289. [Gen. viii. 7—9.] The application of mankind, in the early ages of society, to the imitative arts of painting, carving, statuary, and the casting of figures in metals, seems to have preceded the discovery of letters; and to have been used as a written language to convey intelligence to their distant friends, or to transmit to posterity the history of themselves, or of their discoveries. Hence the origin of the hieroglyphic figures which crowded the walls of the temples of antiquity; many of which may be seen in the tablet of Isis in the works of Montfaucon; and some of them are still used in the sciences of chemistry and astronomy, as the characters for the metals and planets, and the figures of animals on the celestial globe.

DARWIN's *Temple of Nature*, canto i. 76.

290. [Gen. vii. 2.] The Egyptians, says HERODOTUS, are divided into seven classes. These are, the priests, the military, herdsmen, swineherds, tradesmen, interpreters, and pilots. *They take their names from their professions.*

*Euterpe*, clxiv.

291. [Gen. vi. 20.] The mountaineers of Poland are denominated *Cossacks*, from the Polish term "*Cosa* or *Kosa*", signifying a *Goat*."

*Public Prints.*

292. [Gen. viii. 22.] In Egypt there is a double seed-time and harvest. Rice, Indian wheat, and what is called the corn of Damascus—having a large cane and an ear like millet; are sown in March, before the Nile overflows, and reaped about October. But the barley, the flax, and the wheat which in that country is all bearded, are sown in November and December, as soon as the Nile has withdrawn its floods; and these are reaped before May.—Accordingly, Norden tells us that he saw there an extensive plain covered with Turkey-wheat, that was beginning to ripen, on the twentieth of November; and that on the twenty-ninth of the same month he saw the Arabs in a neighbouring plain, actually cutting their harvest.

See HARMER's *Observa.* vol. iv. p. 2.

293. [Gen. vii. 7.] The custom of *making fools*, the consequent "*hilarity and chagrin*, the *disappointment and joy*, which the Englishman causes and is subject to, alternately, on the *first of April*, was originally part of rites similar to those of the Egyptian Osiris—perhaps the same. In these rites, which probably commemorated the historical account of the deluge, the priests, attended by the people, sought the lost Osiris, or Noah, on the sea side, among the waters, in the night—emblematical of the period that he was in the ark. As they were dispersed on the shore, some one would call out to the others that he had found the object of their search; and when he had collected a number of spectators, another would cry out that *he* had found him; till at last he was found IN AN ARK, and borne away with rejoicing.—If a nation, so enlightened as it is the boast of ours to be, so long preserve and perpetuate the landmarks of the ignorance of their ancestors, is it astonishing this should be the case in a country (like Egypt), where even trifling customs are like the *laws of the Modes and Persians, which never alter*, and where the ample page of knowledge, through the bigotry of the people, has never been unfolded?"

*Bib. Recherches*, vol. i. p. 99.

294. [Gen. vii. 11.] The Israelites began their year when the sun enters the sign Aries; that is, when the day and night are equal in the spring season. Their first month Abib, or Nisan, includes part of March and part of April in our way of reckoning. In the second month, the Flood commenced, identically at the time the river Nile in Egypt begins its annual inundation; that is, in May. "Yet no public notice is taken of its increase till the latter end of June, when it has usually risen to the height of nine or twelve feet. The public cries then begin to proclaim it through all the Egyptian cities, and continue to publish its daily augmentation till it rises to the height of twenty-four feet, when the dam of the great canal at Bulak is opened with great solemnity, and the day is devoted to feastings, fire-works, and all other demonstrations of public rejoicing."—MAYOR.—Does not our Lord allude to such Egyptian feasting, and thereby ascertain the particular country destroyed by the flood? when He says, "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all." Luke xvii. 26, 27.

See in particular, Amos ix. 5.

295. [Gen. vii. 3.] That the Egyptians, like the Romans, called their government the *world*, is placed beyond a doubt by the version which JEROME gives of the title of Joseph. In Gen. xli. 45, Pharaoh calls Joseph *Zaphnath-Paaneah*, which in Egyptian signifies, says Jerome, *salvatore mundi*, the *Saviour of the world*. Now what world had Joseph saved, but the kingdom of Egypt?

See Isai. xlviii. 3. Luke ii. 1.



## THE NOAHIC COVENANT.

[Gen. ix. 1.] *And God blessed Noah, and his sons, and said to them, Be fruitful and multiply, and replenish the earth.*

296. [Gen. ii. 8, 15.] The Brahmin, who disclaims all kindred with the less favoured nations of the earth, regards his own country as the spot on which the Divinity has displayed a peculiar manifestation of his PRESENCE, as the centre of terrestrial creation, and the land of virtues; and views, with a consciousness of superior sanctity, the professors of that faith which his own records have shewn to be historically true.—These records concur with the narrative of Moses, in placing the theatre of the first memorable events that befel the human race, within the limits of Iran, understood in its true and extended signification, between the Oxus and the Euphrates, the Armenian mountains and the borders of India.—It was from this central part of the globe, that the adventurous progeny of Japhet could best transport themselves to those countries, which, on account of their being separated from Judea by the sea, are emphatically styled in the Writings of Moses, ‘the isles of the Gentiles;’ in contradistinction to Asia, which to Palestine was strictly continental. It was nearest to this quarter that the peaceful descendants of Shem settled themselves in Arabia, where so many of their names may now be discovered; and it was from this quarter, that the Ammonian race, so famed for daring exploits, subdued the vast and fertile countries of India, Ethiopia, and the countries situated on the Nile.—But in all these migrations and dispersions, it will be seen, that man was never left by his Creator without some revelation to direct his steps; and what that revelation was, what promises it unfolded, and what doctrines it was designed to inculcate, may be collected from the concise information contained in the history of Moses, compared with those traditions, which are yet to be discovered in all the mythologies of the Antient World.

*See a view of the Brahminical Religion, in Mr. CARWITHEN'S Bamptonian Lectures at Oxford.*

297. [Gen. viii. 4.] An ingenious writer in the Asiatic Researches asserts, apparently on well grounded authority, that from Noah and his descendants, who established themselves on the mountains of Taurus in Higher Asia, “the Hindoo religion probably spread over the whole earth. There are signs of it in every northern country, and in almost every system of worship. In England it is obvious: Stone-henge is evidently one of the temples of BOODH; and the arithmetic, astronomy, astrology; the holidays, games, names of the stars, and figures of the constellations; the antient monuments, laws, and coins; the languages of the different nations; bear the strongest marks of the same original. The Brahmins of the sect of Brahma were the true authors of the Ptolemaic system; the Boodhists, followers of Budha,

the authors of the Copernican system, as well as of the doctrine of attraction; and probably the established religion of the Greeks, and the Eleusinian mysteries, were only varieties of the two different sects.”

FORBES' *Oriental Memoirs*, vol. ii. p. 361.

298. [Gen. xi. 2.] Shinar in many respects is similar to Egypt: particularly, as it is without rain the greatest part of the year; as its soil and climate are exceedingly rich and excellent; as its vegetable productions, its millet, sesame, barley, and wheat, are most luxuriant; and as it is fertilized in being flooded naturally and artificially from the Tigris and Euphrates. Here also the palm flourishes naturally, especially that of the date kind, which affords the inhabitants, as Herodotus expresses himself, *meat, and wine, and honey* (Matt. iii. 4.); though the vine, the olive and the fig, are not among the distinguishing blessings either of this country, or of her sister Egypt.

*See Univer. Hist. vol. iv. p. 226, &c.*

299. ——— From the northern mountains of Thibet and Tartary, to the southern promontory of Cape Comorin; and from the western shores of the Indus to the eastern banks of the Ganges, extended the boundaries of the vast empire of the antient Hindoos; a country comprising nearly as much land as half the continent of Europe, and containing about seventy millions of inhabitants.—Their simple diet (particularly that of their Brahmins or priests) consists of milk, rice, fruit, and vegetables; they abstain from every thing that either had or could enjoy life, and use spices to flavour the rice, which is their principal food; it is also enriched with ghee, or clarified butter.—They are extremely sober, drinking only water, milk, or sherbet; they eat in the morning and evening; their plates and dishes are generally formed from the leaf of the plantain-tree, or the nymphaeotos, that beautiful lily which abounds there in every lake.

FORBES' *Oriental Memoirs*, vol. i. pp. 59, 70.

300. [Gen. v. 29.] According to tradition, *Menu* was the first king of the Indians. This *Menu* was certainly the patriarch *Noah*, as Sir W. Jones acknowledges.

BARTOLOMEO by *Johnston*, p. 303.

302. [Deut. xxxii. 8.] The more I saw of the Hindoos, says FORBES, the more I perceived the truth of Orme's remark, that Hindostan has been inhabited from the earliest antiquity, by a people who have no resemblance, either in their figure, or manners, with any of the nations contiguous to them; and that although conquerors have established themselves at different times, in various parts of India, yet the original inhabitants have lost very little of their original character.\*

*Oriental Memoirs*, vol. ii. p. 505.

303. [*Exod. xx. 1.*] The code of laws, translated by Sir WILLIAM JONES, from the Sanscrit of Menu, affords the best and most authentic system of Hindoo policy and manners. Although their chronology and history extend far beyond our computation of time, we must allow this book to be one of the most ancient records any where extant. (*Orient. Memoirs*, vol. iii. p. 17.)—Hence came that wisdom among the Egyptians, which Moses learnt and adopted under Divine direction. *Acts vii. 22.*

304. [*Gen. ix. 4.*] Colonel Dow, in his elegant translation of Ferishteh's history, derives *Hindoo* from *Hind*, a supposed son of *Ham*. Hence perhaps the reason why the Brahminical priesthood is almost an exact counterpart to that of the Levitical. The Levites were particularly *forbidden wine*; so are the Brahmins. The Levites were more than others enjoined to avoid the contact of all uncleanness; so are the Brahmins. The Levites were to assist the magistrate's judgment in difficult cases; so are the Brahmins. And, in every other respect, the resemblance might well authorise a suspicion, that *they had originally some affinity to each other.*

HALHED's *Preface to Gentoo Laws*, pp. 21, 69.

305. [*Gen. ix. 3, 4.*] *And God said, Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things: but flesh, with the life thereof, which is the blood thereof, shall ye not eat.*

The blood is not necessary to life, except so far as a constant supply of it is necessary for the maintenance of the functions of the vital organs.—These organs are primarily, the brain and the nervous system; secondarily, the heart and the alimentary canal.

*Phil. Trans.* for 1812, part i. pp. 210, 213.

306. [*Gen. ix. 3.*] The vine is a noble plant or shrub of the reptile\* kind, first brought from Asia to Europe by the Phœnicians.

*Wonders of Nature and Art*, vol. i. p. 149.

\* The vine being a creeper, whose name in Latin is *serpens*, improperly translated from the Antient authors *serpent*, great mistakes have arisen in consequence: it has been supposed that the *serpent*, instead of the "creeper," the *vine*, was considered as indispensable in the worship of the Antients.

In *Genesis ix. 3, 4*, where Noah and his sons are allowed to eat grapes of every kind, but prohibited the use of wine when made into an intoxicating liquor; instead of *creeper*, we read "the moving thing that liveth," and are thereby led to suppose that permission was then given to eat such animals of the reptile kind as are expressly *forbidden* in *Levit. xi. 41*. This vulgar error has induced thousands to believe, that the blood of animals, and not "the blood of the grape" (*Deut. xxiii. 14*), is there intended; and they in consequence have not understood, that the latter is disallowed only, when it has acquired a "life" or spirit by suffering the "flesh with the blood," the *Pulp* with the *Juice* to stand together in their crushed state, till they have spontaneously fermented, and actually produced *inebriating* wine.

307. ——— The *Hop*, also, is a plant of the reptile kind, which, from the manner of raising it on poles, has gained the appellation of the *Northern Vine*.

*Ibid.* p. 36.

308. ——— Among the Gentoos, in Asia, there is a species of fruit-bearing *creeper-tree* called LUT, which appears to be a *vinous bleeder*, as it is prohibited to be cut under penalty of a severe fine.

See HALHED's *Gentoo Laws*, p. 258.

309. ——— Where the lands of Cræsus were infested (or covered) with a multitude (a profusion) of serpents (or creeping vines), it was observed, that to feed on these, the horses neglected and forsook their pastures. (HERODOTUS, Clio 78.)—In like manner also, the antient Psylli may be understood to have devoured "living serpents," or the tender sprouts of the budding vine, to the great injury of the parent tree and its future crops.

310. ——— As new kinds of grapes are constantly raised from seed, the Vine admits of an almost infinite variety, which are all supposed to be the progeny of one mother species.

SPEECHLY, on the *Vine*, p. 2.

311. [*Gen. iii. 15.*] Two sculptured figures are yet extant in one of the oldest pagodas of the Hindoos; the former of which represents Chruslina, an incarnation of their mediatorial God Vishnu, trampling on the crushed head of the serpent; while in the latter it is seen encircling the deity in its folds, and biting his heel. (See MAURICE's *Hist. of Hindostan*, vol. ii. p. 290.)—This is a curious representation of bruising the serpent's head, and wounding the heel or sole of the foot, in treading the wine-press; an important part of the Priest's office. See No. 213.

312. [*Isai. lxiii. 3.*] The manner of pressing grapes is as follows: Having placed them in a hogsheaf, a man with naked feet gets in and treads the grapes; in about half an hour's time the juice is forced out; he then turns the lowest grapes uppermost, and treads them for about a quarter of an hour longer: this is sufficient to squeeze the good juice out of them, for an additional pressure would even crush the unripe grapes, and give the whole a disagreeable flavor.

KALM's *Trav. in N. America*.—Pinkerton's *Coll.* part liii. p. 497.

313. [*Gen. ix. 4.*] The particles which, in pressing, disengage themselves from the vine-berry's external coat, give the wine its red tincture.

It will never indeed appear white, if once the juice of the husks, from whatever cause, intermingle with that of the pulp.

The stone, and the gout, which are epidemical in most wine countries, are seldom known where the wine is but moderately tinged with the husky, acid particles; a sufficient reason for the prohibition in *Gen. ix. 4*.

See *Nat. Delin. vol. ii. pp. 257, 267.*

314. [*Deut. xxxii. 14*] If the juice (or blood) of grapes be fermented, it will yield on distillation, inflammable spirit, which the *must* did not yield before fermentation. If the same liquor be further fermented it will yield vinegar, which could not be obtained from the liquid before, either in its original or vinous state. This is, therefore, called the acetous fermentation. The third state of fermentation is putrefaction, by which the substance is converted into mucilage, and afterwards into calcareous earth.

Dr. ELLIOT.

315. [*Gen. xl. 9—13.*] In Egypt, a distinction made between *wine* and *must* put it in the power of their kings and people of opulence, to drink fresh grape-juice. This, according as it is or is not fermented, has very different effects. In the grapes, it has no inebriating quality. In the state of *must*, it soon would inebriate slightly. By fermentation, it passes from *must*, to intoxicating wine. Now, as the Hebrew word, *schachat*, signifies to mix wine with water, we hence learn how the king of Egypt drank his grape-juice, in Joseph's time. The butler, in his dream, thought he took grapes, and after mixing their juice with water in the cup, presented it (as usual, no doubt) to Pharaoh.—As to the Mahometans, who are so strictly forbidden wine, but allowed grapes and raisins; even they press the juice from their vine-berries through a linen cloth, pour it into a cup, and drink it (under the name of *Sherbet*) exactly as Pharaoh did.

See SMITH'S *Michaelis*, vol. iii. p. 131.

316. [*Gen. ix. 4.*] The Muscogulges, and other American Indians, eminently deserve the encomium of all nations, for their wisdom and virtue in abstaining wholly from spirituous liquors. In all their treaties with the white people, the first and most cogent article is, that there shall not be any kind of spirituous liquors sold or brought into their towns; and the traders are allowed but two kegs, of five gallons each, for a company, as sufficient to serve them on the road: if any of this remain on their approaching the towns, they must *spill it on the ground or secrete it on the road*, for it must not come into the towns.

BARTRAM'S *Trav. p. 490.*

317. [*Lev. iii. 2.*] PLUTARCH, in his treatise, "De Iside, et Osiride," sect. 6., says, *Before the time of Psammeticus the Egyptians neither drank (fermented) wine nor used it in their offerings.*

318. [*Gen. ix. 4.*] About eleven hundred years before Christ, a Chinese emperor, at a solemn assembly of the states, forbade the use of (intoxicating) wine, as what *proves the cause of almost all the evils which happen on the earth.*

See *Modern Univer. Hist. vol. viii. p. 396.*

319. ——— From the Arabic MS. of *Levinus Warnerus*, cited by *Spanhemius*, it sufficiently appears, that the more devout pagan Arabs totally abstained from (such) wine long before the birth of Mahomet.—But Mahomet, by forbidding the use of inebriating wine, and establishing stated days of fasting, it is said, has shewn himself an intelligent medical legislator; and proved that he possessed a profound acquaintance with the nature of the human frame. Hence his disciples, by following his rules, are, in general, remarkable for their health and strength, and the dignity of their form.

See PINKERTON'S *Recollections of Paris*, vol. ii. p. 356.

320. ——— The frequent intoxications introduced among the American Indians by Europeans, have completed a total alteration in their characters.

CARVER'S *Trav. in N. America*, p. 141.

321. [*Prov. xxiii. 29, 30.*] Wine and other physical exhalants during the treacherous truce to wretchedness which they afford, dilapidate the structure, and undermine the very foundation of happiness. No man, perhaps, was ever completely miserable, until after he had fled to alcohol for consolation.—The habit of vinous indulgence is not more pernicious, than it is obstinate and pertinacious in its hold, when it has once fastened itself upon the constitution. It is not to be conquered by half measures. No compromise with it is allowable. The victory over it, in order to be permanent, must be perfect. As long as there lurks a relapse of it in the frame, there is imminent danger of a relapse of this moral malady, from which there seldom is, as from physical disorders, a gradual convalescence. The cure if at all must be effected at once; cutting and pruning will do no good; nothing will be of any avail short of absolute extirpation. The man who has been the slave of intemperance must renounce her altogether, or she will insensibly re-assume her despotic power. With such a mistress, if he seriously mean to discard her, he should indulge himself in no dalliance or delay. He must not allow his lips a taste of her former fascination.

Webb, the noted pædastrian, who was remarkable for vigor both of body and mind, lived wholly upon water for his drink. He was one day recommending his regimen to one of his friends who loved wine, and urged him with great earnestness, to quit a course of luxury by which his health and his intellects would equally be destroyed. The gentleman appeared convinced and told him "that he would conform to his counsel, and though he could not change his course of life at once, he would leave off strong liquors by degrees." "By degrees!" (says the other with indignation) if you should un-



happily fall into the vine, would you caution your servants to pull you out only by degrees?"

*Extracted from the Report of Diseases under the care of Dr. REID.—Monthly Mag. for March, 1810.*

322. ——— The dietetic use of vinous spirit in different forms, has thinned society more than either pestilence, or the sword; and the impaired constitution of modern ages marks strongly the baneful consequences of its influence.

NISBET'S *Edinburgh School of Medicine*, vol. iii. p. 151.

323. ——— It is remarkable, says Dr. DARWIN, that all the diseases from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation; and gradually to increase, if the cause be continued, till the family becomes extinct.

*Botanic Garden*, part ii. *Note on Vitis*.

324. [*Gen. ii. 17.*] So pernicious is the use of Ardent Spirits, says Sir JOHN SINCLAIR, that it has often been recommended to the British Parliament, totally to prohibit the manufacture of them.

*Code of Health*, vol. i. p. 347.

325. [*Gen. ix. 4.*] Even Pentheus, Domitian and Mahomet, did their utmost to suppress the use of intoxicating wine.

*Nat. Delin.* vol. ii. p. 232.

326. [*Num. vi. 2, 3.*] From the Statical Experiments of Dr. HALES we learn, that *fixed air* constitutes nearly one third part of the solid contents of the heart of oak. It is found to bear the same proportion in peas, beans, and other vegetable substances. *Heat and fermentation* render it elastic. It is again capable of being absorbed and *fixed*:—He thus discovered it in the *Vine*, ascending with the sap in the *bleeding* season.—Were the whole air of the universe brought at once into an elastic and repulsive state, every thing would suffer a sudden *dissolution*. Were it *entirely fixed*, then all things would be reduced to an *inert lump*. ALMIGHTY PROVIDENCE has in a wonderful manner, argues Dr. HUNTER, provided against these extremes in *nature*, and by "PROHIBITING fermented liquors" would preserve the balance in *man*. (*Georgical Essays*, p. 79.)—When Vines get wounded at the bleeding season in the spring, it is astonishing, says Mr. EVELYN, that some trees which, in a few hours, "weep more than they will weigh."

327. ——— The dangerous effects of intemperance induced the early legislators of *India* to prohibit the use of all spirituous liquors; and it were much to be wished, that so wise a law had never been violated.

*Asiat. Researches*, vol. ii. p. 250.

328. ——— The liquor extracted from the palm-tree, is the most seducing and *pernicious* of intoxicating vegetable juices: when just drawn, it is as pleasant (and as innocent) as *Pouhon* water fresh from the spring.—From this liquor, according to Rheede, *sugar* is extracted; and it would be a happy circumstance, if it were always applied to so *innocent* a purpose.

*See Works of Sir W. JONES*, vol. i. p. 257.—vol. ii. p. 117.

329. ——— In Schetland, the inhabitants give an account of one Tairville, who arrived at the age of one hundred and eight, and never drank any malt liquor, distilled waters, nor wine. They say, his son lived longer than he; and that his grandchildren lived to a great age, and seldom or never drank any stronger liquors than milk, water, or bland.—This last is made of buttermilk mixed with water.

*See PINKERTON'S Voy. and Trav.* part xii. p. 693.

330. [*Gen. ix. 4.*] In the year 1787, the king of Traven-cor issued an order prohibiting the use of *palm-brandy* under the penalty of *confiscation of property*.—And the *contempt* which the Indians entertain for the *Europeans*, arises chiefly from the circumstance that the *latter* are so much addicted to drinking.

*Bartolomeo* by JOHNSTON, p. 286.

331. ——— At the capitulation of Jerusalem, the *Khalif Omar* had to prohibit the degenerate inhabitants by an express Article, not to sell wine, nor any other intoxicating liquors whatsoever.

*See Modern Univer. Hist.* vol. i. pp. 359—429.

332. ——— The Gauls, Spaniards and Britons, were prohibited the culture of the *Vine*, under Domitian; but were allowed it again, under the emperor Probus, in the year of Christ 282.

*See VOPISCUS in Probo, & Eutrop.*

333. ——— The juice of the ripe grape is a nutritive and agreeable food, consisting chiefly of sugar and mucilage. The chemical process of fermentation converts this sugar into spirit; converts food into poison! And it has thus become the curse of the Christian world, producing more than half of our chronic diseases.

DARWIN'S *Botanic Garden*, part ii. *Canto iii.* p. 119½

334. ——— Every apartment, devoted to the circulation of the glass, may be regarded as a temple, set apart for the performance of human sacrifices. And they ought to be fitted up, like the ancient temples in Egypt, in a manner to shew the real atrocity of the superstition that is carried on within their walls.

BEDDOES'S *Hygĩa*, vol. ii. *Essay viii.* p. 118;

335. ——— We are told by M. Moret, that he had the curiosity to examine the register of deaths in one town, and to mark those whose deaths might be imputed to drunkenness; and he found the number so great, as to incline him to believe, that hard drinking kills more of mankind, than pleurisies, fevers, and all the most malignant distempers.

PRICE on *Reversionary Payments*, vol. ii. p. 250.

336. ——— Spirituous, and perhaps also fermented, liquors, must be wholly prohibited, or they will be abused; because the stimulus which they create at one time, is sought at another, and the oftener it is repeated, the oftener it is desired and required; till at length it becomes necessary to the sense of well-being, or apparently essential to the power of sustaining the fatigues of life.

Dr. REID.—*Month. Mag. for Sep. 1814*, p. 117.

337. [*Lee*. ii. 13.] Do we prefer to wine, a dish of warm liquor? Canada presents us with its capillaires, the Caraccas offer us their cocoa-nuts and vanilla, China and Japan their teas, and Arabia its coffee. The bitterness of these leaves and grains shall be immediately corrected by the pleasant salt (or sugar) of the canes that grow at Martinico or Cayenne.

*Nat. Delin.* vol. v. p. 61.

338. [*Lee*. x. 9.] In a warm season or climate, the best articles to use under severe corporeal hardships, are the acid fruits, such as the lemon and orange, apple, &c. In winter, plain diet with moderate exercise, is the best security for preserving warmth of body. Spirituous liquors give but a temporary glow, and in the end render the effects of cold more speedily hurtful.

Dr. J. TROTTER's *Essay on Drunkenness*, p. 165.

339. ——— In a most severe frost which happened about the year 1800, the Hackney-Coachmen of London suffered exceedingly by the practice of drinking ardent spirits; many died in consequence of dram-drinking; while those who resorted to the use of tea, which a few did, not only weathered the cold, but acquired health and activity from the regimen.

See *Enquiries into the Effects of Fermented Liquors*, by a WATER DRINKER, p. 11.

340. [*Exod.* xv. 25.] We are assured by Martin, Le Compte, Kempter, Du Halde and others, that in China the virtues of the tea-tree were first discovered in correcting the brackishness of their water, especially in the lower provinces, where the water is not only very unpleasant, but unwholesome to drink. Used properly, it was found to possess other excellent qualities, which gradually raised it into the highest esteem as a beverage, all over the empire. To prevent, how-

ever, its enervating effects, when used improperly, it should be known that neither the Chinese, Japanese, nor any other Eastern nation, will drink it either so strong, in such quantities, or so hot, as we do in England; but use it rather as their common drink, and without any sugar, or other sweetener. They commonly keep, especially in large families, a boiler, or some other vessel, over a fire; and, whenever they are thirsty or faint, they put a few leaves of it in a basin, pour on the hot water, drink it when cooled sufficiently, and return to their business. The custom of sitting at the tea-table, so long as we do, is unknown to them; and is only an idle, luxurious refinement (or rather abuse), we have made on their way of using it. (*Modern Part of Univer. Hist.* vol. viii. p. 228, *Note*).—Tea, as a beverage, has been made use of for ages, by millions of people in various parts of Asia.

Sir JOHN SINCLAIR's *Code of Health*, vol. i. p. 287.

341. ——— The first discoverers of the Floridas used sassafras, to correct the saltiness of the water. (*Dr. GEDDES*).—The sassafras, which forms part of the materia medica of America, is a yellow wood, of a brisk aromatic scent, the produce of a shrub or tree, very abundant in Florida, as also in Virginia and other English provinces. It is, in decoction, principally of use in removing obstructions and strengthening the internal parts. It is reckoned a sovereign remedy for catarrhs; and is esteemed in the gout, and sciatica. In some families also it has (used in shavings or raspings) become of late a common tea.—It yields by distillation an extremely fragrant oil of a penetrating pungent taste, so ponderous (notwithstanding the lightness of the drug itself) as to sink in water.

See *Wonders of Nature and Art*, vol. vi. p. 47.—

CARVER's *Travels in North America*, p. 336.—

*And London Dispensatory*, p. 223.

342. [*Lee*. x. 9.] As to national drinks,—the common beverage of the peasants in Russia is quass, a liquor somewhat like sweet wort, made by pouring warm water on rye or barley-m meal, and deemed an excellent antiscorbutic.

COXE.—*Pinkerton's Voy. and Trav.* part xxv. p. 651.

343. [*Gen.* xl. 11.] The Bongharian Tartars, besides milk in an acescent state and water, drink tea in which they infuse anise-seeds; and are particularly fond of the juice of the grape, newly expressed and unfermented.

*History of Russia*, vol. ii. p. 144.

344. ——— The French and Spaniards take coffee directly after dinner, instead of wine: a custom worthy of imitation.

Dr. WATERHOUSE.

345. [*Judg.* iv. 19.] An advantage is conferred on children for life, when they are confirmed in the habit of *drinking water*. See HUFELAND'S *Advice to Mothers* (Crosby, 1817.), p. 75.

346. ——— "Water is the fittest drink for all persons of all ages and temperaments; of all the productions of nature or art, it comes the nearest to that universal remedy, so much searched after by mankind, but never discovered. By its fluidity and mildness, it promotes a free and equable circulation of the blood and humours through all the vessels of the body, upon which the due performance of every animal function depends; and hence water-drinkers are not only the most active and nimble, but also the most cheerful and sprightly of all people.—In sanguine complexions, water, by diluting the blood, renders the circulation easy and uniform. In the choleric, the coolness of the water restrains the quick motion and intense heat of the humours. It attenuates the glutinous viscosity of the juices of the phlegmatic; and the gross earthiness which prevails in melancholic temperaments. And as to different ages; Water is good for children, to make their tenacious milky diet thin and easy to digest; for youth and middle-aged, to sweeten and dissolve any scorbutic acrimony or sharpness that may be in the humours, by which means pains and obstructions are prevented; and for old people, to moisten and mollify their rigid fibres, and to promote a less difficult circulation through their hard and shrivelled vessels."

HOFFMAN.

347. ——— SNOLLETT, in his *Travels in Italy*, remarks, that a porter in London quenches his thirst with a draught of strong beer; a porter of Rome or Naples refreshes himself with a slice of water-lemon, or a glass of iced water. The one costs three half-pence, the last a farthing:—which of them is most effectual? I am sure the men are equally pleased. It is commonly remarked that beer strengthens, as well as refreshes; but the porters of Constantinople, who never drink any thing stronger than water, will carry a load of seven hundred weight, which is more than any English porter ever attempted to raise.

348. [*Lev.* x. 9.] It should here be noted, as greatly in favor of the salutary mode of living recommended in this Work, that the active and benevolent HOWARD utterly discarded animal foods, as well as fermented and spirituous drinks, from his diet: water and the plainest vegetables sufficing him.

AIKIN'S *View of his Character*, &c. p. 222.

349. [*Acts* xv. 20.] In the mind, many alterations take place in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of *aliment* which the body receives. God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both.

Dr. A. CLARKE, on *Levit.* xi. in *fine*.

350. [*Lev.* xi. 41.] It hence appears, that those who had the Holy Spirit of the Lord were to avoid such unclean meats and drinks, as would, in the language of the Apostle, *grieve or quench that Spirit*.

*Eph.* iv. 30. 1 *Thess.* v. 19.

351. [*Acts* xv. 28, 29.]

Thou, Lord, my table shalt prepare,  
And feed me with a past'ral care:  
With herbs and fruits my stores supply;  
Preserve them fresh with watchful eye;  
My daily meals, invoked, attend;  
*My sober feasts from wines defend.*  
When in the sultry globe I faint,  
Or on the thirsty mountain pant;  
Withdrawn beneath thy bann'ring love,  
From nature's scrip I timely prove,  
What native sweets spontaneous grow  
Near peaceful rivers, soft and slow.  
Though in a bare and rugged way  
Through devious, lonely wilds I stray,  
Thy bounties still my toils beguile,  
Causing each wilderness to smile,  
With sudden greens and herbage crown'd,  
From streams that murmur all around.

352. [*Gen.* ix. 12, 13.] *And God said to Noah and his sons, This is the token of the covenant which I make between me and you: I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth.*

Whenever the spectator stands between the sun and a cloud of falling rain, a rainbow is seen, which is nothing more than the reflection of the differently coloured rays of light from the bosom of the cloud.

GOLDSMITH'S *Hist. of the Earth*, vol. i. p. 384.

353. [*Gen.* ix. 13—17.] As there can be no rainbow, when the heavens are covered with clouds, because the sunbeams are then precluded from falling upon the rain-drops opposite to the eye of the spectator, the rainbow is a mark of gentle or partial showers. Mr. Whitehurst has endeavoured to shew that the primitive islands were only moistened by nocturnal dews and not by showers (*Gen.* ii. 5, 6.), as occurs at this day to the Delta of Egypt.

Dr. DARWIN.

354. [*Gen.* ii. 5.] As a uniform temperature universally prevailed in the antediluvian atmosphere, it is highly probable that it was not subject to storms and tempests, and consequently not to rain; and if there was no rain, most certainly no rainbow.

HUTTON'S *Whitehurst*, p. 176.



355. ——— There seem to be two situations which may be conceived to be exempted from rain falling upon them: one where the constant trade-winds meet beneath the line, for here two regions of warm air are mixed together, and thence do not seem to have any cause to precipitate their vapor; and the other is, where the winds are brought from colder climates and become warmer by their contact with the earth of a warmer one. Thus Lower Egypt is a flat country warmed by the sun more than the higher lands on one side of it, and than the Mediterranean on the other; and hence the winds which blow over it acquire greater warmth, which-ever way they come, than they possessed before, and in consequence have a tendency to acquire and not to part with their vapor like the north-east winds of this country.

DARWIN'S *Botanic Garden*, part ii. Canto iii. p. 127.

356. [*Gen. ix. 13–17.*] The rainbows in our latitudes are only seen in the mornings or evenings, when the sun is not much more than forty-two degrees high. In the more northern latitudes where the meridian is not more than forty-two degrees high, they are also visible at noon.

DARWIN'S *Temple of Nature*, Canto i. l. 363.

357. ——— At Delhi in the East Indies, there is scarcely a month in the rainy season but *lunar rainbows* are seen, when the moon is high above the horizon. I have seen of them, says BERNIER, three or four nights one after another, and sometimes double ones. They were not circles about the moon, but opposite to her, and in the like position with solar rainbows: as often as I have seen them, the moon was westward, and the rainbow eastward. The moon was also near the full; which, in my opinion, is necessary; because at other times, she would not have light enough to form any. Lastly, these rainbows were not so white as the (lunar) crowns use to be, but much more coloured, inasmuch that there might be discerned in them some distinction of colors. (*See Pinkerton's Voy. and Trav. part xxxii. p. 229.*) —The Antients, according to ARISTOTLE, had observed no such thing before his time: that is, the Writers read by him had not lived where such appearances are usual.

358. ——— At Ketima in Finland, we saw, says M. OUTHIER, a singular appearance in the sky at seven o'clock (p. m.), on the 27th of July, 1736; as the sun shone from the N. W. there appeared in the rain which was falling in the S. E. three rainbows, the colors of the internal and external of which were vivid; of the middlemost, which was parallel to the internal one, and which bisected the external, the colors were not so lively.

*Pinkerton's Voy. and Trav. vol. i. p. 284.*

359. ——— In the formation of glass tears, or Rupert's drops,—as they are sometimes called, by dropping melted glass into cold water, it appeared probable, says Dr. BREWSTER, that in consequence of the sudden consolidation

of the outer crust, the interior part of the drop had a structure similar to that of fluid glass, or at least, that the ultimate particles were in both cases at the same distance, having been prevented, in the case of the drop, from approaching each other by the action of the external coat. He therefore procured, he tells us, several of these drops made of bottle glass, and on exposing them to a polarised pencil of light, he found that they not only depolarised it completely, but produced the alternation of the *prismatic colors*.

*See Phil. Trans. for 1814, part ii. p. 437.*

360. ——— Is the *aurora borealis* meant by the "bow in the cloud," and not the rainbow?—DALTON has shewn in his *Essays*, pp. 175, &c., that the *aurora* is a magnetic phenomenon; that its beams arise from the earth's magnetism; that it is electric light solely; and that its appearance is a prognostication of *fair weather*.

*Essay 8, Sect. 6. part ii.*

361. ——— SWEDENBORG, evidently describing the magnetic sphere shooting its *aurora of electric light*, says, There is as it were a *rainbow heaven*, where the whole atmosphere appears to consist of very small continued rainbows. The whole atmosphere or *aura* therein, consists of such beams or breakings forth of light, irradiated thus in each of its points wherein it originates. All around is the form of a very large rainbow, encompassing the whole heaven, most beautiful in its appearance, being composed of similar smaller rainbows, which are images of the larger, &c.

*Arcana, n. 1623.*

362. ——— Sometimes the appearance of *aurora borealis* is that of a large, still, luminous arch, or zone, resting on the northern horizon, with a fog at the bottom; at other times, flashes, or corruscations, are seen over a great part of the hemisphere.

Arches of the *aurora*, nearly in the form of rainbows, when complete, go quite across the heavens, from one point of the horizon to the opposite point.

DALTON'S *Essays*, pp. 54, 168.

363. [*Gen. ix. 14.*] That *light, electricity, and the aurora borealis*, are identical, seems now fully proved by the effects of a machine figured and described by Dr. G. L. ROBERTS, in the *Month. Mag. for Feb. 1815, p. 4.*—Set, says he, the machine in motion, and, as soon as the jar is about three parts charged, the *aurora borealis* will appear; keep the machine in motion, and hails of fire, of a dense purple color, will pass from ball to ball; still continue to turn the machine, and they will soon be succeeded by stars, (issuing) with a loud report, and as bright as the sun.

*See Rev. xix. 13.*

364. [*Gen. ii. 6.*] The cause of the ascent, suspension, and descent of vapors, is not yet fully determined; many think that *electricity* is the principal agent in producing these phenomena; whilst others are of opinion, that water is raised and suspended in the air, much after the same manner in which salts are raised and suspended in water; and it must be owned that this opinion (which future experience may shew not to be wholly inconsistent with the other) has a great appearance of probability.

WATSON'S *Chem. vol. iii. p. 76.*

365. [*Gen. ix. 14, 15.*] It is demonstrable, that an atmosphere of steam does actually surround the earth, existing independently of the other atmospheres with which however it is necessarily most intimately mixed. In the higher regions of this our mixed atmosphere a *condensation of vapor* takes place, at the same moment that *evaporation* is going on below.—This is actually the case almost every day, as all know from their own observation; a cloudy stratum of air frequently exists above, whilst the region below is comparatively dry. (DALTON'S *Chemical Philosophy, part i. p. 132.*)—As this *condensation of vapor*, which is the cause of that rain indicated by the *bow in the cloud*, keeps pace to a certain degree with the *evaporation* arising from the earth's surface, it necessarily follows that, according to the stated laws of our atmosphere, while water thus regularly rises and falls there cannot be a universal deluge.

366. [*Gen. i. 7.*] Were all the water precipitated (in rains) which is dissolved in the air, it might probably be sufficient to cover the surface of the whole earth, to the depth of above thirty feet.

WATSON'S *Chem. vol. iii. p. 87.*

367. [*Gen. ix. 13, 14.*] The Bow in the Cloud is made a sign, an emblem of the Presence and power of the PURIFIER.—Whenever the Purifier appeared, as above the Cherubim, with the bow, the irradiation of his Person; he was attended with a cloud.—Hence their augurs consulted such clouds; and their God in the cloud was supposed to give them answers. (HUTCHINSON'S *Covenant in the Cherubim, pp. 458, 459, 460.*)—This is the first account of God's appearing in a cloud, with a rainbow encircling his head.—In the First Church, and in the Jewish, he was encompassed with fire: in the Second, and Fourth, in a white cloud, crowned with a rainbow. See *Rev. x. 1.*

368. [*Gen. x. 1.*] Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

The arts and sciences, known to Noah and his sons, would have been diffused equally throughout the earth, had all nations been *naturally descended* from those

patriarchs. For instance, "if ever the use of iron had been known to the savages of America, or to their progenitors; if ever they had employed a plough, a loom, or a forge, the utility of these inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten."

Dr. ROBERTSON.

369. [*Gen. x. 2.*] It is uncertain if all the names, mentioned in the *tenth Chapter of Genesis*, be the names of individuals. In the Hebrew idiom, the terms *father, son; begot, was born*, imply not always immediate *parentage* or *filiation*.

Dr. GEDDES.

370. [*Gen. v. 4.*] "Several of the chiefs of your bands," says CARVER, in his address to the American savages, "have often told me, in times past, when I dwelt with you in your tents, that they much wished to be *counted among the children* and allies of the great king my master.—As there are now several of your chiefs here, who came from the great plains towards the setting of the sun, whom I have never spoke with in council before, I ask you to let me know if you are willing to acknowledge yourselves *the children* of my great master, the king of the English and other nations." "Good brother," replied the principal chief, "we are well satisfied in the truth of what you have told us about the great king *our greatest father*; for whom we spread this beaver blanket, that his *fatherly protection* may ever rest easy and safe among us *his children*.—We desire that when you return, you will acquaint the great king how much the Naudowessies wish to be *counted among his good children*."

See his *Travels in N. America, pp. 55, 56.*

371. ——— The King of Talahasochte and his chiefs having been previously acquainted, says BARTRAM, with my business and pursuits amongst them, received me very kindly; the king in particular complimented me, saying that I was as one of his *own children* or *people*, and should be protected accordingly.

See his *Trav. p. 235.*

372. [*Gen. x. 5.*] In the Northern Archipelago, the inhabitants of the Fox Islands live together in families, and societies consisting of several families united, which constitute, what they call, a race; and, in case of an attack or defence, they mutually assist and support each other. The inhabitants of the same island always pretend to be of the same race; and every person looks upon his island as a possession, which is common to every member of the same community.

MAVOR.

373. ——— Thus whole nations of American savages, such as Harons, Miamics, Chipeways, Ottowaws, Pontowattimes, Mississaugas, and some other tribes, at this day confederate themselves under the direction of a *Pontiac*, a celebrated Indian chieftain.

See CARVER's *Trav. in N. America*, p. 12.

374. ——— The most antient people on this earth were distinguished into nations, families, and houses. They were all content with their own goods. To grow rich from the goods of others, and likewise to have dominion, was at that time altogether unknown. Every one then did what was good from a principle of goodness; and what was just from a principle of justice. Self-love and the love of the world were then far away. Every one from his heart was glad at his own, and no less at another's good. But, in succeeding times, when the lust of dominion and of possessing the goods of others seized the mind; then mankind, for the sake of self-defence, gathered together into kingdoms and empires. And, as the laws of charity and conscience, which had been inscribed on human hearts, ceased to operate; to restrain violences, it became necessary to enact laws; to propose honors and gains as rewards, and the privations thereof as punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more, even to the present ages, when it is no longer known, whether there be a heaven, consequently whether there be a hell; nay, when their existence is denied! (SWEDENBORG's *Arcana*, n. 8118.)—No Book contains monuments more authentic of the History of Nations, and of Nature, than the Book of Genesis.

*Studies of Nature*, vol. i. p. 336.

375. [Gen. x. 32.] The nations, which possess Europe and a part of Asia and of Africa, appear to have descended from one family; and to have had their origin near the banks of the Mediterranean, as probably in Syria, the site of Paradise, according to the Mosaic history. This seems highly probable from the similarity of the structure of the languages of these nations, and from their early possession of similar religions, customs, and arts, as well as from the most antient histories extant.—Other families of mankind, nevertheless, appear to have arisen in other parts of the habitable earth, as the language of the Chinese is said not to resemble those of this part of the world in any respect. And the inhabitants of the islands of the South-sea had neither the use of iron tools, nor of the bow, nor of wheels, nor of spinning, nor had learnt to coagulate milk, or to boil water, though the domestication of fire seems to have been the first great discovery that distinguished mankind from the bestial inhabitants of the forest.

DARWIN's *Temple of Nature*, Canto i. 2.

376. ——— Sir W. JONES thinks the colonies, formed by YAFET, were the *Tartars*; those by SHEM, the *Arabs*; and those by HAM, the *Indians*.

*Works*, vol. i. p. 135.

[Gen. x. 5.] *By the sons of JAPHETH were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.*

377. [Gen. x. 1, &c.] The countries between the Euxine and Caspian seas, are the true *vagina gentium*, elsewhere sought in vain, where a whole multitude of peoples, differing in language, and sometimes mingling those languages, lived within a narrow circle.—Abulfeda, in his Geography, mentions a place in the south-east of Trebisond, called the *Mount of Tongues*, which is said to have had its name from the circumstance of so many people of different languages having ren-counter'd or dwelt upon it.

SMITH's *Michaelis*, vol. ii. p. 479.

378. [Gen. x. 2.] *Magog, Scythia, or Great Tartary.*—To form an idea of this most antient country, conceive a line drawn from the mouth of the *Oby* to that of the *Dnieper*, and, bringing it back eastward across the *Euxine*, so as to include the peninsula of *Krim*, extend it along the foot of *Caucasus*, by the rivers *Cur* and *Aras*, to the *Caspian* lake, from the opposite shore of which follow the course of the *Jaihun'* and the chain of *Caucasian* hills as far as those of *Imaus*: whence continue the line beyond the *Chinese* wall to the *White Mountain* and the country of *Yetsu*; skirting the borders of *Persia*, *India*, *China*, *Corea*, but including part of *Russia*, with all the districts which lie between the *Glacial* sea, and that of *Japan*.

*Works of Sir W. JONES*, vol. i. p. 52.

379. ——— *Magog* was the Syrian name for *Bambyce*, Hierapolis or the Holy City, in the province of *Cyrrhestica*; where stood the temple of the great Syrian goddess, their deified queen *Arathis*.—Within the inclosures of this temple were kept beeves, horses, lions, bears, eagles; all sacred and tame.—Here were *Galli*, or eunuch priests.—Who took on them the attire of women; forbidden by *Moses*.—Twice a year they went to the sea-side, and thence brought water into the temple (to re-fill, probably, their baptismal laver, after its impure waters had been let off into a natural hole or cleft in the ground).

*Univer. Hist.* vol. ii. pp. 234, 237, 259, 260, 261, 262.

380. ——— The learned men of Segistan, are sur-named Segistani; a practice very common in Persia.

See PINKERTON's *Coll.* vol. ix.. p. 171.

381. [Gen. x. 4.] It is the opinion of many commentators, of Shuckford in particular, that by the Chittim or descendants of Chith, are meant the inhabitants of Macedonia.

*Univer. Hist.* vol. vii. p. 540.



[*Gen. x. 20.*] *These are the sons of HAM, after their families, after their tongues in their countries, and in their nations.*

382. [*Gen. viii. 20.*] The successors of the Noachites first settled in the province of *Kurdistan*, and thence spread themselves to India (Egypt, Chaldea, Persia) and other places (*See Gen. x.*).

BARTOLOMEO, p. 363.

383. [*Gen. x. 6.*] The modern *Abyssinians* are by the *Arabs* called the children of CUSH.

*Works of Sir W. JONES, vol. i. p. 31.*

384. [*Gen. x. 6, 7.*] The Hindoos have a great number of regular dramas, at least two thousand years old, and among them are several very fine ones on the story of Rama.—I incline to think, says Sir W. JONES, that this was Rama, the son of Cush, who might have established the first regular government in this part of Asia.—It is very remarkable, he adds, that the Peruvians, whose Lucas boasted of the same descent, styled their great festival *Ramasioa*; whence we may suppose that South America was peopled by the same race, who imported into the farthest parts of Asia the rites and fabulous history of Rama.—The first and second Ramas were said to have been contemporary; but whether all or any of them mean Rama the son of Cush, I leave, continues this learned gentleman, others to determine:—The hypothesis, that government was first established, laws enacted, and agriculture encouraged in India by Rama, about three thousand years ago, agrees with the received account of Noah's death, and the previous settlement of his immediate descendants.

*Asiat.-Researches, vol. i. pp. 258, 426.*

385. [*Gen. x. 10.*] The children of HAM founded in *Iran* itself, or Persia, the monarchy of the first *Challeans*.

*Works of Sir W. JONES, vol. i. p. 149.*

386. [*Gen. x. 8.*] Syria proper lay eastward of the Tigris, extending nearly north-east and south-west from the springs of that river and the lake Van, to the province of Khuzestân in Persia.—Here was the first great monarchy, which in process of time grew venerable, even to those who had originally suffered by its power; till at length all the country between the Mediterranean on the west, and the river Indus on the east, assumed the appellation of Assyria.—This monarchy was founded by Ashur, and not by Nimrod as some have contended.

*See Univer. Hist. vol. iv. pp. 123, 127.*

387. ——— From Nimrod to Ninus, the seat of the Assyrian Monarchy was at Babel; from Ninus to Asarhaddon, it was at Nineveh; and in the interval from Merodac to

Belshazzar, it had returned to Babel, where it was ultimately destroyed by the Modes and Persians.

*See Dr. GREGORY's Assyrian Monarchy, p. 178.*

388. [*Gen. x. 8, 9.*] Nimrod, and the kings of Canaan, dwelt in the land of Babylon.

EEN HAUKAL, p. 130.

389. [*Gen. x. 13.*] The name Mizraim is a dual, and many others which are plurals, as Cethim, Dodanim, Ludim, are properly names of nations.

ABBE PLUCHE, *Hist. of the Heavens, vol. i. p. 19 Note.*

390. ——— Aldrete, a person of most profound erudition, and after him Father Delrio, agree in opinion that the *Naphthum* of Moses was either the great ancestor, or nation, of the *Numidians*.

*See Univer. Hist. vol. xvii. p. 352, Note (C).*

391. [*Gen. x. 9.*] Nimrod was a mighty hunter before the Lord.

This phrase, a *mighty hunter before the Lord*, can be proved from *Jer. v. 26*, to signify, that he grew hardened in wickedness, and became a prevailing seducer to idolatry.

HUTCHINSON'S *Natural History of the Bible.*

392. [*Gen. x. 8.*] Nimrod set up or usurped a kingdom; and as several such afterwards did, returned to the first crime (*Gen. iii. 5.*), set up a False Object of worship, founded (or re-established) the Heathen religion, built a Temple, &c.: which occasioned the dispersion.

HUTCHINSON'S *Use of Reason recovered, p. 99.*

393. [*Gen. xi. 20.*] Suidas informs us from Estieus of Miletum, that *Serug* was a carver of images, and a teacher of idolatry. If so, then this might be the man, says Dr. GREGORY, that made Nimrod a god. (*See EUSEBIUS Scalligerianus, p. 13.* Or GREGORY'S *Assyr. Monarchy, p. 217.*)—Accordingly, remarks ABARINEL, the *Latin* Scribes have written that this Nimrod, who reigned first in Babel, made himself a god—an idol after his own image (some say, ten cubits high), and called it *Bel* (or *Baal, Lord*).

*Ibid. p. 222.*

394. [*Gen. xi. 4.*] Among those swarms of nations, which, from the seventh to the twelfth century of the christian era, successively inhabited the country of Mexico; we find, that the pyramidal houses of their gods were raised each in the midst of a square and walled enclosure, which, somewhat like the *peribolos* of the Greeks, contained gardens, foun-

tains, the dwellings of the priests, and sometimes *arsenals*; since each house of a Mexican divinity, like the antient temple of Baal Berith, burnt by Abimelech, was a *strong place*. A great staircase led to the top of the truncated pyramid, and on the summit of the platform were one or two chapels, built like towers, which contained the colossal idols of the divinity, to whom the stupendous structure was dedicated. This part of the edifice must be considered as the most consecrated place, where the priests kept up the sacred fire. The inside of the edifice was the burial place of the (enshrined) kings and principal personages of Mexico. It is impossible to read the descriptions, which Herodotus, and Diodorus Siculus have left us, of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to these Mexican structures.

HUMBOLDT'S *Researches in South America*.—See *Month. Mag. (Suppl.) for Jan. 30th, 1815.*

395. ——— PAUL LUCAS, in his *second voyage to the Levant*, tom. i. p. 126, says he saw a surprising number of pyramids within two days' journey of Cesarea, in Asia Minor; with doors, stairs, rooms, and windows; and in the upper part of each an (enshrined) corpse. These pyramids, he adds, from their *uniformity with those in Tartary*, have doubtless been built by Tartars, in some expedition on that side their country.

See *Modern Univer. Hist. vol. iv. p. 307.*

396. ——— By a late accurate admeasurement, it appears that the largest Pyramid in Egypt stands upon 11 acres of ground, and is 400 feet high.

WHEELER'S *Manches. Chron. Jan. 12th, 1805.*

397. ——— No one of the antient writers, neither Herodotus nor Strabo, Diodorus nor Pausanias, Arrian nor Quintus Curtius, asserts, that the temple of Belus was erected according to the four cardinal points, like the Egyptian and Mexican pyramids. Pliny observes only, that Belus was considered as the inventor of astronomy: *Inventor hic fuit sideralis scientiæ*. Diodorus relates, that the Babylonian temple served as an observatory to the Chaldeans. "It must be admitted," says he, "that this building was of an extraordinary height, and that here the Chaldeans made their observations on the stars, the rising and setting of which might be exactly perceived, on account of the elevation of the edifice." The Mexican priests made observations also on the stars from the summit of their temples; and announced to the people, by the sound of the horn, the hours of the night. These structures were built in the interval between the epocha of Mahomet and the reign of Ferdinand and Isabella; and we cannot observe without astonishment, that American edifices, the form of which is almost the same as that of one of the most antient monuments on the banks of the Euphrates, belong to times so near our own.

HUMBOLDT.—*Suppl. to Month. Mag. for Jan. 1815, p. 612.*

398. [Gen. xi. 1.] *And the whole earth was of one language, and of one speech.*

*Lip*, when put for a human action, signifies perpetually throughout the Old Testament, *religious confession*. Hence the idea here is, that the idolaters having resolved to build a tower or temple *To the Heavens*, the Most High made them disagree about the model of their liturgy.

See HUTCHINSON'S *Essay toward a Natural History of the Bible.*

399. ——— All the symbols of sound at first, probably, were only rude outlines of the different organs of speech, and had a common origin: the symbols of *ideas*, now used in *China* and *Japan*, and formerly, perhaps, in *Egypt* and *Mexico*, are quite of a distinct nature; but it is very remarkable, that the order of sounds in the *Chinese* grammars corresponds nearly with that observed in *TIBET*, and hardly differs from that, which the *HINDOOS* consider as the invention of their Gods.

It is probable, that all the languages properly *Tartarian* (of which the *Turkish of Constantinople* is one) arose from one common source.

*Works of Sir W. JONES, vol. i. pp. 27, 60.*

400. [Gen. ii. 20.] Several of the Antients were of opinion, that men, in the beginning of the world, expressed their thoughts by dumb signs, or gesticulations only. (See DIODOR. SIC. l. i. p. 8. LACTANT. *de vero cult. l. 10.*)—In naming the different animals, Adam probably did but mimic their natural cries.

401. [Gen. xi. 7.] It is thought to be an evil, that nations do not understand each other: But if all spoke the same language, the impostures, the errors, the prejudices, the cruel opinions peculiar to each nation, would be diffused all over the Earth. The general confusion which is now in the words, would in that case be in the thoughts.

St. PIERRE'S *Arcadia, p. 190.*

402. ——— The monarch of Great Britain has in actual possession nineteen antient kingdoms and principalities: England antiently contained seven, Scotland three, Ireland five, Wales three, and the Isle of Man one. The inhabitants speak nine several languages, English, Scotch, Welsh, Cornish, Irish, Manks, Galish in the Orcaide Isles, French in Jersey and Guernsey, and Dutch in several places where Netherlands dwell, having churches, and the service in their own tongue.

*Month. Mag. for 1815, p. 527.*—From the MSS that belonged to the late William, Marquis of Lansdowne, now deposited in the British Museum.

403. [*Gen. xi. 1.*] As to the antiquity of the *Chinese* language, it is not without good grounds, say the Editors of Universal History, that several very learned men have given it the preference above all the antient ones, that of the *Mosaic* books not excepted, as carrying a much greater variety of such characteristics as one would reasonably expect to find in an original or primitive tongue. (*See HOWELL'S Essay on the Chinese language, passim.*)—This accounts for the singular contempt they have ever had for all other nations; their interdicting all commerce and intercourse with them; their shutting up the entrance into their dominions against all strangers, unless by way of embassy; and their forbidding their natives to go into foreign countries, without the emperor's permission, lest their religion, laws, and customs, should become corrupted by such intermixtures.

*Modern Univer. Hist. vol. viii, pp. 201, 323.*

[*Gen. x 31.*] *These are the sons of SHEM, after their families, after their tongues, in their lands, after their nations.*

404. [*Gen. x. 22.*] When the name Ashur signifies the son of Shem, it should be kept in a version; but when it signifies his country, it should be rendered Assyria, and when it signifies the inhabitants of the country, it should be translated Assyrians.—Apply this remark to ver. 4, 6, 13, 14, of this *Chap.*, and to 1 *Chron. i. 7, 8, 11, 12.*; and read Kittites, 'Dodanites, Egyptians (from Cham), Ludites, Hanamites, Lekabites, Naphtulites, Pathrasites, Cashlaites and Caplitorites.

*See Essay for a New Translation, part ii. pp. 2, 3, 4.*

405. ——— Persia, in *Gen. x. 22*, called Elam, is in Daniel, Esdras, &c., called Pars, agreeably to the Persian name Pars or Phars, its present denomination.—In its most antient state, it reached from the Hellespont to the river Indus, about 2800 English miles; extending in breadth from Pontus to the Arabian gulph, about 2000 miles. In its more modern state, it extended from the river Araxes to the mouth of the Indus, about 1840 of our miles; and in breadth, from the river Oxus to the Persian gulph, about 1080 of our miles: bounded on the north by the Caspian sea, the river Oxus, and mount Caucasus; on the east, by the river Indus and the dominions of the great Mogul; on the south, by the Persian gulph and the Indian ocean, and on the west by the dominions of the grand Signior.

*See Univer. Hist. vol. iv. pp. 407, 409.*

406. [*Gen. x. 25.*] The universal tradition of Arabia is, that Yoktan, the son of Eber, first settled his family in that country; which settlement, by the computation admitted in Europe, must have been three thousand six hundred years ago: consequently Nuumen, king of Yemen, in the ninth generation from Eber, was contemporary with Joseph.—It is

generally believed that the old religion of the Arabs was *entirely* Sabian: it is indeed certain, that the majority in Yemen very soon fell into the common, but fatal error of worshipping the sun, the planets, and fixed stars; but from an inscription found on a marble in that country, it should seem that many of its inhabitants, from whom the idolaters had *divided* or separated, did still preserve for a long time the religion of Eber, professing a belief in *miracles* and a *future state*.

*Sir W. JONES.—See Bib. Research. vol. ii. p. 95.*

407. ——— It appears from Scripture, that Joktan and his posterity remained in Chaldea, within the lot of their great ancestor Arphaxad, till Terah, the father of Abram, left Ur of the Chaldees, to remove into the land of Canaan.

*Univer. Hist. vol. i. p. 374.*

408. [*Gen. xi. 32.*] And the days of Terah were 145 years, and Terah died in Haran (five years after he left Ur-Chasdim, or Ur of the Chaldees).

*Exod. xii. 40.*

*Samaritan Pentateuch.—See KNATCHBULL'S Annot. on Acts xiii. 20.*

409. [*Gen. xi. 26.*] When Terah was seventy years of age he begat Abram, and lived afterwards seventy-five years, until the seventy-fifth of Abram (when he left Haran, or Charran).

*See EUSEBIUS'S Samaritan Chronology.*

410. [*Gen. xi. 31.*] Abram came from a northern province on the east side of the Black sea.

*SMITH'S Michaelis, vol. iii. p. 83.*

411. [*Gen. xi. 29—31.*] Abram having no son of his own adopted Lot, his brother Haran's son, and his wife Sarai's brother; and he left the land of Chaldea, when he was seventy-five years old, and at the command of God went into Canaan, and therein he dwelt himself, and left it to his posterity.

*JOSEPH. Antiq. b. i. ch. vii. § 1.*

412. [*Gen. xi. 26.*] That Abram was born in the forty-third year of king *Ninus*, is most authentically attested by Castor, Thallus, Eusebius Pamphilus, Cedrenus, Epiphanius, Gerard, Mercator, Sethus Calvisius and Capellus.

*See Dr. GREGORY'S Assyrian Monarchy, p. 229.*

413. [*Gen. xi. 31.*] The birth of our Saviour might be taken as a common point of Bible Chronology, at which all numeration should begin; so that as we now reckon after the birth of Christ all the events posterior to it, one might reckon the foregoing by the number of the years by which they are distant from his coming into the world. Thus,



instead of placing the journey of Abram in such or such year of the world, or of the Julian period, which is either uncertain, or a very superfluous piece of erudition, it might be preferable to say, the vocation of Abram happened about *nineteen hundred years before the birth of our Saviour*; because this calculation is pretty near certain, and awakens an idea which the mind seizes more easily when Christ is made the centre of all.

*Nat. Delin. vol. vi. p. 54.*

#### THE JEWISH COVENANT.

414. [Gen. xii. 7.] *And the LORD appeared to Abram, and said, To thy seed will I give this land*;—not to his natural posterity, but to such as embraced his religious principles. The Apostle says, *they are not all Israel who are of Israel; neither because they are the seed of Abraham, are they all children, Rom. ix. 6, 7. And, I know, says JESUS CHRIST to the Jews, that ye are Abraham's seed:—if ye were Abraham's children, ye would do the works of Abraham, John viii. 37, 39. But to Zaccheus the Roman publican, he said, This day is salvation come to this house, forasmuch as he also is a son of Abraham, Luke xix. 2, 9.*

415. [Gen. xvii. 4, 6.] In this sense the Pope became *Papa*, the Holy Father of many *nations*; and under his appointment and supremacy, *kings* came out of him.

416. [Gen. xii. 7.] According to the appointment of *Menu*, the *king* is the sole lord and proprietor of *all the land in the kingdom*: and this rule prevails in Malabar to the present day. *Temples*, next to *kings*, are also considered as proprietors; for a belief prevails in India, that the piece of ground which *they* occupy belongs to the gods.

BARTOLOMEO, by Johnston, p. 306.

417. [Gen. xvii. 8.] The Earth belongs not to him who takes forcible possession of it, but to him who cultivates it.—Every man therefore, has a right to settle on a desert.

St. PIERRE's *Studies of Nature*, vol. iv. p. 423.

418. [Gen. xviii. 19.] The Hindoo Rajahs, recorded in the early Brahmin chronicles, we have every reason to believe, says FORBES, were the *Fathers of their people*. Accordingly, remarks the celebrated Dr. Robertson,—“A Hindoo Rajah, as I have been informed by persons well acquainted with the state of India, resembles more a father presiding in a numerous family of his own children, than a sovereign ruling over inferiors, subject to his dominion. He endeavours to

secure their happiness with vigilant solicitude; they are attached to him with the most tender affection, and are inviolable fidelity.”

*Orient. Memoirs*, vol. iii. p. 88.

419. [Gen. xii. 3.] On the western coasts of Africa, are extended for a considerable way, a people called *Zafé Ibrahims*, or offspring of Abraham. They have long flowing hair, and are much fairer than any other of the Africans. But, what is most remarkable, they are not, like the rest of their countrymen, addicted to plundering, nor to murder, being of a *free, liberal, and hospitable spirit*.

Dr. W. ALEXANDER's *Hist. of Women*, vol. i. p. 274.

420. [Gen. xviii. 19.] The offspring of domesticated animals inherit, in a very remarkable manner, the acquired habits of their parents. In all animals this is observable; but in the dog it exists to a wonderful extent; and the offspring appears to inherit not only the passions and propensities, but even the resentments, of the family from which it springs. I ascertained, says T. A. KNIGHT, Esq., by repeated experiment that a terrier, whose parents had been in the habit of fighting with polecats, will instantly shew every mark of anger when he first perceives the scent of that animal; though the animal itself be wholly concealed from his sight. A young spaniel brought up with the terriers shewed no marks whatever of emotion at the scent of the polecat; but it pursued a woodcock, the first time it saw one, with clamor and exultation: and a young pointer, which I am certain had never seen a partridge, stood trembling with anxiety, its eyes fixed, and its muscles rigid, when conducted into the midst of a covey of those birds. Yet each of these is a mere variety of the same species; and to that species none of these habits is given by nature. The peculiarities of character can, therefore, be traced to no other source than the acquired habits of the parents, which are inherited by the offspring, and become what I shall call *instinctive hereditary propensities*.

*Phil. Trans.* 1807, p. 240.

421. [1 Cor. iv. 7.] The evil propensities of human beings have been variously accounted for: the divine ascribes them, with pious faith, to original sin, derived from the transgression of our first progenitors: this is an easy solution of the difficulty, because nothing is required but to believe; yet to those who are accustomed to reflect more deeply, it appears neither rational nor convincing: the religious moralist, who differs little from the divine, attributes them to innate Ideas, which reason is unable to counteract; these notions are the remains of that ridiculous philosophy which endeavours to account for present appearances, by theoretical systems, rather than by practical experience. Ideas, being formed only from sensible objects, can have no existence in a being who possesses not the means by which they are produced. The first Ideas which an infant forms, are those of sensation;

those of reflection succeed, and form what is called the mind of man. The tendency to excess in their first propensities, is the sole cause of all the evil which children either do or imagine of themselves; and where this is not restrained by their own reason, or the authority of others, it grows into custom, is thence called nature, and remains with them to the end of their existence.

*Eccles.* xxx. 8.

BURDON's *Materials for Thinking*, p. 388.

422. [*Gen.* i. 31.] Bring together all the children of the universe, you will see nothing in them but innocence, gentleness, and fear: were they born wicked, spiteful, and cruel, some signs of it would come from them; as little snakes strive to bite, and little tigers to tear. But nature having been as sparing of offensive weapons to man as to pigeons and rabbits, it cannot have given them an instinct to mischief and destruction.

VOLTAIRE.

423. [*Prov.* xxii. 6.] Vice oftener flows from a bad education and improper customs, than from a bad religion.

ALEXANDER's *Hist. of Women*, vol. i. p. 287.

424. ——— Numa proposed to harmonize the minds of men, in their state of maturity, from their having been, in childhood, trained in the same habits of order, and cast in the same moulds of virtue. This, independent of other advantages, greatly contributed likewise to the support of the Laws of *Lycurgus*; for respect to the oath, by which the Spartans had bound themselves, must have produced a much more powerful effect, from his having by early instruction and nurture, as it were, dyed in the wool the morals of the young, and made them suck in with the milk from their nurse's breast the love of his Laws and Institutions.

PLUTARCH, comparison of *Numa* and *Lycurgus*.

The education which a man receives on the breast, extends its influence even to decrepitude.

St. PIERRE's *Studies of Nature*, vol. iv. p. 78.

425. ——— It is expecting almost a solecism in nature, to hope that a youth of unbridled profligacy should be succeeded by an age of virtue and of wisdom.

See No. 217.

WHITE.

426. [*Gen.* xiii. 18.] And Abram dwelt in the plain of Mamre, which is in Hebron.

*Elon* (Hebr.), so frequently rendered a plain, always signifies an oak.

*Univer. Hist.* vol. ii. p. 360.

427. [*Gen.* xii. 6.] It was under this *Oak (elon)* that God appeared again to Abraham, *Gen.* xviii. 1. Jacob hid the strange gods which his servants (slaves) kept, and the ear-rings that were in their ears; and it was likewise under it that Deborah, Rebecca's nurse, was buried, *Gen.* xxxv. 4, 8. It was also under it that Joshua set up a great stone, *Josh.* xxiv. 26, and that Abimelech was made king, *Judg.* ix. 6; and under it likewise, the sons of the old prophet found the man of God sitting, *1 Kings* xiii. 14.

SOZOMENE writes that this oak was still famous in the time of *Constantine* the emperor for pilgrimages, and for an anniversary feast which was solemnized there; that it was distant from Hebron but six miles, where were still to be seen some cottages which Abram had built near to that oak, and a well which he had digged; and where the Jews, Christians and Pagans travelled every year, either out of devotion, or with a design to trade. BOCHART assures us that he had seen this oak, and had carried home some of its fruit and wood: he also observes that its leaves are somewhat larger than those of the mastick-tree, but that its fruit resembles an acorn.

*Essay for a New Trans.* part ii. pp. 148, 149.

428. [*Gen.* xiii. 18.] At the distance of six furlongs from Hebron, there is still shewn a very large turpentine tree, or grove, which some of the Antients call an *oak*. It has been eminently famous in all past ages, not only as Abram's first shady abode after he had removed out of Mesopotamia, but as the place whence his posterity descended into Egypt. It is also particularly distinguished at present, as a mart for the annual meeting of merchants, according to the accounts of modern travellers.

See JOSEPH. Wars, b. iv. ch. ix. § 7; and Whiston's Note there.

429. [*Gen.* xxxv. 4, 8.] PLINY (*Nat. Hist.* l. xvi. c. 44.) quotes instances of holmes, of plane-trees, and of cypresses, which existed in his time, and which were more antient than Rome; that is, more than seven hundred years old. He further tells us, that there were still to be seen near Troy, around the tomb of *Ilius*, oaks which had been there from the time that Troy took the name of Ilium, which carries us back to an antiquity more remote.

St. PIERRE's *Studies of Nature*, vol. ii. p. 409.

In America, there are upwards of twenty different species of oak.

WELD, vol. i. p. 281.

430. [*Gen.* xxi. 33.] The trees of our natal soil have a farther and most powerful attraction, when they are bleuded, as was the case among the Antients, with some religious idea, or with the recollection of some distinguished personage. Whole Nations have attached their patriotism to this object.

Trees, from the different seasons at which they send forth leaves, flowers and fruits, are in Savage Nations their only calendar; and even our own peasantry make frequent use of it.

*Jer.* i. 13.

St. PIERRE's *Studies of Nature*, vol. iii. pp. 248, 249.

431. ——— The Brahmins, that dwell under the *banian* shades in northern Hindostan, seclude themselves among the *cassia* groves of Malabar.

See FORBES' *Oriental Memoirs*, vol. i. p. 397.

432. [*Gen.* xiii. 18.] Druidism is thought by many to be derived, though not without perversions and corruptions, from the patriarchal religion.

See No. 297.

*Archæologia*, vol. viii. p. 16.

### MELCHIZEDEK.

433. [*Gen.* xiv. 18.] *Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.*

The Abyssinians affirm their emperors

were priests.

See No. 232.

See the *Portuguese Manuscript translated by Sir PETER WYCHE*, p. 53.

434. [*Heb.* vii. 17.] Among the ancient Greeks and Romans, the emperor was both *king and priest*. See *Rev.* v. 10. *Rex Anius, rex idem hominum, Phœbique SACERDOS.*

VIRGIL, *Æn.* iii. 80.

435. [*Gen.* xiv. 18.] In Melchizedek, the GOD OF HEAVEN had still a *Priest* at Salem; and I have often thought it probable, says *Michaelis*, that it was in order to extricate Abraham from idolatry, that God guided him from his native country into this land, where the worship of the One True God yet subsisted. (*SMITH'S Michaelis*, vol. i. p. 186.)—It was to this Priesthood of the Noahic Covenant, that Abraham would have devoted his son Isaac.

436. ——— Abraham was also a priest of the Most High God; and, I think (says HUTCHINSON) the chief of all the men on earth, by right of birth (as Shem's heir).

*Natural History of the Bible*, p. 117.

437. [*Heb.* vii. 1—3.] *Conæus*, *Hutchinson*, and others, have vainly supposed that JESUS, the Son of God, was the very same MELCHIZEDEK who met Abraham (*Gen.* xiv.), clothed in human flesh, and habited as a High-priest and King.—On this supposition the Apostle is made to say, absurdly enough, that the Son of God (Melchizedek) was made like to the Son of God (Jesus) v. 3; that the Son of God (Jesus) arises a high-priest after the likeness of the Son of God (Melchizedek) v. 15; and that God has testified, Thou (my Son Jesus) art a Priest for ever after

the order or similitude of my Son (Melchizedek, a Priest also for ever) v. 21. In refutation of such absurdities, EPIPHANIUS simply remarks, that in the nature of things *no man can be said to be like himself*; and BEZA hesitates not to assert, that such interpreters are *notorious fanatics*.

—It is certainly more rational to admit with Sir NORTON KNATCHBULL, and other solid expositors, that Melchizedek, a mere man, is here represented by the Apostle only as a *type* of Christ.—Words, says RIBERIUS (*in Heb.*), are always to be taken in their proper sense, unless some circumstance necessarily vary their meaning; otherwise nothing in Scripture will be firmly established. His words are: *Proprie semper sumenda sunt vocabula, nisi quid aliter accipere cogat, alioqui nihil firmum erit in Scripturâ*.—Now on solid, circumstantial, and scriptural ground, the acute *Knatchbull* thus argues; “As Melchizedek is by Moses styled the priest of the Most High God, and the king of righteousness and peace; and as neither his genealogy, birth, nor death are recorded in Scripture, he was therefore a most fit and proper type or figure of the eternal priesthood and royalty of Christ, and for that cause said to be (*aphomoiomenos to uio tou Theou*) made like to the Son of God.”

See his *Annotations*.

438. [*Heb.* vii. 3.] The laws and constitution of England do not admit of any interregnum; therefore, in the eye of the law, *the king never dies*.

*Archæologia*, vol. xiv. p. 163.

439. ——— History speaks of several people who had *no* (traceable) *original*. They who inhabited the country where Rome is built since, were called *Aborigines* before *Æneas* and the *Phrygians* came thither and took the name of *Latins*. *Seneca*, speaking of two of the first kings of the Romans, says, *the one had no father, and the other no mother*; which he explains thus, *they doubted of the mother of Servius, and there was no mention made of the father of Aeneas*: but *Canuleius* explains it in *Livy*, by saying, that *Servius* was born of a *captive*; an idea confirmed by *HORACE*:—

Persuades hoc tibi recte  
Ante Potestatem Tulli atque ignobile regnum,  
Multos sæpe viros nullis majoribus ortos,  
Et vixisse probos, magnis et honoribus actos.

*Sat. lib. i. sat. vi. 8—12.*

See *Essay for a New Translation*, part ii. p. 190.

—See also HUTCHINSON'S *Nat. Hist. of the Bible*, p. 117.

440. [*Gen.* xiv. 18.] It is universally allowed, that in the earliest ages, the religious ceremonies of most nations consisted principally in their oblations of bread and wine to the Deity. These were their usual tributes of praise and thanksgiving.

*Nat. Delin.* vol. ii. p. 233.



441. ——— The Hebrew word *Lechem* not only signifies *bread*, but likewise the *wheat* of which it is made.

*Essay for a New Translation*, p. 158.

442. ——— Thus "*wine* was offered with *bread* by the Patriarch Melchizedek (Priest to the Noahic Shechinah), among his *first-fruits*, as a well-pleasing sacrifice to God."

BARRY's *Observations*, &c. on *Wines*, p. 27.

443. [*Gen. xiv. 20.*] In like manner, Jacob promised to give the DIVINE MANIFESTATION, that appeared to him at Luz, the tenth of all that HE should give him. See *Gen. xxviii. 22.*

444. [*Gen. xiv. 18.*] Sir ISAAC NEWTON is of opinion, that the Canaanites persevered in the true religion till the death of Melchizedek ; but afterwards fell away to the idolatry which spread from Chaldea.

*Chronol. of Antient Kingd. Amend.* p. 188.

#### ADOPTION.

[*Gen. xvi. 15.*] And Hagar bare Abram a son ; and Abram called his son's name, which Hagar bare, Ishmael.

445. [*Exod. xxi. 4.*] An Indian Bharta (or husband), whatever number of women he may maintain, has only one lawful spouse, to whom he is actually married.

BARTOLOMEO, by Johnston, p. 270.

446. [*Gen. xvi. 15.*] In *Heb. xi. 17* (as in *Gen. xxii. 2.*), Isaac is called Abraham's only begotten son ; Ishmael, therefore, like Lot's children by his daughters, was only adopted at the instigation of Sarah by a ceremonious introduction to Hagar, when presumed to be with child, probably, by her newly married husband. Eliezer, the husband of Hagar Sarah's handmaid, was Abraham's heir, till Ishmael Eliezer's son was born and adopted by Abraham ; who in his turn was supplanted by Isaac. *Gen. xv. 3.*

447. ——— Adoption was an act frequent among the antient Hebrews, Greeks, and Romans ; by which a person was taken out of one family, and incorporated with another. Persons of property, who (like Abraham) had no children of their own, adopted those of another family. The child thus adopted [as Ishmael], ceased to belong to his own family, and was, in every respect, bound to the person who had

adopted him, as if he were his own child ; and in consequence of the death of his adopting father, he possessed his estates. If a person, after he had adopted a child, happened to have children of his own ; then the estate was equally divided between the adopted and real children. The Romans had regular forms of law, by which all these matters were settled.

Dr. A. CLARKE, on *Rom. viii. 15.*

448. [*Gen. xv. 3.*] It is still the custom in India, especially among the Mahomedans, that in default of children, and sometimes where there are lineal descendants, the master of a family adopts a slave, frequently a *Haffshee*, Abyssinian, of the darkest hue, for his heir : he educates him agreeably to his wishes, and marries him to one of his daughters. As the reward of superior merit, or to suit the caprice of an arbitrary despot, this honor is also conferred on a slave recently purchased, or already grown up in the family ; and to him he bequeaths his wealth, in preference to his nephews, or any collateral branches. This is a custom of great antiquity in the East, and prevalent among the most refined and civilized nations. In the earliest period of the patriarchal history, we find Abraham complaining for want of children, and declaring that either Eliezer of Damascus, or probably one born from him in his house [Ishmael?], was his heir ; to the exclusion of Lot, his favourite nephew, and all the other collateral branches of his family.

FORBES' *Oriental Memoirs*, vol. iv. p. 201.

449. [*Gen. xvi. 2.*] Among the American Indians, if any neighbours are bereaved by death or by an enemy of their children, those, who are possessed of the greatest number of slaves, supply the deficiency ; and these are adopted by them, and treated in every respect as if they really were the children of the person to whom they are presented.

CARVER'S *Trav. in North America*, p. 158.

450. [*Gen. xxi. 10, 13.*] But if to a man, who has before patronised an adopted son, a son should afterwards be born of his own seed ; after the death of the father, the adopted son shall receive a single share, and the begotten son shall receive a double share of his property.

HALHED'S *Gentoo Laws*, p. 81.

451. [*Gen. xv. 2.*] Among the Mamelukes the freed man is called the *child of the house*.—" Ibrahim, one of the Kiayas or colonels of the Janisaries, had so multiplied and advanced his free-men, that of the twenty-four Beys, which should be their number, no less than eight were of his household.—At his death, which happened in 1757, his house, that is, his enfranchised slaves, divided among themselves, but united against all others, continued to give the law."

VOLNEY'S *Trav. vol. i. pp. 112, 113, 153,*  
and the Note.

452. [*Gen. xiv. 14.*] House-born slaves were called *Ver-næ* (quasi *virî nati*) by the Romans, and were treated indulgently.

See *Athenæum*, Nov. 1808, p. 406.

453. [*Gen. xlviii. 5.*] To soften the unjust and odious distinctions which existed between Patricians and Plebeians, the Romans practised *adoption*. How many great men, in consequence, started up out of the mass of the People, to merit this kind of recompence, as illustrious as those which Country bestows, and still more addressed to the heart! Thus did the *Catos* and *Scipios* distinguish themselves, in hope of being ingrafted into Patrician families. Thus it was that the Plebeian *Agricola* obtained in marriage the daughter of *Augustus*.

*St. PIERRE'S Studies of Nature*, vol. iii. p. 258.

454. [*Gen. xvi. 15.*] *Adoption* is very common among the Turks, and yet more so among the Greeks and Armenians. Not having it in their power to give their estates to a friend or distant relation, to prevent their property from falling into the grand Seigneur's treasury, when they are not likely to have any children of their own, they choose some pretty child of either sex, amongst the meanest people, and carry the child and its parents before the Cadi, and there declare they receive it for their heir. The parents at the same time renounce all future claim to it; a writing is drawn and witnessed, and the child thus adopted cannot be disinherited.—The adopting fathers are generally very tender to those *children of their souls*, as they call them. I own, says *Lady WORTLEY MONTAGUE*, this custom pleases me much better than that absurd one of following our *name*. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, *brought up* (in the Turkish phrase) *upon my knees*; and who has learned to look on me with a filial respect, than to give an estate to a creature without other merit or relation to me, than that of a few letters.

Letter xlii.

455. [*Gen. xxx. 3.*] Among the antient Greeks, adoption was not practised but with certain formalities, usually a sort of *imitation of nature*. It was called *filiation*. Among the Turks the ceremony is performed by obliging the person adopted to *pass through the skirt* of the adopter.

*WILSON'S Archæological Dictionary*.

456. [*Gen. xxx. 3, 4, 7, 8.*] Rachel said to Jacob, Behold my maid *Bilhah*; go in unto her, and she shall bear upon my knees, that I may have children by her.—Here the maid

bore children on the wife's bosom, which were deemed to belong to the latter.

*Gen. xvi. 2. 1 Chron. ii. 18.* See *SMITH'S Michaelis*, vol. ii. p. 2, *Note*.

457. [*Gen. xlviii. 5, 12.*] It was a constant custom among the Greeks, whenever they had a child, immediately to *put it upon the Grandfather's knees*. (TERENCE).—Thus Jacob himself desired, that Joseph would give him his sons to be his own *by adoption*.

*JOSEPH. Antig. b. iii. ch. xii. § 4.*

458. [*Gen. xxx. 3.*] I have been informed, says the *Hon. DAINES BARRINGTON*, by a learned friend, that some years past it was not uncommon in many parts of England (in Oxfordshire particularly), for the grand-daughter to be delivered upon the knees not only of the grand-mother, but the grand-father. The husband often also places the wife upon his knees for this same purpose, amongst the lower class of peasants both in Prussia and Lapland.

*Archæologia*, vol. v. p. 126.

The succession of emperors among the Greeks, for some generations before it was utterly extinguished by the Turks under the reign of Mahomet II., was interrupted to such a degree, that the title of *Porphyrogenete*, or *person born in the Empress' lying-in apartment*, was what many of their princes had no sort of pretensions to.

*PERRY'S Levant*, p. 9.

459. — In *Gen. i. 23*, as in *Ruth iv. 17*, and *2 Sam. xxi. 8*, the Septuagint translate the Hebrew word *jalad* by *teknogonia*, which in *1 Tim. ii. 15*, is rendered *child-bearing*; but in the former places it evidently denotes the adoption and consequent education of another's off-spring. For the children of Machin the son of Maasseh, were not brought forth, but brought up on the knees of Joseph; Nahomi did not bring forth Obed, but brought him up; and Michal was not the wife of Adriel, but Merab; and she had no children, but brought up those whom Merab had to Adriel. The Jews observe on this subject, that whoever brings up a pupil in his house, is in Scripture said to have begotten him. It is in this sense that, in *Gen. xxxvi. 2*, Aholibamah is called the daughter of Anah, the daughter of Zibeon the Hivite; she being indeed the proper daughter of Ana, but the daughter of Zibeon by adoption or education.

Thus it is said, Moses was the son of Pharaoh's daughter, though she had only taken care of his education, *Exod. ii. 10*; and it is perhaps in this sense that the generations of Aaron are called the generations of Moses, *Num. iii. 1*.

*Essay for a New Trans. part ii. p. 75.*

460. [*2 Kings xviii. 2.*] As Ahaz was but twenty years old when he began to reign, and reigned only sixteen years, Hezekiah must have been his adopted son, though the

medium of *Abi*, the daughter of *Zachariah*; otherwise he could have had no hereditary right to the crown, being actually born nine years before this *Ahaz* became king.

The word *Sultan* is a title given to the Ottoman princes, born while their fathers were in possession of the throne.—The epithet *Sultan* therefore, is bestowed on him who enjoys the right of succession, as being the eldest-born while his father possesses the throne. (BARON du TOTT, vol. i. p. 65.)

—Zemes sailing to Rhodes, was there honourably received of the Great Master, and all the rest of the Knights of the Order: to whom in their public assembly, three days after, he openly declared the causes of discord between his brother and himself: alleging as a color for his rebellion, that although Bajazet were his elder brother, yet he was born while his father lived in private estate, under subjection and command, long before he possessed the kingdom, and so no king's son: whereas he himself was the first-born of his father, after he had become an emperor; and so not the heir of his father's private fortune, but of his greatest honor and empire.

2 Kings xvi. 2.

KNOLLES' *Hist. of the Turks*, p. 442.

461. [Gen. xvi. 12.] *And he (Ishmael) will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.*

This prediction has been exactly verified in the several tribes of the Arabs, Ishmael's descendants, who are generally cruel, warlike, and given to rapine; and whose habitation is in tents within the neighbourhood of Judæa and Idumæa.

*Univer. Hist.* vol. ii. p. 365.

462. ——— From Ishmael descended the Arabian Nomades, a wandering people that lived in tents, and tarried no longer in any place than it afforded them provision for themselves and cattle. Their hands were against every man, and every man's hand against them; for they lived chiefly by plunder, especially of the caravans, who being well armed, seldom either gave or received quarter in their violent encounters with these desperadoes.

*Univer. Hist.* vol. x. p. 22.

463. ——— The Basha's tent, pitched near Cairo, was a very lovely tent, and reckoned to be worth ten thousand crowns. It was very spacious, and encompassed round with walls of waxed cloth. In the middle was his pavilion, of green waxed cloth, lined within with flowered tapestry, all of one sort. Within the precincts behind, and on the sides of his pavilion, were chambers and offices for his women.

Round the pale of his tent, within a pistol shot, were above two hundred tents, pitched in such a manner that the doors of them all looked toward the Basha's tent; and it ever is so, that they may have their eye always on their master's lodging, and be in readiness to assist him if he be attacked.

*Erod.* xxxiii. 8, &c.

THEVENOT, *Trav.* part ii. p. 148.

464. ——— In Africa the Cheyk's tent is always known by its situation in the centre of the dow-war, or wandering camp, and he by his garments, which are commonly longer and finer than those of the rest; and his office is to rule over, judge and take care of his little commonalty.—These inferior Cheyks are subject to a higher, styled either Cheykel-kibbeer, great lord or elder; or else Emeer, prince, who has a number of dow-wars under him, according to the numerousness of the tribe over which he presides,

*Modern part of Univer. Hist.* vol. xiv. p. 54.

465. [Gen. xxv. 16.] As the Ishmaelites were thus governed by twelve princes; so the Bedouins, their descendants, have always preserved some traces of this patriarchal government. Their families continue together; and under the name of Emir, one is prince among people, who are all his kindred, within a certain degree of affinity.

SMITH'S *Michaelis*, vol. i. p. 232.

466. [Gen. xvi. 7.] The Mahometans consider Mecca as the once favourite residence of Ishmael, the Arabian patriarch. To represent also the flight of Hagar into the desert, they look behind, and on each side of them; examine every creek and corner with a seeming solicitude and concern, and afterwards testify all the marks of a sudden transport and surprise, as if they had actually found the very thing so earnestly sought. This religious custom, you may plainly perceive, was derived from the scripture account of the well where Hagar and her son, after a tedious search, at last quenched their thirst.

See ROLAND'S *Mahometanism*.—*Nat. Delin.* vol. ii, p. 235.

467. [Gen. xvii. 20.] In that desert there were then no inhabitants; and though Ishmael's succession was incompatible with God's promise to Abraham, and his son Isaac, yet, neither Hagar nor he having sinned, justice required a reparation for the heritage he had lost. God gave him that very wilderness, which before was the property of no man, in which Ishmael raised the Arabs into a great nation, which continues in full vigor even at this day.

See No. 417.

BRUCE, *Trav.* vol. i. p. 289.



## CIRCUMCISION.

[Gen. xvii. 10.] And God said to Abraham, *This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.*

468. [Gen. xvii. 13.] This mode of ADOPTION, thus begun in Abraham's family, ran through the Mosaic economy of the law instituted four hundred and thirty years after the appointment of circumcision, and ended in God's adoption of sons among the Gentiles by the spirit of His Son sent forth into their hearts, crying, *Abba, Father*; Gal. iv. 4—6.

Rev. RICHARD CLARKE.

469. [Gen. xvii. 11.] Grotius has evinced from a multitude of different authors, that God, in commanding Abraham to use the rite of circumcision, meant it as a mark of covenant with his posterity and the Creator; and that every other nation, practising it, learned it either from him or his descendants.

Univer. Hist. vol. xvii. p. 551.

470. ——— The rite of circumcision has prevailed among almost all original and unmixed nations, and it now prevails among the savages both in the islands and continent of the *Terra Australis*, or great Southern Continent.

Modern Univer. Hist. vol. xvii. p. 105.

471. [Gen. xiv. 18.] Among the Israelites, if proselytes became circumcised, they were thereby separated from their own people, adopted as children of Abraham, and were bound to keep the law of Moses. These were called by the Jews *proselytes of Justice*, to distinguish them from *proselytes of the gate*, who were circumcised, only observing the laws of Noah, and therefore called *Noachidae*.—These two sorts of proselytes became so numerous, that in Solomon's time there were a hundred fifty-three thousand and six hundred of them in his kingdom: 2 Chron. ii. 17.—As such proselytized Kings made peace between the nations they separated from, and the nations they were adopted to, we may hence see the reason why the patriarch of Sodom, who is styled *King of Justice*, is also denominated *King of Peace*.

See Univer. Hist. vol. ii. p. 370.

472. [Gen. xvii. 11.] The first and most obvious design of circumcision, as God expressly declared on its institution, was to serve as the sign of a covenant into which the posterity of Abraham were to enter with the Only True God, to adore and reverence no other God but Him Alone. How it could be the sign of such a covenant, becomes intelligible, when we know (from Herodotus, Diodorus Siculus, Strabo, Philo Ju-

dæus, and Josephus), that it already was, among the Egyptians, a custom (at least) of the priests. Abraham and his descendants, therefore, as soon as they were circumcised, were to be regarded as *priests* dedicated to the service of the True God.

SMITH'S *Michaelis*, vol. iii. p. 82.

473. ——— The present Jewish mode of *circumcision* is actually different from that of the Mahometans, Egyptians, and Ethiopians. But so little is said here (Gen. xvii. 11.), respecting the manner of circumcision, that we cannot so much as know with any probability what species of it God commanded; yet Abraham must have understood him, and consequently the meaning of the term (*orla*) must at that time have been clear, from the *practice* it expressed.

Ezek. xvi. 4.

Ibid. pp. 79, 83.

474. ——— Had such notions been adhered to, concerning the divine goodness, as the light of reason dictates, the Egyptians and some other Pagan Nations could never have thought that *cutting off the foreskin* (not to be performed without great pain and hazard) could have been esteemed a religious duty acceptable to a good and gracious God; who makes nothing in vain, much less what requires the cutting off, even with extreme danger as well as anguish. Had nature required such an operation, Nature, being always the same, would still have required it.

Christianity, as old as the Creation, p. 77.

475. [Luke ii. 21.] The Mosaic law in *Levit. xxi. 17, 20*, required that the high-priest should be perfect in all his limbs, &c., so that on the loss of any of them, he was immediately divested of that office, and another was to be chosen in his room.

Univer. Hist. vol. x. p. 143.

476. ——— As no one who was maimed, or any way mutilated, was allowed to appear in the presence of God even as a common Priest;—How could the Jews be circumcised, according to the preposterous and indelicate notion which has been too generally received respecting *circumcision*, since Gentiles as well as Jews began to err “not knowing the Scriptures”?—In Chaldea, eunuchs were made: in Egypt, circumcision was barbarously performed in mutilating the flesh. Both acts are in *Deut. xxiii. 1*. peremptorily forbidden.—“Is any man called, being circumcised? let him not become *uncircumcised*.”—“Circumcision is nothing—but the keeping of the commandments of God.”—Of course, “if thou be a breaker of the law thy circumcision is made *uncircumcision*.”—Now the law, to which the Jew was separated in being circumcised or cut off from sin when he entered into the congregation of the Lord, might be ceremoniously kept

in the letter while it was virtually broken in the spirit, consequently true "circumcision," says the apostle, "is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God;"

*Phil. iii. 3.*

477. [*Josh. v. 8.*] The Israelites encamped in Gilgal on the 10th of the First Month, *Josh. iv. 19.* They were circumcised on the 11th, and kept the passover on the 14th of the same month, *ver. 10.* The circumcision therefore, used by Joshua, could not be that barbarous one of cutting the prepuce; which, according to *Sir J. CHARDIN*, obliged an adult to keep his bed for about three weeks: at least, says he, during that time the circumcised are not able to walk about but with great difficulty.

*See Dr. A. CLARKE'S Commentaries, on Josh. v. 8.*

478. [*Ezek. xvi. 4.*] In the Korân, circumcision is not once mentioned; but a long account of this rite, as used by the Modern Arabs (and Modern Jews), may be met with in *Dr. POCOCKE*, and others.—The Mahometan Writers affirm, that their Prophet was born *circumcised*, or with his umbilical vessels cut, to the great astonishment of all present. (*See Modern Univer. Hist. vol. i. p. 19. See in particular, Gagn. la vie de Mahom. tom. i. pp. 77. 78.*)—And the Jews reckon seven saints who were born circumcised.

*SMITH'S Michaelis, vol. iii. p. 92, Note*

*STRABO (b. xvii.)* reckons it among the customs of the Egyptians, that they circumcise boys and girls, as the Jews also did.

From *NIEBUHR'S Description of Arabia, pp. 76—80*, we learn, that in Egypt until this day, Mahometan females are frequently circumcised.

The Abyssinians also, though Christians who deem not circumcision a divine command, do nevertheless practise it as a national custom, and on both sexes: this is well known from *Jobi Ludolphi Historia Ethiopia, lib. iii. c. i.*—*See SMITH'S Michaelis, vol. iii. art. 185.*

In Egypt the Copts, in common with the Abyssinians, administer circumcision to both sexes; and so scrupulous are they in that point, that, in the year 1689, one of their most considerable persons, at Alexandria, refused to marry a young woman of sixteen years of age, who had been espoused to him, till she had regularly undergone that religious operation.

*MAILLET.—See Modern Part of Univer. Hist. vol. xiv. p. 211.*

479. ——— In the Greek Church, previous to baptism, the priest anoints the child with oil; and afterwards he applies the holy chrism, composed of unctuous ingredients. After a few days the child is again brought to the Church, when the

priest prays for it, *unties its girdle* and linen clothes, and wipes off the unction. The tonsure is then performed, by *cutting the child's hair*, and the child is considered as consecrated to the Lord.

*Luke ii. 21.*

*JONES' Dict. of Religious Opinions, p. 76.*

480. [*Gen. xvii. 10.*] *HERODOTUS* says, "The Syrians that are in Palestine are *circumcised*."—They had, remarks *CHIRCLUS*, round rasures on their heads.

*See Joseph. Against Apion, b. i. § 22.*

481. [*Gen. xvii. 5.*] The circumcised among Jews, were esteemed as new-born children, and had a new name imposed as a sign of their right to a new nature, which was given them as worshippers of the true God, and members of his family.

*LIGHTFOOT, vol. ii. p. 533.*

482. ——— The Asiatic Princes have constantly assumed new titles or epithets at different periods of their lives, or on different occasions; a custom, says *Sir W. JONES*, which we have seen prevalent in our own times both in *Iran* and *Hindustân*, and which has been a source of great confusion even in the scriptural accounts of *Babylonian* occurrences.

*Works, vol. i. p. 76.*

483. [*Gen. xvii. 1.*] The LORD appeared to Abraham, and said to him, I am the almighty GOD: walk before me, and be thou perfect.

The patriarch Abraham, and his descendants, knew God by the name *El Shadai* (*Hebr.*), the mighty or self-sufficient God, till He made His peculiar name *Jehovah* known to them. *See Exod. vi. 3.* And to worship Him under oaks, and in oak groves, was common to all the descendants of Noah.

*Univer. Hist. vol. xviii. p. 7, Note (E).*

484. [*Gen. xviii. 10.*] *JOSEPHUS* (*Antiq. b. i. c. xii. § 2.*) calls the Being, who appeared to Abraham, and foretold the birth of Isaac, directly God; and afterwards (§ 3.) a divine Angel.

485. [*Gen. xviii. 22.*] It is not probable that Moses should call a mere angel by the name *JEHOVAH*; that Abraham should intercede with such a one, as Judge of all the earth; or that an angel should peremptorily say, *If I find forty, thirty, or twenty righteous persons in the place, I will*

*spare it for their sakes.* It must therefore have been the Great Angel of the Divine Presence, CHRIST HIMSELF, emphatically called the JUDGE OF ALL THE WORLD.

*Univer. Hist. vol. ii. p. 371.*

486. [*Gen. xvi. 13.*] Those who have once believed that God is the inspector of their lives, will not permit themselves in any sin.

JOSEPH. *Against Apion*, b. ii. § 17.

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#### SODOM AND GOMORRAH.

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487. [*Gen. xix. 24.*] *The LORD rained upon Sodom and upon Gomorrah, brimstone and fire.*

[*Gen. xviii. 32.*] I suspect, says HUTCHINSON, that the men of Sodom were guilty of a wickedness, of which what is now called *sodomy*, was but a consequence.—The worshipping the creature (the IMAGE OF A MAN amidst FIRE) was a crime that could be committed by every soul in those cities, or by *all within ten*; and if that kind of worship had at this time prevailed vastly more there than in other places, destroying them, as it were, by the hand of what they worshipped, was the most likely to reform their neighbours. (*See his Nat. Hist. of the Bible, pp. 121—132.*)—Thus was the religious world twice destroyed, when utterly fallen: first, by *water*, at the termination of the Adamic Church in Egypt; next, by *fire*, in the consummation of the Noach Church at Sodom.—*See 2 Peter iii. 5—7. Wisdom xiii. 1—9.*

As it was still known in the world that the Shechinah had stood before Adam encompassed with fire, these wicked men counterfeited that appearance by exhibiting their Baal surrounded with a natural fire, as if he were the true Shechinah restored.—*See Deut. iv. 36.*

And as it was equally known at that time, that the Shechinah had re-appeared before Noah encompassed with a Rainbow of Light amidst a luminous cloud, these idolatrous descendants of the Noach Church counterfeited also the manifestation of the LORD IN GLORY, by exhibiting a fire-filled Moloch of brass amidst a cloud of smoke from incense and other combustibles.—*See Eccles. xvii. 13. xlii. 25. xliii. 1. Baruch iii. 37. 2 Esdr. i. 37.*

This double mimicry of the Shechinah as he afterwards actually appeared to the Israelites in an illuminated cloud by day and in a fiery veil by night, constituted the fulness of the iniquity of that idolatrous Church which perished as to both its parts, at the awful, the memorable destruction of Sodom and Gomorrah.—Eruptive volcanic fire destroyed Sodom, lightning or fire from heaven consumed Gomorrah.—*See Wisdom x. 6, 7. Deut. iv. 36. Exod. xxxiii. 4, 10. xl. 34.*

488. [*Gen. xix. 24.*] At Copenhagen, *May 16th, 1646*, when the whole town was overflowed by a great fall of rain, so that the streets became impassable, the air was infected with a sulphureous smell; and when the waters were a little subsided, one might have collected, says WORMIUS, in some places a sulphureous powder, of which I have preserved a part, and which in color, smell, and every other quality, appeared to be real sulphur.

*Mus. Worm. lib. i. c. 11. sect. 1.*

489. [*Gen. xix. 28.*] *The smoke of the country went up as the smoke of a furnace*; that is, from the volcanic eruptions which had destroyed the cities of the plain.

About four o'clock in the morning of June 16th, 1794, "the crater of Vesuvius began to shew signs of being open, by some black smoke issuing out of it, and at day-break another smoke tinged with red issued from an aperture near the crater; whilst a considerable stream of lava issued from the other side of the mountain, and ran with great velocity through a wood, which it destroyed. The conical part of Vesuvius was totally involved in dark clouds; but above these we could often discern fresh columns of smoke rising furiously from the crater, until the whole mass remained in the usual form of a pine-tree, and amidst that gigantic mass of clouds, the volcanic lightning was frequently visible."

*Gen. xix. 11. Wisdom xix. 17. Sir WILLIAM HAMILTON.*

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#### LOT'S WIFE.

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490. [*Gen. xix. 26.*] *She became a pillar of salt*;—probably, at *Salt or Melach*; a city in the vicinity of the lake Asphaltis mentioned *Josh. xv. 62.*

491. [*Gen. xix. 17, 26.*] Lot's wife, turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, though God had forbidden her so to do, was changed into a pillar of salt: For, says JOSEPHUS, *I have seen it, and it remains at this day.*

*Wisdom x. 7.*

*Antiq. b. i. ch. xi. § 4.*

492. ——— IRENEUS, (*lib. iv. cap. 51.*) assures us that, in his time, this pillar retained the form of a woman; and, says CALMET, some travellers assert, that the rocky pillar into which this woman was petrified was shewn them in the midst of the waters of the Dead Sea. Now as these waters must have been at the time, by means of the sulphureous eruption, of a vitriolic nature, such a petrification was not impossible; as will appear by the following ex-



tract from the Philosophical Transactions—"In the year 1719, the body of a man was found under water in a copper-mine, eighty-two fathoms deep, where he had been accidentally killed by the falling in of a rock, which had crushed both his legs and his right arm; but his face, body, and clothes, were all preserved entire, and free from putrefaction, by means of the vitriol with which the water was impregnated. From the concurring testimonies of an old minor, and a woman to whom the defunct had promised marriage, it appeared that the body had lain under ground forty-nine years; yet not only his clothes and linen, but even his flesh and skin, which were almost as hard as horn, had been preserved from corruption by the vitriolic water."

*Phil. Trans. vol. vii. p. 41.*

493. ——— Aristotle says, that in the Metalline grotts of Lydia, near the city Pergamos, certain workmen, in a time of war, having fled into them to hide themselves, and the mouth of one being stopped, those within not only necessarily perished, but when discovered, as to their bones, veins and humors, they were found to be *turned into stone*.

See SHERLEY, on the *Origin of Bodies*, p. 8.

494. ——— The fossil or petrified skeleton from Guadaloupe, may now be seen by the public among the collections of natural history in the British Museum. It is perfect from the neck to the ancles, and is evidently the remains of a *female*, of about five feet two or three inches high. The stone is of a loose texture; but of its real age, no precise estimate can be formed.

*Month. Mag. for March, 1814, p. 157.*

495. ——— The water of the Dead Sea is bitter and fetid to the last degree, inasmuch that neither fish nor any other aquatic animals are able to live in it. (DIODORUS SICULUS, *Hist. l. xix. p. 734*.)—There is no fish in this sea, by reason of its extraordinary saltiness. And when the fish of the river Jordan are carried into it by the rapidity of the stream, they immediately die.—The land within three leagues round the lake Asphaltis, is not cultivated, but is white, and mingled with salt and ashes.

THEVENOT, *Trav. vol. 1. p. 194.*

496. ——— In the year 1348, during an earthquake among the *Carinia* people of Germany, more than fifty country men there, with their milch cows and calves, being stifled and killed, as was supposed, by an earthy saline vapor, were turned into *saline statues*; seen by the chancellor of Austria, and by AVENTINUS, who describes them in his *Histor. Bavar. lib. vii. id est, in Anal. Bavar.*

497. ——— *Basaltes* is a black, smooth, glossy kind of marble, formerly found in Lydia and Ethiopia, and called by the antients *Lapis Lydius*. According to Pliny, the famed statue of Memnon at Thebes was made of this stone, and most of the antique Egyptian figures are apparently of the same. It is called Touch-stone by the moderns, as being used in trying the goodness of gold and silver.

*Wonders of Nature and Art, vol. ii. p. 67.*

498. ——— Respecting Lot's wife becoming a pillar of Salt, Vatablus, Bodinus, &c. take it in a metaphorical sense; viz. for a perpetual silence in her mourning; and that she became, not a *pillar of salt*, but as a *pillar of salt*.

1 Sam. xxv. 37. SHAW'S *Trav. in Barbary*,—*Pinkerton's Coll. part lxiii. p. 614, Note.*

#### LOT'S DAUGHTERS.

499. [*Gen. xix. 31.*] And the first-born said to the younger, *Our father is old and there is not a man in all the land to come in to us after the manner of all the country*;—that is, not a descendant of *Seth's* family, besides their father, who could with propriety, according to the laws or customs of their country, adopt the children of which, it should seem, they were then pregnant, or which at least they wished their father then to adopt as his sons and heirs of the promise.—Abraham, their father's brother, having taken a separate inheritance, could only adopt into his own possessions in the land of *Canaan*.

500. [*Gen. xix. 36.*] According to a custom of the Brahmins in Malabar, the bride must always carry her dowry to the bridegroom. When she has done this and left her father's house, she receives nothing further; and loses her right of inheriting any of the patrimony destined for the female part of the family.

BARTOLOMEO, by Johnston, p. 272.

501. [*Gen. xix. 34.*] He who has no son, may appoint his daughter in this manner to raise up a son to him, saying, "The male child, who shall be born from her in wedlock, shall be mine."—The son of a daughter thus appointed, shall inherit the whole estate of her father, who leaves no son.

*Laws of Menn.*

It appears from *Gen. xix. 14*, that Lot's daughters were married.

502. [*Gen. xix. 36.*] By this mode of adoption, the children became heirs to Lot's patrimony.

*Ruth* iii. 7. See and compare 2 *Sam. vi. 23.*—*with xxi. 8.*

503. ——— Both at Athens, and at Rome, an adopted son acquired all the rights, both sacred and civil, and succeeded to all the advantages and burdens, of the new family into which he was introduced; nor was he considered in any other light than that of a son by nature born in lawful wedlock.—But all pretensions whatever to the inheritance of his natural father were wholly lost by adoption or emauicipation.

*Works of Sir W. JONES, vol. iv. p. 231.*

504. [*Gen. xix. 31.*] A maternal inheritance, indeed, was not lost by adoption; for the father only was changed.

*Ibid. p. 232.*

505. [*Gen. xix. 33.*] MICHAELIS supposes, what *Dr. GEDDES* thinks not at all improbable, that more of Lot's family than his two daughters were saved from the general devastation; see *ver. 12.*

506. [*Gen. xx. 2, 12.*] *And Abraham said of Sarah his wife, she is my sister. She is the daughter of my father, but not the daughter of my mother;*—that is, she is the spiritual or religious daughter of my father, but not his natural daughter by my mother.—The children of American Indians are always distinguished by the name of the mother: and if a woman marry several husbands, and have issue by each of them, they are all called after her. The reason assigned is this: as the offspring are indebted to the father for their souls, the invisible part of their essence; and to the mother for their corporal and apparent part, it is more rational that they should be distinguished by the name of the latter, from whom they indubitably derive their being, than by that of the father, to whose name a doubt might sometimes arise whether they are justly entitled.

*CARVER'S Travels in North America, p. 247.*

507. [*2 Kings xxiv. 15.*] Among the Natches, in America, the supreme authority is hereditary, and descends not only in the female line, but seems to devolve equally on a male and female of that line; the male is called the man chief, and the female the woman chief. The woman chief is not the wife, but the sister, or other nearest relation of the man chief. She is attended by as numerous a retinue, and has the same authority, deference, and respect, as the man chief;—and we meet with a few anecdotes in their history, which seem to hint that some other females, besides

the great woman chief, have particular privileges and honors conferred on them.

*Dr. W. ALEXANDER'S Hist. of Women, vol. i. pp. 180, 181.*

508. [*1 Kings xv. 13.*] In some parts of India, queen is a title always given to the king's oldest sister, as his spouse cannot and dare not become queen.

*BARTOLOMEO, by Johnston, p. 114.*

509. [*Gen. xii. 13.*] Cleopatra was equally the wife, as the sister, of Ptolemy Dionysius, the last king of Egypt.

*Month. Mag. for Feb. 1812, p. 2.*

510. [*Gen. xx. 5.*] Nero and Octavia were not only husband and wife, but brother and sister, Claudius being the father of both.

*ADDISON, on Medals, p. 102.*

511. [*Gen. xx. 2.*] The Apostles carried their wives about with them, "not as wives," says *CLEMENS Alexandrinus* (*Strom. lib. vii. c. 12.*), "but as sisters, who might minister to those that were mistresses of families; that so the doctrine of the Lord might, without reprehension or evil suspicion, enter into the apartments of the women." See *1 Cor. ix. 5.*

#### ABRAHAM OFFERING UP HIS SON ISAAC.

512. [*Gen. xxii. 2.*] *And God said to Abraham, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering;*—not to kill him but to devote him to the service of the LORD as a Priest.

Accordingly, in *Numbers*, "The LORD spoke to Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And Aaron shall offer the Levites before the LORD, for an offering of the children of Israel; that they may execute the service of the LORD. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering to the LORD. And the Levites were purified:—and Aaron offered them an offering before the LORD. (*Chap. viii. 5, 6, 11, 13, 21.*)—Again, in *Isaiah*, "They shall bring all your brethren for an offering to the LORD, out of all nations,—to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests, and for Levites, saith the LORD. (*Chap. lxi. 20, 21.*) See *Rom. xv. 16.*—From *Numbers vi. 18*, we learn how they became a burnt-offering.—"The Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the

head of his separation, and *put it in the fire* which is under the sacrifice of the peace offerings." Compare *Gen.* xxii. 9. *Ezek.* xlv. 18. *Acts* xxi. 24.—That Abraham did not intend to kill his son is clear from *Gen.* xxii. 5. "And Abraham said to his young men, Abide ye here,—and *I and the lad will go yonder and worship, and come again to you.*"

513. ——— "The Scripture mentions a son of king Ahaz, who had been offered to Moloch, and yet reigned after his father. 2 *Kings* xvi. 3, compared with 2 *Kings* xviii. 1."

CALMET's *Dict. Art. Sacrifice.*

514. ——— Boys could not be devoted, or bound by a father's vow, before they were fully thirteen years of age.

See HADOCK, on *Num.* vi. 2.

515. [*Judg.* xi. 36—39.] Jephthah's daughter was only, by his vow, devoted to serve GOD at the tabernacle, or elsewhere, in a state of perpetual virginity.

WHISTON's *Josephus*, *Dissert.* ii. 6.

And Jephthah vowed a vow to the LORD, and said, If thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and *I will offer it up for a burnt-offering.*—And the LORD delivered them into his hands.—And Jephthah came to Mizpeh to his house, and behold, his daughter came out to meet him with timbrels and with dances; and she was his only child:—And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth to the LORD, and I cannot go back; And she said to him, My father, if thou hast opened thy mouth to the LORD, do to me according to that which hath proceeded out of thy mouth.—And she said to her father,—let me alone two months, that I may go up and down on the mountains, and bewail my virginity, I and my fellows. And he said, Go.—And it came to pass at the end of two months, that she returned to her father, *who did with her according to his vow* which he had vowed:—And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year. *Judges* xi. 30—40.

516. [*Judges* xi. 40.] *Thaneh, to lament*, in *Judges* v. 11 is rendered *rehearse*. So corrected, the translation will be—*The daughters of Israel went yearly to rehearse with the daughter of Jephthah the Gileadite, four days*

*in a year.* (*Biblical Researches*, vol. i. p. 82).—As her father had devoted her to God, and to perpetual virginity, those yearly visits were paid her, as compliments of condolence that she, the daughter of an Israelitish judge, could not in her present circumstances give birth to the promised Messiah. (*See Univer. Hist.* vol. iii. p. 469).—The daughter of Jephthah was a recluse dedicated (*to the sanctuary*). (HUTCHINSON's *Sine Principio*, p. 9).—But Samson and Samuel, persons whom their parents devoted as Nazarites for life from their mother's womb, were married:—*Judg.* xiv. 1. xv. 2. 1 *Sam.* viii. 1. 1 *Chron.* vi. 13. (SMITH's *Mitchaelis*, vol. ii. p. 287).—Their wives, however, were of another sort than what has been generally supposed. *See Gen.* iii. 16.

JACOB AND ESAU.

[*Gen.* xxv. 23.] *And the LORD said to Rebekah, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*

517. [*Gen.* xxv. 34.] The right of primogeniture, among the ancient patriarchs, entitled the *first-born* to the *priesthood*.

BINGHAM's *Antiq.* vol. i. p. 133.

518. [*Gen.* xxvii. 19.] *Bechor* (*Hebr.*) implies properly the *principal* or *most excellent* of every thing, or creature in its kind, whether in a good or bad sense. *See Ps.* lxxxix. 27. *Job* xviii. 13. *Isai.* xiv. 30. *Gen.* xlix. 3.—Here we must observe, that the word *first-born* of the males must not be restrained to the eldest son; for he may be eldest and yet not first-born.

*Univer. Hist.* vol. iii. p. 218.

519. [*Gen.* xxv. 24.] In the *Encyclopædia Britannica*, under the article *Negro*, we find an account of a young negro woman in Virginia, wife to a negro man, who had for the first time a black child, and the second time twins—a boy that was black, and a girl that was a mulatto. The boy as he grew up was a perfect negro: the girl, on the other hand, was tolerably white; had blue eyes, and long black hair, without curl. In short, she had a great resemblance to the overseer of the plantation.—Here we should allow a SUPERFETATION. *The boy was a perfect negro*; the natural production of the negress and her black husband. *The girl was a mulatto*; whose father probably was the overseer, or some other white man, as a *mulatto* is never produced regularly by two blacks.

See WHITE's *Regular Gradation in Man*, p. 122.



520. [Gen. xxv. 23.] Hesiod, the oldest of the Greek Poets, represents the Nine Muses as *successively begotten*, though *born* of one mother nearly at the same time—

“In number equal to the nights of love.”

COOKE'S *Hesiod, the Theogony*, l. 92.

Was not Jacob really the elder, being first begotten, though last born? See Gen. xxvii. 19.

521. [Gen. xxvii. 2—4.] And Isaac said to Esau, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

This supper of savoury meat was evidently intended for a festival on a sacrifice; and upon the prayers that were frequent at sacrifices Isaac expected, as was then usual in such eminent cases, that a divine impulse would come upon him, in order to the solemn blessing of his son there present. Whence it must be that when Isaac had blessed Jacob, and was afterwards made sensible of his mistake, he did not attempt to alter it; because he knew this blessing came not from himself, but from God; and that an alteration was out of his power.

WHISTON'S *Josephus*, book i, Note.

This was not merely the blessing of a son, but the making of a *High-priest*. The sacrament was received on the occasion, which consisted of *corn* and *wine*. See Gen. xxvii. 25, 37.—We learn from the Mosaic law, that the high-priest relinquished his office before his death.

522. [Gen. xxxviii. 18.] Both among the Jews and Hindoos, certain particular acts were necessary before a person of the priestly rank could perform any religious office. Investiture with the *sacred string*, a *girdle* and a *staff*; were necessary to the consecration of a priest.

TENNANT'S *Indian Recreations*, p. 169.

523. [Rev. i. 13.] In the year 1700, there was found, in Staffordshire, a torques (or *circulus*) of fine gold: the weight of it was three pounds two ounces; it was about four feet (long), curiously twisted, and wreathed with hooks at each end (*Exod. xxviii. 14*), cut even but not twisted: one of these hooks seemed to have a small *notch* in it, as if some thing had been worn *hanging to it*: It was fine metal, very bright and flexible; it would wrap round your arm, your middle, or your hat, and be extended again easily to its shape, which most resembled the *bow* (Gen. xxvii. 3) of a kettle.—This account was communicated by the reverend Mr. SMITH, senior fellow of Brazen-Nose College, Oxford, to Dr. LEIGH; who adds several arguments to prove that this *torques*

was not of British manufacture, but procured from the *Phœnicians*, who traded to this island for tin and other articles.

*Archæologia*, vol. xiv. p. 96.

524. [Gen. xxii. 6.] At the Druid's girdle hung a *knife of flint*.

St. PIERRE'S *Studies of Nature*.

525. [Gen. xxv. 28.] What is rendered *venison*, is more probably the *mountain hyssop*; an odoriferous, warm, and bitterish herb, which, boiled up with the expressed “blood of the grape,” would prepare it for keeping, and render it *savoury meat*.—Probably also, it was the expressed juice of the grape boiled up with lentils, which constituted the “red pottage,” that *Esen*, as a priest by birth, could not eat, unsacrificed, from the hand of a laic, without becoming, as the Apostle says, a *profane person*.

526. [Gen. xxv. 34.] According to PLINY (*Nat. Hist. l. 18. c. 31*) there were in Egypt, two sorts of lentils; the one *red*, the other yellowish: both highly prized by the Antients. *Unic. Hist. vol. ii. p. 124.*

527. ——— White or pale lentils are a sort of pulse we have none of in England. There are three sorts of them sold at Paris;—from Burgundy,—from Chartres,—from Languedoc.

Dr. LISTER.—PINKERTON'S *Voy. and Trav. part xiv. p. 47.*

528. [Gen. xxvii. 3.] In the neighbourhood of Philadelphia, says KALM, the corn on the sides of the road was, (*Sept. 21st.*) almost all mown; and no other grain, besides maize and *buck-wheat*, was then standing unripe. The former was to be met with near each farm, in greater or less quantities: it grew very well and to a great length, the stalks being from six to ten feet high, and covered with fine green leaves. The buck-wheat also was rather abundant, and in some places the people were beginning to reap it.—This buck-wheat must be sown in the middle or at the end of July: if sown earlier, as in May, or June, it only gives flowers and little or no corn.

See his *Trav. in Pinkerton's Coll. part liii. pp. 406, 422.*

529. [Gen. xxvii. 28.] The promises made to the patriarchs, were assurances of the “dew of heaven,” and the “fat of the earth.” The promised land is represented as “flowing with milk and honey, a land of wheat, barley, figs, pomegranates, &c.” without the least mention of *animal food*. The manna, with which the Israelites were fed of God during forty years in the wilderness, did not cease to

fall till they began to eat of the *fruits* of the land of Canaan.—It is observable that whenever God prescribes or directs a regimen, no mention is made of the *flesh* of any animal.

CHEYNE, on *Regimen*, &c. p. 62. edit. 1753.

#### ESAU'S WIVES.

530. [Gen. xxvi. 34.] *And Esau took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.*

Elon, was a city of Dan. See Josh. xix. 43, and there is a city of the name of Beer, four leagues from Jerusalem, in the way to Shechem, or Naplouse.

MAUNDREL'S *Journey from Aleppo to Jerusalem*.

In the ceremony of appointing a ruler or king, the city, district, or province, pledged themselves to their appointed governor through the medium of a woman, who in that sense, but in no other, became his official wife.

As Esau, during the natural life of his father, could be only a *subordinate regent* over BEER and Elon, he took first, in that capacity, *Judith* and *Bashemath*. But after the death of his father Isaac, when he could assume the *supreme* power, he then, as plenipotentiary, took besides Judith, *Aholibamah*; and besides Bashemath, *Adah*.—In the same way, during the life of *Ishmael*, as heir apparent to his dominion, he received from the hands of that patriarch *Mahalath*, thus called the *daughter of Ishmael*, and thus made the *pledge* of Esau's future inheritance. Such women appear to have been *hostages*. See Gen. xxviii. 9. xxxvi. 2, 3.

N. B. The *ducal* government was that which prevailed first among the *Idumeans*, or descendants of Esau. See Gen. xxxvi. 15, &c.

After his *dukes*, Esau had *eight kings*, who reigned successively over their people, while Israel was in affliction in Egypt.

531. [Gen. xx. 2.] The little kingdom of n'Goio acknowledges its dependence on that of Loango, by giving to the king a princess of the blood.

PROYART'S *History of Loango*, &c.—  
*Pinkerton's Coll.* lxvii. p. 570.

#### JACOB'S PILLAR.

532. [Gen. xxviii. 18.] *And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.*

Jacob poured oil on the top of this stone, to consecrate it for a foundation of an altar, and afterwards of a temple.

HUTCHINSON'S *Introduc. to Moses*'  
*Sine Principio*, p. ccxv.

533. ——— This is the first account on record of *consecrating with oil*.—Under the Mosaic dispensation, kings, priests and prophets, with all the sacred utensils of the Tabernacle, were thus *dedicated* to the immediate service of God.

*Univer. Hist.* vol. iii. p. 300.

534. ——— Thus we find, the custom of anointing stones with oil, and converting them into altars, is very ancient.

FORBES.

535. ——— At an island in the northern parts of Canara, much frequented by wild pigeons, and called in consequence by seamen Pigeon Island, where the people assemble to pray; they offer *cocoa-nuts*, and perform sacrifice, before a STONE PILLAR.

BUCHANAN.—*Pinkerton's Coll.*  
vol. viii. p. 755.

The Ayeen Akberry mentions an octagonal pillar of black stone fifty cubits high.

According to Tavernier, one of the principal ceremonies incumbent on the priests attendant at these sacred stones, is to anoint them daily with odoriferous oils.

See MAURICE'S *Indian Antiquities*,  
vol. ii. p. 355.

536. [Gen. xxviii. 22.] In Pegu, the noble edifice of *Shæmadoo*, or the *golden supreme*, is a pyramidal building composed of bricks and mortar, *without excavation or aperture of any sort*: octagonal at the base, and spiral at the top. Each side of the base measures one hundred and sixty-two feet. The extreme height of the edifice, from the level of the country, is three hundred and thirty-one feet. Along the whole extent of the northern face of the upper terrace there is a wooden shed for the convenience of devotees, who come from a distant part of the country. There are several low benches near the foot of the temple, on which the person who comes to pray, places his offering, commonly consisting of boiled rice, a plate of sweetmeats, or cocoa nuts fried in oil.

See MAJOR SYMES' *Embassy to the Kingdom of Ava*.

#### EASTERN WELLS.

537. [Gen. xxix. 1, 2.] *Then Jacob went on his journey, and came into the land of the people of he east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it.*

538. [Gen. xxiv. 20.] There are wells in Persia and Arabia, in the driest places, and above all in the Indies, with troughs and basins of stone by the side of them.

CHARDIN.

539. [*Gen. xxi. 30.*] The number of these wells throughout the East, provided by benevolent individuals, is owing, says Dr. CHANDLER, "to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, shade and coolness, its agreeable attendants. Hence they occur not only in the towns and villages, but in the fields and gardens, and by the sides of the roads and of the beaten tracks on the mountains. Many of them are the useful donations of humane persons, while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting them as meritorious, and seldom go away, after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder."

540. [*Gen. xxix. 3.*] The argali, or wild sheep, from the country in which it is found, it is certain, *does not drink*. Mr. Pallas says of it;—"This animal lives upon desert mountains, which are dry, and without wood, and upon rocks, where there are many bitter and acrid plants."

Dr. LAMBE'S *Additional Reports on Regimen*, p. 267.

541. [*Gen. xxix. 10.*] To succour the Langobritæ, Sertorius got together *two thousand skins*, and filled them with water; ordering all useless persons out of the town, that the water might be fully sufficient for the rest during the whole course of the siege.

See PLUTARCH'S *Lives*, vol. iii. p. 250.

542. [*Gen. xxix. 3.*] The women in Persia go in troops to draw water for the place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls filled the *skins* which contain the water, and which they all carry on their backs into the Town.

MORIER'S *Embassy to Persia*.

543. [*Gen. xxiv. 13.*] At the fountain of Belgrad, which Lady Montague has so picturesquely described, it is amusing to see the Greek females, on a feast day, assembled to draw water, habited in their gayest attire. The form of the amphora, or pitcher with double handles, and the whole attitude produced by their manner of bearing it on their shoulders, are strong vestiges of the antique. Their dances with garlands, and their rude music of the lyre, Zamboona, and meskale, transmit the customs of the most distant ages to our own days.

DALLAWAY'S *Constantinople*, p. 147.

544. ——— In the Brahmin villages of the Concan, women of the first distinction, like Rebekah and Rachel, *draw water at the public wells*, tend the cattle to pasture,

wash their clothes in the tanks, and gather the flowers of the nymphaea, for their innocent sacrifice at the dewal, and its foliage for plates and dishes; which are renewed every meal from the lotos, or some other vegetable with a large leaf.

*Gen. xxiv. 13. Exod. ii. 16.* FORBES' *Orient. Memoirs*, John iv. 6. *Mark xiv. 12—15.* vol. i. p. 191.

Rebekah and Rachel probably came thus to draw water, in a religious capacity, for the congregation, and for the altar of the Lord. See *Josh. ix. 27.*

544. [*Gen. xxix. 6.*] Rachel in Hebrew signifies a sheep. It was antiently the custom to give names even to families from cattle, both great and small. So Varro tells us (*lib. ii. de re rusticâ*, c. 1.), *Multa nomina habemus ab utroque pecore, &c. a minore, Porcius, Ovilius, Caprilus; a majore, Equitius, Taurus, &c.*

See Bochart, p. i. *Hieroz. lib. ii. cap. 43.* BURDER.

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#### JACOB AND RACHEL.

545. [*Gen. xxix. 17, 18.*] *Rachel was beautiful and well favoured. And Jacob loved her; and said to Laban, I will serve thee seven years for Rachel thy younger daughter.*

Grace was in all her steps, Heaven in her eye;  
In ev'ry gesture, dignity and Love.

546. [*Gen. xxix. 22.*] In the earliest ages, marriage was considered as an important transaction, and feasts were instituted at its celebration; which feasts, we have reason to believe, were frequently the whole of the ceremony: they served to make the contract public; and were in place of those writings, which in our times ascertain the rights and privileges of the parties.—The Rabbies inform us, that this feasting when the bride was a widow, lasted only *three* days, but *seven* if she was a virgin.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. ii. pp. 192, 196.

547. ——— The Nuptial Rites of the modern Jews are extremely simple and significant, and probably of great antiquity. The Bride and Bridegroom are placed under a canopy, each of them covered with a black veil. The Rabbins of the place, the Chanter of the Synagogue, or the husband's nearest relation, takes a cup of wine and having pronounced this Benediction, "Blessed be thou who hast created Man and Woman, and hast ordained marriage, &c." presents the Cup to the Bridegroom, and then to the Bride, who just taste the liquor. The Bridegroom afterwards puts a ring upon the Bride's finger, in the presence of two witnesses, saying, "By



this ring thou art my spouse, according to the custom of Moses, and the children of Israel." They then read the contract of marriage, which the Bridegroom puts into the hands of the Bride's Relations: afterwards they rehearse six Blessings; the married couple drink wine, and the vessel is thrown with violence against the floor, and broken to pieces. In some places they throw handfuls of wheat upon the married couple, saying, "Increase and multiply."

LEO of Modena's *Ceremonies of the Jews*, p. 4.

548. [*Gen. xxix. 26.*] In the East, they are constant in all things: the habits are at this day in the same manner, as in the precedent ages; so that one may reasonably believe, that *in that part of the world, the exterior forms of things (as their manners and customs) are the same now, as they were two thousand years since*; except in such changes as may have been introduced by religion, which are nevertheless, very inconsiderable.

Sir JOHN CHARDIN's *Preface to Trav. in Persia*, p. vi.

549. [*Gen. xxix. 18.*] Among the Hindoos, no man has more than one wife at a time; betrothed generally in her sixth or seventh year, but not married fully till she is thirteen, or fifteen years of age.

See *Modern Univer. Hist. vol. vi. p. 276.*

550. [*Gen. xxiv. 22.*] In India, the *Taly*, or love-pledge, is hung round the neck of a betrothed girl, even so early as the seventh year, though she remains in the house of her parents till her twelfth.

BARTOLOMEO, by Johnston, p. 273.

551. [*Gen. xxix. 23.*] All Indian girls, except those of one or two very inferior *castes*, are confined at home till their twelfth year; and when they go out, they are always accompanied by their mother or aunt. They inhabit a particular division of the house, which none of the male sex dare approach.

*Ibid. p. 226.*

552. [*Gen. xxiv. 67.*] In Africa the houses, or tents, in which the women live, are interdicted to all men except their husbands; and if any of these are so poor as not to have a separate tent, or hut, for their wives, they will sooner receive their visitors, or transact any business without, in the open air, than suffer them to come in, unless it be a parent, or very near relation.

*Modern Univer. Hist. vol. xiv. p. 44.*

553. [*Gen. xxix. 25.*] In little Bukhària, the persons to be married must not see or speak to each other from the time of their contract, till the day of marriage.

*Modern Univer. Hist. vol. v. p. 136.*

554. ——— Even now, at Zante, in their marriage negotiations, the parties are not allowed an interview till the evening previous to the wedding, when all the articles are already signed.

*Athenæum*, June 1809, p. 502.

555. [*Gen. xxix. 26.*] In the Gentoo Laws, it is made equally criminal for a man to give his younger daughter in marriage before the elder; and for a younger son to marry while his elder brother remains unmarried.

HALHED's *Preface*, p. 69.

556. [*Gen. xxix. 27.*] In Guinea, those who are rich have in the house two women perpetually exempt from labor. One is properly the wife; the other is she who is consecrated to their God, and thence called Bossum. These Bossums are slaves, bought with design to be consecrated to their God, and therefore always the most handsome that can be selected.

See BOSMAN's *Guinea*, p. 420.—  
*Pinkerton's Coll. part lxvi.*

557. [*Gen. xxx. 16.*] D'ARVIEUX, in his Travels (*part i. p. 65.* of quarto edit. 1711), says, that among the Mahometans there are three sorts of wives (we should read women), married, hired, and bought.

558. [*Gen. xxix. 24.*] CHARDIN observes that none but very poor people in the East, give a daughter in marriage, without giving her a female slave for a handmaid, there being no hired servants there as in Europe. See *Prov. xii. 9.*

559. [*Gen. xxix. 24, 29.*] What a father gave his daughter, in the way of marriage establishment, absolutely belonged to herself as her own property. She might, however, transfer it to her husband, at her own good pleasure. Thus Sarah had a handmaid, Hagar, belonging to herself, whom she gave to Abraham, that she might, as it is expressed, *obtain children by her*, *Gen. xvi. 2, 3.*—Rebekah, whose marriage was altogether noble and free from any thing like sale, or traffic, had several companions given her, *Gen. xxiv. 61*; so that her establishment was on a liberal scale; but we do not find that she gave away any of them to her husband, though she was long married without having children. And even this selfish Laban, who sold his daughters, gave to each of them a maid on her marriage; and that was all they carried from their father's house: to these maids Jacob could not claim the smallest right, till they were given him by Rachel and Leah.

See No. 446.

SMITH's *Michælis*, vol. i. p. 466.

## MANDRAKES.

560. [Gen. xxx. 14.] *And Reuben went, in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah.*

*Dudaim* (Hebr.) probably signifies *first-fruits* such as were used in the *Agapæ*, or *love-feasts* of the Antients.—On great festival days the Jews made feasts for their family, the priests, the poor, and orphans; or sent portions to them. By their law, certain sacrifices and first-fruits were set apart for this purpose.—On the day of pentecost, they offered as first-fruits, in the name of all the nation, *two loaves*, of two *assarons* (about *three pints*) of flour each, made of leavened dough.—The first-fruits were of wheat, barley, grapes, figs, apricots, olives, and dates.

CALMET, *Art. Agapæ, and First-fruits.*

In Africa, all the harvests of the antient Guanches were celebrated with great solemnity by public festivals.

GOLBERRY'S *Trav. by Blagdon*, vol. i. p. 52.

561. ——— When the Teleoutes celebrate their feast of the spring, the *kam*, or priest, repairs to the fields, where all the males of the community, decently habited, assemble about him. He recites a number of prayers, during which the congregation make libations of milk, &c., and scatter parched corn about the ground. This done, he eats and drinks of the offerings, giving a small portion to each person of the assembly, who eat and drink it with great devotion.

*Historical account of Russia*, vol. iii. p. 274.

562. [Gen. xxx. 16.] *And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me;—that is, to eat with me, or lie by me at our festal supper. See Esther v. 12.*

Thus Jacob became harvest king, and Leah harvest queen this year. Whoever had the first-ripe wheat and barley, were entitled to this honor.

These spiritual or religious marriages of subordinate church-women with the high-priest were renewed every seven years. In the first seven years Leah has four sons who *religiously* belong to Jacob in consequence of her first covenant with him. After he has made a second covenant with her as here recorded, she bears two other sons who equally belong to him with the former. This fact explains all that we read respecting temporary marriages, by purchase, spilling the millet, &c. See Gen. xxxviii. 9.

563. [Gen. xix. 33.] In the East, women lie not at table with the men, except at betrothings, adoptions, or marriages.

## JACOB LEAVES LABAN.

[Gen. xxxi. 17, 18.] *Then Jacob rose up, and set his sons and wives upon camels; And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.*

564. [Gen. xxxi. 18, 21.] When a marriage in Lapland, is consummated, the husband does not carry away his wife, but remains one year with his father-in-law; at the end of which period, he goes to settle himself where he pleases, and carries with him all that belongs to his wife. The presents even which he made to his father-in-law during the courtship are given back, and the parents repay those which have been made them by some rein-deer, according to their ability.

PINKERTON'S *Coll. of Voy. and Trav.* vol. i. p. 166.

565. [Gen. xxix. 18.] Throughout the whole continent of Asia, women have been, from time immemorial, and still are, considered either as public or private property, and sold to such husbands as would give the highest price for them.

DR. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 115.

566. [Gen. xxxi. 15.] With respect to Rachel and Leah after marriage, their father (the Patriarch) had already actually exercised the highest stretch of authority in having sold them to their husbands, and, of course, could not still claim them as his property.

SMITH'S *Michaelis*, vol. i. p. 444.

567. [Gen. xxxi. 27.] The Easterns used to set out, at least on their long journeys, with music. When the Prefecto of Egypt was preparing for his journey, he complains of being incommoded by the songs of his friends, who in this manner took leave of their relations and acquaintance. These valedictory songs were often extemporary.

Exod. xv.

HARMER, vol. i. p. 435.

568. [Gen. xxxiii. 17.] The present inhabitants of Great Tartary in general, who have exactly preserved the manner of living peculiar to their forefathers, carry their whole substance, their wives, children and cattle, along with them wherever they go.

*Modern Univer. Hist.* vol. iv. p. 319.

569. [Gen. xxxii. 22, 23.] The Hottentots live after the manner of the Patriarchs, by breeding cattle; and have no fixed habitation. When they remove from one place to

another, they put their wives and children into large wag-gons; dispatch these before, and follow them with their herds.

BARTOLOMEO, by *Johnston*, p. 447.

570. [*Gen.* xxxiii. 2.] The Indians of North America, never travel without their households.

CARVER'S *Trav. in North America*, p. 41.

571. [*Gen.* xxxi. 34.] In Africa the women lade the camels with their tents and utensils, and especially with the large panniers, which carry their children and themselves. These are large enough for them to sit or lie in conveniently, and so compact and closely covered as to keep them from heat, wind and rain.

*Modern Part of Univer. Hist.*  
vol. xiv. p. 56, Note (Q).

572. ——— It is the custom of the Mesopotamians for all to have the idols they worship in their own houses, and to carry them along with them when they go into a foreign land.

JOSEPH. *Antiq. b.* xviii. ch. ix. § 5.

#### JACOB AND LABAN.

573. [*Gen.* xxxi. 46, 52.] *And Jacob said to his brethren, Gather stones : and they took stones, and made a heap : and they did eat there upon the heap. And Laban said, This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.*

Made a heap, gal (Hebr.), a circle, after the manner of the druids.—Where the Persians observe such a large circle of hewn stones, they affirm it to be an indubitable sign, that the Caons making war in Media, had held a council in that place : it being a custom with those people, that every officer who came to the council, brought with him a stone to serve him instead of a chair.

*Sir JOHN CHARDIN*, p. 371.

574. ——— The following are the conditions of a peace concluded betwixt the two kings of England and Scotland :—"That Malcolm shall enjoy that part of Northumberland which lieth betwixt Tweed, Cumberland, and Stainmore, and doo homage to the kinge of England for the same. In the midst of Stainmore there shall be a crosse set up, with the king of England's image on the one side, and the king of Scotland's on the other, to signify that one is on his march to England, and the other to Scotland. This crosse was called the Roi-crosse, that is, the crosse of the kinge."

HOLINSHED, *Lond.* 1808, Ato. v. 280.

The situation of the cross, and the pains taken to defend it, seem to indicate that it was intended for a land-mark of importance.

WALTER SCOTT'S *Rokeby*.

575. [*Gen.* xxxi. 46.] They did eat there a little on the heap, for a memorial; because it was the manner of those who enter into covenant, to eat both together of the same bread, as a symbol of love and friendship.

*Rab. MOSES BAR NACHMAN*, in loco.

576. [*Gen.* xxxi. 44.] It was an antient custom, that they who did eat bread together, should ever after be accounted for faithful brethren.

R. ISAAC ABARBANEL.

#### JACOB'S DREAM.

577. [*Gen.* xxxii. 24.] *And Jacob was left alone ; and (in dream) there wrestled a man with him until the breaking of the day.*

Counal lay by the sounding stream,  
Beneath a leafless oak.

Upon a moss-clad stone,  
The chief of heroes reclined his head.

OSSIAN.

Originally, people never thought of going to rest, but in their usual clothes ; and it continues the practice in many parts of Asia, and other countries where the accommodation of beds is still in an imperfect state.

*Sir JOHN SINCLAIR'S Code of Health*,  
vol. i. p. 745.

578. [*Gen.* xxxii. 31.] Dr. Tissot tells us of a peasant who, having dreamt that a serpent was twisted around his arm, exerted some violent effort to relieve himself from this supposed enemy, and his arm was for a long time subject to a violent convulsive motion, which returned three or four times a-day, and sometimes lasted an hour.

*Dr. ZIMMERMANN*.

579. [*Gen.* xxxii. 26.] *Let me go, for the day is breaking ;*—that is, the sphere of Jacob's soul, which had, during the night, assumed within itself an Image of the Christ above, is now constrained to let it go, when the hemisphere of night is now turning from the Sun of Righteousness into the presence of the natural sun.—It would seem that the Spiritual Sun and the natural sun are in the opposite hemisphere of our atmosphere in the night between Wednesday and Thursday, and co-incident in what we properly call *the Lord's day*.—This is to be understood of that part of the earth where the Lord's church is successively predominating, as it travels from east to west.



## ANTIENT MONEY.

580. [Gen. xxxiii. 19.] *And Abraham bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.*

The Hebrew *kesitoh* signifies *lambs*, with the figure of which the metal was doubtless stamped, or coined into money.—The primitive race of men being shepherds, and their wealth consisting in their cattle, in which Abraham is said to have been rich; for greater convenience metals were substituted for the commodity itself. It was natural for the representative sign to bear impressed the object which it represented; and thus accordingly the earliest coins were stamped with the figure of an ox, or a sheep, &c.

Gen. xxiii. 16.

See MAURICE, *Indian Antiq.*  
vol. vii. p. 471.

581. ——— The Antients, before the invention of coin, paid the price of a purchase in cattle; whence it came to pass that, coin being once invented, they stamped it, in allusion to the former practice, with the figure of an ox, a *lamb*, &c.; and hence came the proverb *Boun epi glosses* (Grk.), “he has an ox on his tongue.” A proverb applied to the Rhetoricians, who had accepted what we call a retaining fee, and were consequently already agreed.

Isai. vii. 23.

COWPER's *Homer*, Note  
on *Iliad* xxi. l. 94.

582. ——— “The coin of Attica was commonly stamped with the figure of an ox, and this circumstance gave occasion to the phrase frequent among the Greeks, of a thing being worth ten or a hundred oxen.”

Lev. iv. 28.

REES' *Cyclopadia*, Artic.  
*Attica*.

583. ——— That piece of Jewish money, called a *Kesita*, was, according to the *Talmudists*, enstamped with the figure of a *lamb*.

See TALM. in *Rosh. Hassanah*, fol. 26. a.

The *Kesitah* was, in value, about five farthings or three half-pence.

*Univer. Hist.* vol. ii. p. 409.

584. ——— The word *Kesitoh* occurs only, in Gen. xxxiii. 19, in *Joshua* xxiv. 32, and in *Job* xlii. 11. As from Gen. xvii. 12, 13.—xxxiii. 16.—xlii. 16, compared with *Acts* vii. 16, it appears that *money* was then and there come into use, the pieces of such money were probably called *lambs* from the figure of a lamb stamped on each; as a species of Athenian money was called an *ox* for the same reason, and as we call a piece of gold a *Jacobus* because the picture of that king is upon it,

*Family Bible.*

585. [Gen. xxiii. 15, 16.] Both among the posterity of Abraham and other nations, wealth was estimated by the number, and quality of cattle; and cattle were the principal instruments of commerce. Thus we read in many places of Homer, of a coat of mail worth a hundred oxen; a caldron worth twenty sheep; a cup or goblet worth twelve lambs, and the like. The words belonging to commerce, or exchange of commodities, in the Greek language, are mostly derived from the names of certain animals, by means of which that exchange was originally carried on. Thus, the word itself which signifies to *truck* or *commute* one kind of goods for another, is derived from that which signifies a *lamb*\*; the verb which is translated to *sell*, comes from the noun, which translated, signifies a *colt* or young horse†; the Greek word, which in our language is to *buy*, comes from that which signifies an *ass*‡; the term that denotes *rent* or *revenue*, and that which signifies a *sheep*, are of kindred composition and import§. A criminal, according to the magnitude of his guilt, was condemned to pay a fine of four, twelve or a hundred oxen||. A *wealthy person* is called a man of *many lambs*¶. Two rival brothers are represented in Hesiod, as fighting with each other, about the *sheep* of their father; that is, contending who should be his heir.

HUNTER's *Lectures*, page 415.

In Latin also, the word (*pecunia*) money, it is well known, is derived from a word (*pecus*) signifying *cattle*.

See LITTLETON's *Latin Dictionary*.

586. [Gen. xxiii. 16.] There is very great reason to believe that the earliest coins struck were used both as weights and money: and indeed, this circumstance is in part proved by the very names of certain of the Greek and Roman coins. Thus the Attic *mina* and the Roman *libra* equally signify a pound; and the *stater* of the Greeks, so called from *weighing*, is decisive as to this point. The Jewish *shekel*, was also a weight as well as a coin: three thousand shekels, according to ARBUTHNOT, being equal in weight and value to one talent.—This is the oldest coin of which we any where read; and exhibits direct evidence, says MAURICE, against those who date the first coinage of money so low as the time of Cræsus or Darius.

Gen. xxxiii. 19.

See *Indian Antiquities*,  
vol. vii. p. 470.

587. [Gen. xliii. 21.] Money in those days being weighed, every merchant was obliged to carry scales and weights in his pocket, in order to know the intrinsic value of what money he received; but to prevent such trouble, in a short time thin pieces of gold and silver were every where by the supreme authority, impressed with the figure of some animal or other device denoting its value, that he who delivered his

\* *Arnuethai* from *Arnos*.    † *Polcin* from *Polos*.    ‡ *Onceisthai* from *Onas*.  
§ *Probasin* and *Probaton*.    || *Tineme tessarabalon*, *Dodekabalon*,  
*Iktoabalon*.    ¶ *Poluarnos*.

goods might know at sight the standard weight of what he received for his goods.

*Nat. Delin.* vol. iii. p. 293.

588. [*Gen.* xx. 16.] The Lydians, says HERODOTUS, are the first people on record who coined gold and silver into money, and used it in commerce.

*Clio*, ch. xciv.

589. [*Gen.* xxxiii. 19.] The oldest Indian coins have no inscription, but only the representation of a cow, an elephant, &c.

BARTOLOMEO'S *Voyage to the East Indies*,  
Translated by Forster, p. 85.

The cycle or period of computation employed by the Tartars, was similar to that still used by the Chinese and Mongols, and contained twelve years, each successively marked by a different animal: 1. a mouse; 2. an ox; 3. a tyger; 4. a hare; 5. a crocodile or dragon; 6. a serpent; 7. a horse; 8. a lamb; 9. an ape; 10. a hen; 11. a dog; 12. a hog. Of these, all but the crocodile, the ape and the hare, appear on the (Russian) coins; and perhaps the Tartars who over-ran Russia, used instead of them, the swan, harpy, and syren. The (Russian) coins impressed with the figures above-mentioned were probably struck in the corresponding years of the (Tartarian) cycle. The annual tribute paid by the Russians to the Tartars was marked by the animals which denote the particular year of the cycle; and, as in some coins two of these animals are represented at the same time, probably the tribute of two years was delivered at once.

COXE.—*Pinkerton's Coll.*  
part xxvi. p. 829.

LE CLERC has favoured the public with a curious account of the Numismatic History of Russia, which he has rendered extremely valuable by engravings of one hundred and seventy-seven of the most ancient coins.

*See Hist. de la Russ. Anc.*  
vol. ii. pp. 527 to 529.

590. [*Lev.* v. 11.] At Atcheen, they have a small coin of leaden money called cash; of which from twelve to sixteen hundred are but in value about twelve-pence English.

Captain HAMILTON.—*Pinkerton's Coll.*  
part xxxiii. p. 445:

591. [*Luke* ii. 24.] Several pieces of Jewish coin, executed by Simon the Just, are still preserved by the curious: the inscription on some of them is, *The shekel, or Half-shekel of Israel*; on others, the first or second, &c. year of the deliverance of Israel, of Sion, of Jerusalem, &c. Others again are inscribed, *Simon prince of Israel*. What is remarkable in these inscriptions is, that they are not in the new Assyrian characters, adopted by Ezra, but in the old Sa-

maritan; for which no other reason can be assigned, but that Simon must have been willing to preserve the antient form of those that had been coined *before the captivity*, as well in the character, as the metal, and figure, and weight.

Accordingly these, like the old ones, have on the one side a cup or pitcher, supposed to be the pot of manna; and on the other a branch or the budding rod of Aaron, or a palm-branch; some have a vine, others a bunch of grapes, or a wheat-sheaf; some have *two doves*, others two towers, or the front of an edifice supposed to be that of the Temple.

*Univer. Hist.* vol. x. p. 63.

#### DINAH AND SHECHEM.

592. [*Gen.* xxxiv. 1, 2.] *And Dinah the daughter of Leah went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, Prince of the country, saw her, he took her, and lay with her, and defiled her.*

The Antients *lay down*, instead of sitting at meat, on a sort of beds or couches denominated Trichium. *John* xiii. 23.

*Roman Antiquities*, p. 200.

593. ——— By the laws of Menu, it is declared an adulterous act for a woman to *sit on the same couch* with a man (of a different religion), and is severely punishable. *1 Cor.* viii. 10. *x. 7. John* viii. 3.

*See No. 563. TENNANT'S Indian Recreations*, p. 165.

594. [*Gen.* xx. 2.] The antient Heathens, the false Priests to their False Gods, performed, says HUTCHINSON, almost every individual article, I think, in the institution and exercise of the (true) priesthood.

*Use of Reason recovered*, p. 81.

595. [*Gen.* xxxiv. 2.] Among the true worshippers, the First-born, the priest,—his sons, family and relations, as well before the apostasy of the Gentiles at Babel, as after it, till they were in Egypt; at the sacrifice of the Paschal Lamb,—the bread, wine, &c.,—from the time the priesthood of the First-born was renewed, till Aaron was appointed; who with his line of chief-priests, priests and Levites,—their sons, families, and relations,—as also those of the other eleven tribes, all ate of the Passover. Much in the same manner, the Heathens' first-born, priest, and people, ate of their sacrifice; had their bread, their cup,—drank the blood (of the grape), &c. Equally in both instances, the Passover was sacrificed and ate in private houses,—on altars, or tables raised on high for the purpose.—Since the re-union of Jews and Gentiles, we also, though of the line of the Heathens, as brethren, relations, of his family,—nay, sons

of our Chief Priest,—eat at his table, of his sacrifice, his bread and wine.

HUTCHINSON'S *Use of Reason recovered*, &c. pp. 314, 316.

596. [*Gen.* xxxiv. 1.] In India, dancing-girls are still attached to the Hindoo temples

FORBES' *Oriental Memoirs*, vol. iii. p. 6.

597. [*Judges* xxi. 16—23.] When Romulus, the founder of Rome, had formed his infant republic, finding that he had no women, and that none of the neighbouring nations would give their daughters in marriage to his men; he proclaimed a solemn feast, and an exhibition of games in honor of Equestrian Neptune, and by that mean gathered a great number of people together. On a signal given, the Romans, with drawn swords in their hands, rushed among the strangers, and forcibly carried away a great number of their daughters to Rome. The next day Romulus himself distributed them as wives to those of his citizens, who had thus by violence carried them away. (*Dr. W. ALEXANDER'S Hist. of Women*, vol. i. p. 137)—“They were not,” says PLUTARCH, “incited to this violence (towards the Sabine women) by lust or injustice, but by their desire to conciliate and unite the two nations in the strongest ties” (*See his Lives*, vol. i. p. 94).—These dances (in rings), during which songs of praises were sung, formed a very ancient part of the festal solemnities of the Hebrews.

*See SMITH'S Michaelis*, vol. iii. p. 189

598. [*Gen.* xxxiv. 24.] The gate or port of a city, was its place of worship, and court of justice. When consultations were held, the priests went out from their proper apartment, to meet in the outer court (called by Moses the tabernacle or tent of the congregation) such magistrates as came in from the people to assist in the administration of justice.

*See Gen.* xxiii. 10.

599. [*Gen.* xxxiv. 25. *Slew.*] Shaved:—This was in token of their renouncing their idolatry, and becoming proselytes to the religion of the Patriarchs. The custom is still preserved in the East: when a Christian turns Mahomedan, his head is shaven, and he is carried through the city crying, “There is no god but God, and Mohammed is the prophet of God.”

*Dr. A. CLARKE, on Deut.* xxi. 12.

600. ——— Though *Shechem* was given to the Levites, its original inhabitants were not banished, any more than the Benjamites were driven from Gibeah, or David and his court from Hebron, after they were made cities of refuge for the tribe of Levi.

*See Judges* xix. &c. &c.

ONAN.

[*Gen.* xxxviii. 9.] And Onan knew that the seed corn would not be his, (as it was,) if he went in to his brother's wife and poured it on the ground, therefore he would not give seed for his brother. *See Hosea* iii. 2. *Ruth* iv. 5, 6, 10, 11.

601. [*Ruth* iii. 15.] The Hindoo women are not entitled to any inheritance. If a man die without male issue, his fortune descends to his adopted son; or, if he have none, to his nearest kinsman, who is obliged to maintain the women that belonged to, and were maintained by, the deceased. And, if there should even be no property, that duty falls on those who enjoy the right of inheritance.

*Sketches relating to the History, Religion, and Learning of the Hindoos.* One vol. 8vo, p. 250.

602. [*Ruth* i. 5.] At Athens, as well as at Jerusalem, the mother was excluded from the inheritance of her son.

*Works of Sir W. JONES*, vol. iv. p. 218.

603. [*Ruth* iii. 12, 13.] He who is the next in blood (says the Grecian law) to an orphan virgin, who hath no fortune, shall marry her himself, or settle a fortune on her, according to his quality; if there be many relations, all equally allied, all of them, according to their several qualities, shall contribute something towards her fortune. (*Dr. W. ALEXANDER'S Hist. of Women*, vol. i. p. 135).—The customary law of the old Arabians obliged every brother to give his sister in marriage with a fortune.

*Ibid.* vol. iv. p. 209.

604. [*Gen.* xxxviii. 8.] If a woman's husband die, and leave her without children, let his brother marry her (ceremoniously); and let him call a son that is born to himself by his brother's name, and educate him as heir to the brother's inheritance; because thereby families will not fail, and the estate will continue among the kindred.

*JOSEPH. Antiq.* b. iv. ch. viii. § 23.

605. ——— Though some of the patriarchal usages in respect of marriage may appear so very singular, according to our own institutions, yet it must be recollected, that no positive law of divine revelation was promulgated till the decalogue, except the forbidding of murder in the time of Noah, and the covenant of circumcision. The patriarchs therefore accommodated their laws to their own very particular situation.

*Archæologia*, vol. v. p. 130.



606. [Gen. xxxviii. 9] In the origin of society, seed-grain would necessarily be the representing token of all wealth. We find accordingly, that the Tatars, in portioning out their daughters, covered them with millet. For this purpose a dish, of about a foot in diameter, was placed on the head of the bride; over this a veil was thrown, which covered the face, and descended to the shoulders; millet was then poured on the dish, which, falling and spreading around her, formed a cone, with a base corresponding to the height of the bride. Nor was her portion complete, till the millet touched the dish, while the veil gave her the power of respiration.—The Turks and Armenians, who make their calculations in money, still preserve the dish and the veil, and throw coin on the bride, which they call *spilling the millet*.—Have not the *crown* and the *comfits*, used at the marriages of Europeans, the same origin?

BARON DU TOTT, vol. i. p. 213.

607. ——— In celebrating a marriage after the manner of the Hindoos, two priests attend, one with the bride, the other with the bridegroom: these churchmen joining their hands, pray that they may live together in unity and peace; and then, *scattering rice on the married couple*, entreat God to make them fruitful in sending them many sons and daughters, that they may multiply as much as that seed does in the ears that bear it.

Sir T. ROE's *Voyage to East India*, p. 445.

608. ——— The modern Jews in some places throw handfuls of wheat on the married couple, particularly on the bride, saying, "Increase and multiply." In other places they mingle pieces of money with the wheat, which are gathered up by the poor.

CALMET.

#### JUDAH AND TAMAR.

[Gen. xxxviii. 14] *And Tamar put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timmath.*

609. [Gen. xxxviii. 27.] This kind of religious woman, sent out into the highway side, at a small distance from an idol's temple, to induce strangers to come in and lie with her in eating at the sacramental table, was among the Hebrews, and previously among the Canaanites, termed *Kedescha*, that is, *consecrated*. In this way, says HERODOTUS, among the Babylonians, every native woman must once in her life [to make converts] prostitute herself to a stranger at the temple of Venus. Many however, he adds, who in the pride of wealth think it unbecoming to mingle with others, come to the Temple in close carriages, attended

by a number of servants, and stop hard by it; but the generality proceed thus: They sit within the temple, wearing on their heads garlands of flowers, intertwined with a thread. Some are ever coming, and others are going away [as during the Sacrament in some Christian Churches]. Between the places where they sit, there are long passages [or aisles], through which the strangers walk up and down, to pick out whomsoever they fancy. Having once taken her seat, a woman is never allowed to return home, until a stranger, throwing some money into her lap, say, "I invoke the goddess Mylitta," which is the Assyrian name of Venus. Whether the sum be great or small, she must not refuse it: for it is brought to the sacred treasury. She must follow the first man who offers her money, and not reject any one as unworthy of her. After she has paid [into the treasury] this tax of love, and so done honor to the goddess, she returns home.

Book i. ch. 199.—Wesseling's Edition.

610. [Gen. xxxviii. 14, 15.]

Ego sedens velat vultus, obnuit ocellos,  
Ista verecundi signa Pudoris erant.

ALCIAT.

She sits, her visage veil'd, her eyes conceal'd,  
By marks like these, was Chastity reveal'd.

ADDISON, on Medals, p. 52.

Matronæ præter faciem nil cernere possis,  
Cætera, ni Catia est, demissa veste tegentis.

HOR. sat 2. lib. 1.

Besides, a *matron's* face is seen alone;  
But Kate's, that female bully of the town;  
For all the rest is cover'd with a gown.

CREECH. *Ibid.* p. 53.

611. ——— The Eastern females who do not labour in the field, are seldom seen abroad, except in a morning before the sun rises, and then they are covered with veils which reach down to their feet.

HANWAY's *Trav. in Persia*, vol. i. p. 185.

These women wear in all, four kinds of veils; two kinds at home, and two when they go abroad. The first kind is made as a *kerchief* falling on the back of the wearer by way of ornament. The second passes under the chin, and covers the bosom. The third is the *white veil*, which covers the whole of their persons. And the fourth is a kind of handkerchief which hangs as a curtain over the face: this has a network at the place of the eyes, like point or thread lace, to facilitate the sight.

CHARDIN, *Voy. en Perse*, tom. ii. p. 50.

612. ——— In Turkey, no woman, of what rank soever, is permitted to go into the streets without two

*murlins*, one that covers her face, all but her eyes; and another, that hides the whole dress of her head, and hangs half way down her back: their shapes are also wholly concealed by a thing called a *feugee*, which so effectually disguises them, that there is no distinguishing the lady from her slave.

Lady WORTLEY MONTAGUE.

613. [Gen. xxxviii. 18.] In the East the Imans, the Kadis and other learned Arabs usually write their names with letters interlacing each other in cyphers, in order that their signature may not be imitated. Those who cannot write, cause their names to be written by others, and then stamp their name or their device with ink, at the bottom of the paper, or on the back of it. But usually they have their name or their device engraved on a stone, which they wear on their finger.

See No. 522:

NIEBUHR, p. 90. *Fr. Edit.*

#### JOSEPH'S COAT.

614. [Gen. xxxvii. 3.] *Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.*

This coat of divers colors, it is supposed, was made of cotton, and finer than those of his brethren. (*Dr. W. ALEXANDER'S Hist. of Women*, vol. ii. p. 91.)—And denoted by its three colors of black, white, and purple, the three offices he was born to, as Jacob's heir; that is, when he became a patriarch in his father's stead, he was to be prophet, priest, and king. *Prophets wore sackcloth that was black: The sun became black as sackcloth of hair*, Rev. vi. 12. *The priests were clothed in white cotton: No wool shall come on them*, Ezek. xlv. 17. *Kings were clothed in purple*; *Judg. viii. 26. Mark xv. 17, 20.*

#### FAMINE IN EGYPT.

[Gen. xli. 27.] *And the seven empty ears blasted with the east wind shall be seven years of famine.*

615. [Gen. xli. 5.] From one grain of Maize, or Indian wheat, shoot forth four, five, and sometimes six stems like reeds, that mount nearly seven feet high, and contain a syrupy pith, from which may be extracted a real sugar. Each stem regularly supports two, and sometimes three spikes, or large ears, enclosed in several teguments as tough almost as parchment.

*Nat. Delin. vol. ii. p. 211.—See also Frag. to CALMET'S Dict. 2d Hundred, p. 108.*

616. [Gen. xli. 6.] An *East-wind*, directing its course from Asia into Europe, and finding no sea in its passage, introduces fair weather, and on long continuance, drought and even famine.

*Nat. Delin. vol. iii. p. 189.*

617. [Gen. xli. 57.] However, the famine increased among the Egyptians; and this heavy judgment grew more oppressive to them, because neither did the river overflow the ground, for it did not rise to its former height (through the drought in Ethiopia), nor did God send rain upon it (even upon Lower Egypt, where it frequently rains); nor did they indeed make the least provision for themselves, so ignorant were they what was to be done; but Joseph sold them corn for their money.

JOSEPH. *Antiq. b. ii. c. vii. § 7.*

618. [Gen. xli. 35, 36.] The university, at Malta, was enabled to build storehouses where a sufficient quantity of corn might always be kept, not only to ensure the inhabitants from the misery of famine, but at the same time to enable it to sell corn at a moderate price. The grain was preserved in extremely large pits hollowed in the rock: with beds of wood and straw placed at the bottom, on which it was spread. When these were entirely filled, they were closed by a large stone, which was plastered over with puzzolana; the corn thus kept from the air, might be preserved perfectly good for a hundred years.

BOISGELIN'S *Malta*, vol. i. p. 42.

619. [Gen. xli. 56.] Joseph's granary, still remaining at Old Cairo, is very large, and consists of seven compartments; each of which was full of wheat up to the verge of their walls, which are twenty-two feet high. When the compartments are quite full, they spread mats over the corn, which are all it has to defend it from the weather. *Dr. PERRY* says, he is well assured, that in the time of Joseph there were seven granaries, each like to what we now see. He likewise mentions, and partly describes, as remarkable pieces of antiquity now extant, Joseph's well, his hall, banqueting-house and dungeon, with the hall of his steward, &c.

*See his View of the Levant, pp. 230, 233, 234.*

620. ——— Corn has been stored up and preserved good for a hundred and ten years in the castle of Sedan, which stands on the frontiers of Champagne.

*Memoirs of the Acad. of Sciences, for 1708.*

621. [Gen. xli. 48.] The following are the rules observed by the little common-wealth of Geneva, in the management of their Public Granaries. There are three of the Little Council deputed for this office. They are obliged to keep

together a provision sufficient to feed the People at least two years, in case of war or famine. They must take care to fill their magazines in times of the greatest plenty, that so they may afford provisions cheaper, and increase the public revenue at a small expense of its members. None of the three managers must, on any pretence, furnish the granaries from his own fields, that so they may have no temptation to pay too great a price, or put off any bad corn on the public. They must buy up no corn growing within twelve miles of Geneva, that so the filling of their magazines may not prejudice the market, and raise the price of their provisions at home. That such a collection of corn may not spoil in keeping, all the inns are obliged to furnish themselves out of it, by which means is raised the most considerable branch of the Public Revenues; the corn being sold out at a much dearer rate than it is bought up, to such as have money enough to spend at taverns and public-houses.

ADDISON'S *Trav.* p. 289.

622. [*Gen.* xli. 57.] About the year 1694, a time of scarcity coming on in Egypt, Caciouch Mamet, who was then in the zenith of power at Grand Cairo, gave strict orders that nobody should sell wheat for more than sixty Medins the Ardeb, which is equal to four shillings and four-pence English. At which the great men of Cairo, who had corn to sell, being highly incensed, posted a fellow in a Mosque, who shot him dead as he passed by; and the very next day wheat was sold at a hundred and fifty medins the ardeb, rising to six hundred and sixty, so that the poor were starved to death, and many ate even their own children.

PERRY'S *View of the Levant*, pp. 161, 162, &c.

623. [*Gen.* xli. 27.] *All the souls of the house of Jacob, which came into Egypt, were threescore and ten.*

In the above enumeration, either Jacob or Leah must be omitted: JOSEPHUS says, Jacob was not included in the seventy.

*Antiq. b. ii. ch. vii. § 4.*

624. [*Gen.* xli. 12.] As Pharez, Tamar's son, *Gen.* xxxviii. 29, could not be more than ten years of age, when Jacob went down into Egypt, it is impossible that Hezron and Hamel could be other than his adopted sons, or religious converts into the priesthood, as Timothy was Paul's son in the Gospel.

But to make all the souls of the house of Jacob which came into Egypt, threescore and ten, Dr. A. CLARKE says, "it is very probable that what is called the going down into Egypt, includes the seventeen years which Jacob spent there!"—Very extraordinary indeed, that Jacob's family should increase so very little in Egypt during the first seventeen years, and so exceedingly fast in the hundred and

seventy-eight years following, as to raise seventy persons at the Exodus into six hundred thousand adult males, as many adult females, and at least, three times as many children and young persons under twenty years of age! But, when you admit that they were so increased by spiritual adoption or religious conversion, the incredibility vanishes. *Exod.* xii. 37. *Num.* i. 3.

625. [*Gen.* xlix. 1.] *And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*

In England, estates, and even privileges, before the beginning of the *eighteenth Century*, were conveyed without any writing.—Withred king of Kent, who began to reign about the year 700, is said to have granted the first written Charter or diploma.

See SPELMAN, *tom. i. p. 125.*

626. [*Gen.* xlix. 2, &c.] Before Moses introduced writing, there was no way of conveying knowledge but by picture or hieroglyphic, as is evident from the characters Jacob here gives of his sons: writing was to supersede the use of these representations, and so to prevent their perversion and abuse.

Bp. HORNE'S *Hutchinson*, p. 25.

627. ——— At Ravenna it was the custom for Masters, a little before their death, to give their slaves their freedom, if they had deserved it at their hands.

ADDISON'S *Trav.* p. 78.

628. [*Gen.* xlix. 4: *Thou wentest up to thy father's bed*].—Though the eldest son had, by long continued custom, regularly succeeded the father in the Mogul's great empire, yet Achabar Shah, father of the late king, on high and just displeasure taken against his son for climbing up to the bed of Anarkalee, his father's most beloved wife, and for other base actions, resolved to break that antient custom; and therefore, often in his life time protested, that not he, but his grandchild Sultan Coobsurroo, whom he kept in his court, should succeed him in the empire.

Sir T. ROE'S *Embassy to the Great Mogul*, p. 470.

629. [*Gen.* xlix. 10. *From between his feet*], alluding to the ceremony of ADOPTION, which was the form of taking BY CHOICE.—Accordingly, at the time the Redeemer came, the Roman governors were not imposed on the Jews, as a conquered people, as many have imagined; but sent to them by Augustus Cæsar, pursuant to their own desire and petition, instead of their kings, from whose tyranny they requested, after Herod's death, to be delivered, and to be reduced into the form of a province, with their old constitution and laws.

JOSEPH. *Antiq. b. xvii. ch. xi.*



630. [*Gen. xlix. 11. The choice vine*] The vine of Sorek.—This Sorek, where Delilah lived (*Judg. xvi. 4*) was a village or small town, about three quarters of a mile distant from *Eshcol*, the *Grape*; so named from the enormous cluster of grapes, brought back by the spies as a proof of the fertility of the Promised Land, *Num. xiii. 23*. (See BOCHART, *Hieroz. tom. i. lib. iii. cap. 13*).—The Hebrew word, says GEDDES, denotes a particular vine of which the grapes are of a yellowish color, and have no stones.

631. ——— In those Eastern countries the vines have large stems. CHARDIN saw some in Persia, which he could hardly grasp. After the vintage is over, the cattle feed on the leaves and tendrils.—In the tribe of Judah, we find the vine-renowned vale of Eshcol, the vineyard of Engedi, and the rich pastures where Nabal kept his numerous flocks.

*Dr. GEDDES' Critical Remarks, p. 150.*

632. ——— An oak, antient and decayed, that stood in a dry soil, has been known, in the midst of summer, after a drought of three months, to discharge through an aperture made in one of its knots, some tons of sap in a few days.

*Act. Erud. Leips. 1668, p. 204.*

633. [*Gen. xlix. 22.*] In North America, the wild vines are made to run up the walls, like ivy-trees.

See KALM.—*Pinkerton's Coll. part liii. p. 423.*

634. [*Gen. xlix. 13.*] Zebulon's lot extended from the Mediterranean on the west, to the lake of Gennesaret on the east side.

*Univer. Hist. vol. ii. p. 443.*

Hence we learn that, in the days of Jacob, there were ships on the Mediterranean.

EMERSON.

635. [*Gen. xlix. 14.*] The lot of Issachar lay in a fine vale between those of Zebulon and Manasseh, naturally divided from both by a chain of high ground. Here he might be at ease, like the noble ass of Judea in a well-served stall.

*Dr. GEDDES.*

636. [*Gen. xlix. 21.*] Naphtali or the Naphtalites shall be like a tree having grafts, which shoot out pleasant branches. (BOCHART).—Jacob compares this tribe to a tree, as he does that of Joseph, in the verse following; either because of its fruitfulness,—Naphtali having brought but four children to Egypt, *Gen. xlvii. 24*, which produced more than fifty thousand in less than two hundred and fifteen years, *Num. i. 41, 42*; or on account of the fruitfulness of the country

which fell to their lot, which Moses and Josephus represent as the richest of all Judea.

*Essay for a New Translation, part ii. p. 43.*

637. [*Gen. xlix. 26. That was separate*]—The nazir in Persia, is the principal officer of the Shah's household: he is both lord-treasurer and steward, and it is with this gentleman that all ambassadors and foreigners transact their affairs.—When the Shah goes out, this lord marches before him with a great staff, covered with gold and precious stones.

*PINKERTON'S Voy. and Trav. part xxxvi. p. 215.*

638. [*Gen. xlix. 27.*]

*In the morning he shall devour the prey,  
And for the evening he shall divide the spoil.*

It is thus usual, say the naturalists, for wolves, to glut themselves with a part of their food, and to bury the remainder in the earth for another feast.

*Bib. Research. vol. ii. p. 203.*

#### JACOB'S DEATH:

639. [*Gen. xlix. 33.*] *And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered to his people.*

Thus Indians die almost without any pain, in the manner of consumptive persons: they become extinct like a lamp exhausted of its oil.

*BARTOLOMEO, by Johnston, p. 411.*

640. [*Gen. i. 2.*] That Joseph's household-physicians are represented as a number, will not appear strange when we learn from HERODOTUS, that, in Egypt, every distinct distemper had its own physician, who confined himself to the study and cure of that, and meddled with no other: So that all places were crowded with physicians: For one class had the care of the eyes, another of the head, another of the teeth, another of the belly, and another of occult distempers.

*HEROD. lib. ii. cap. 65.*

641. ——— *Asphaltum*, or *Jews' pitch*, is said to be the same substance which the Egyptians used in embalming their mummies, and it was called by them *mumia mineralis*.

*WATSON'S Chem. vol. iii. p. 4.*

642. [*Gen. i. 2, 3.*] Among the Egyptians there were three different methods of embalming the dead. One used for

the lower class of people, was performed by cleansing the belly with injected lotions, and laying the corpse in salt for seventy days. A second mode was effected, without dissection, by syringing the body with oil of cedar, and laying it in nitre the said number of days. The third method, which was truly exquisite and the most expensive, was performed upon persons of distinction, like the patriarch Jacob, in the following manner:—After evacuating the head, “a person called the parschistis cut open the left side of the belly, and instantly quitted the house with all possible speed, being pursued with stones and imprecations by the spectators, who deemed it a heinous crime to wound or otherwise offer violence to a dead body; but the embalmers were highly respected, and admitted by the priests, as persons of eminent sanctity, into the most sacred parts of the temples. When these came to perform their office, one of them drew out all the intestines, and another cleansed the entrails, washing them with wine of palms, and perfuming them with several aromatic drugs; all the cavities were then filled with pounded myrrh, cassia, &c. The incision being sewed up, the corpse was carefully anointed for *thirty days*, and laid in nitre *forty days*; so that in the whole, they mourned *seventy days* in Egypt, as Moses observes. At the expiration of this term, every part was covered with fillets of fine linen, overspread with gum, and incrustured with the most exquisite perfumes; and this was done so variously that the very hairs on the brows and eyelids remained uninjured, and the countenance was preserved so admirably, as to be easily recognized. The embalmers having thus prepared the body, delivered it to the relations, who put it in a wooden coffin, and placed it in an upright position, either in a sepulchre or in one of their own apartments; for many of the Egyptians kept their dead at home, esteeming it a great pleasure to behold the lineaments of their ancestors, in this state of preservation.”

MAJOR.

643. ——— “Some affirm, that embalming became necessary in Egypt from the inundations of the Nile, the waters whereof drowning all the flat country near two months, the people were obliged all this while to keep the dead in their houses, or remove them to rocks and eminences, which were often very distant. To which we may add, that although bodies were buried before the inundation, yet that would throw them up again; a sandy moist soil not being strong enough to retain them against the action of the water.”

See CASSIAN. *Collat.* 15. c. 3.

644. ——— The danger of such disinterment will suggest also a reason for the erection of those pyramids in Egypt, which are generally supposed to have been designed for sepulchres and monuments of the dead. DIONORUS informs us that Chemmis and Cephron intended the first and the second pyramids for their own sepulchres, though it happened that their design was frustrated: all those near Memphis are, in fact, supposed to have been royal sepulchres, and the tomb, which may still be seen in the greatest pyramid, fully establishes such an opinion.

645. [Gen. l. 25, 26.] The inhabitants of Benin, an extensive kingdom of west Africa, have such attachment for their own country, that those who die in other provinces are preserved for years, till they can be conveyed for burial to their native soil.

646. [Gen. l. 2.] Part of a Mummy, carelessly laid by in a damp cellar at London, was so completely *flesh* that it began there to smell like very carrion, though it was at least three thousand years old.

Dr. LISTER.—*Pinkerton's Voy. and Trav.* part xiv. p. 40.

647. [Gen. l. 26.] Antique coffins of stone, and of sycamore wood, are still to be seen in Egypt. It is said that some were formerly made of a kind of pasteboard, formed by folding and glueing cloth together a great number of times; these were curiously plastered and painted with hieroglyphics.

THEVENOT, part i. p. 137.

648. [Gen. l. 3.] Among the Tartars, nothing equals the respect paid by children, of all ages and conditions, to their fathers, who are considered as the kings of their families. They must lament such a father many days, and deny themselves all sorts of pleasure during the whole time. They must also spare neither trouble nor expence to render his funeral honourable, and his tomb venerable.

See *Modern Univer. Hist.* vol. iv. p. 304.

649. [Gen. l. 26.] As soon as *Timur's* death was known in the court, the empresses (the court-ladies) tore their faces and hair; the court-lords rent their clothes, and, flinging themselves on the ground, passed the night in grief. Next morning the body was washed, and embalmed with camphor, musk, and rose-water; then wrapped in linen, and laid in a coffin of *ebony*.

*Ibid.* vol. v. p. 371.

650. [Gen. l. 25.] The Egyptian legislature ordained, That no person should obtain burial till a rigorous examination had passed into his conduct when living; for this purpose the corpse was ordered to be carried into an island in the lake Meris, where the people sat as judges upon it, and decreed, or denied it burial, according as the character came out good or bad. The boatman who was first employed in carrying dead bodies over to this solemn trial, being named Charon, has given origin to the poetical fable of Charon ferrying souls over the Styx, or from this world to the next.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 225.

## EGYPTIAN MIDWIVES.

651. [*Exod. i. 16.*] *And the king of Egypt spake to the Hebrew midwives, and said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.*

*Stools, abenim (Hebr.),* the layers or stone troughs, *Exod. vii. 19.*—The kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the children of their female relations, when they are brought to-bed of boys by putting them into an earthen trough, where they suffered them to starve (probably in the water).

THEVENOT, *part ii. p. 98.*

652. ——— In the Seraglio at Constantinople, they pointed us, says TOURNEFORT, to some handkerchiefs, like cravats, round the necks of certain figures, in number one hundred and twenty, being representations of that emperor's children who were all strangled in one day by order of his successor. *Matt. ii. 16.*—See the representation of a midwife so washing a new-born child in *Frag. to Calmet, vol. ii. p. 13.*

653. [*Exod. i. 15, 16.*] The Targum of Jonathan names the two famous antagonists of Moses, Janues and Jambres, as foreboding much misery to the Egyptians, and much happiness to the Israelites, from the rearing of Moses. This being told the king, he commanded, says JOSEPHUS, "that the Egyptian midwives should watch the labors of the Hebrew women, and observe what is born; for those (Egyptians) were the women who were enjoined to do the office of midwives to them."

*Antiq. b. ii. ch. ix. § 2.*

654. [*Exod. i. 19.*] The American Indians have among them no midwives; their climate, or some peculiar happiness in their constitutions, rendering assistance at childbirth unnecessary.

See No. 227, &c.

CARVER'S *Trav. p. 151.*

655. ——— The Gentoo women, at their labors, seldom call midwives; it is a profession only in esteem among the rich and lazy.

Dr. FRYER, quoted by FORBES,  
*vol. iii. p. 256.*

656. [*Exod. i. 22.*] We are told that formerly, those Germans who lived nearest the Rhine, or other rivers, used

to dip their children, as soon as born, into them, in order to knit and harden their limbs.

See *Relig. des Gaul. l. iv. c. 27.*

The Israelites, it seems, were washed in salted water.

See *Ezek. xvi. 4.*

657. [*Exod. i. 16.*] The Lacedemonians, says PLUTARCH, washed the new born infant in wine, meaning thereby to strengthen it.

*Life of Lycurgus.*

## MOSES IN THE ARK OF BULRUSHES.

658. [*Exod. ii. 5.*] *And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.*

The occurrence probably took place at the time when the Nile annually begins to overflow the country. —IRWIN relates, that looking out of his window in the night, he saw a band of damsels proceeding to the river side with singing and dancing, and that the object of their going thither was to witness the first visible rise of the Nile, and to bathe in it.

*Trav. pp. 229, 259.*

659. [*Exod. ii. 3.* *An ark of bulrushes*].—To succour the elevated Lauds in Egypt, the cultivators draw water from the Canals "in wicker baskets of so fine a texture that not a drop of the liquid runs through." MAVOR.—Was not the Ark, containing the child Moses, one of these baskets? or was it not, at least, formed of the same materials; and of the same texture?

660. ——— The Papyrus grows on the banks of the Nile, and in marshy lands. Its stalk, which rises to the height of ten cubits, is triangular, and terminates in a crown of small filaments, resembling hair, which the Antients used to compare to a Thyrsus. The pith of this reed served the inhabitants for food; the woody part, for the building of vessels. For this purpose the Egyptians made it up, like rushes, into bundles; and, by tying these bundles together, gave their vessels the necessary shape and solidity.

WINCHELMAN'S *Herculan. p. 82.*

661. ——— The sedge called *sari*, as we learn from Theophrastus and Pliny, grows on the marshy banks of the Nile, and rises to the height of almost two cubits.

See *PLIN. lib. xiii. c. 23.*



662. [*Exod. ii. 10.*] The Egyptians call *water* by the name of *Mo*, and such as are saved out of it by the name of *Uses*: So, by putting these two words together, they imposed this name (*Moses*) upon him.

JOSEPH. *Antiq. b. ii. c. ix. § 6.*

663. ——— Ye will find all those who adopt children, do so either because they have no lawfully-begotten children of their own, or compelled by poverty to adopt foreigners, that they may obtain some benefit from those who through them are made citizens of Athens.

DION. HALICARNASSENSIS.

664. ——— By this adoption, Moses became rightful heir to the throne of Pharaoh. See *Heb. xi. 24—26.*

See No. 459.

#### MOSES SLAYING THE EGYPTIAN.

665, [*Exod. ii. 11, 12.*] *And it came to pass when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.*

Moses sketched the Egyptian, then effaced him, in the sand. This will be understood, when it is known, that in antient times, judges, in the act of finding guilty, wrote the culprit's name in the sand spread on a table before them for the purpose, and that the writing then used in Egypt was hieroglyphic, or the hasty sketching of such outlines as were characteristic of the objects intended to be described; and further, that when the person so written and convicted was pardoned in mercy, his name or hieroglyphic was immediately cancelled or obliterated so as to be *hid*, or no longer to appear in the sand.—In Moses, this act of judgment and mercy was the prophetic sign he had been instigated to give of his being designed by Providence to be the future deliverer of the Hebrews from their unjust oppressors the Egyptians.

The word *Exod. ii. 12*, translated *slew*, is in *Exod. ix. 25*, rendered *smote*, and in *Deut. xxv. 2*, to be *beaten*.

Dr. TAYLOR's *Hebrew Concordance*.

666 [*Exod. ii. 14.*] In every part of India with which I am acquainted, says BUCHANAN, wherever there is a considerable number of any one caste or tribe, it is usual to have a *head man*, whose office is generally hereditary. His powers are various in different sects and places: but he is commonly intrusted with the authority of punishing all transgressions against the rules of the caste. His power is not arbitrary: as

he is always assisted by a council of the most respectable members of his tribe. The punishments that he can inflict are fines and stripes, and above all, *excommunication*, or *loss of caste*: which, to a Hindoo, is the most terrible of all punishments. These hereditary chiefs, also, assisted by their council, frequently decide *civil* causes, or disputes among their tribe; and when the business is too intricate or difficult, it is generally referred to the hereditary chief of the ruling tribe of the side or division to which the parties belong. In this case, he assembles the most respectable men of the division, and settles the dispute; and the advice (the arbitration) of these persons is commonly sufficient to make both parties acquiesce in the decision. These courts have no *legal* jurisdiction; but their influence is great, and many of the ablest amildars (or officers of justice, police, and revenue) support their decisions by the authority of government.

See No 243. PINKERTON's *Coll. vol. viii. pp. 607, 633.*

667. ——— At Cairo and in all the other cities of the East, every trade has a *head who is entrusted with authority over them*, knows every individual of the body to which he belongs, and is in some measure answerable for them to government.—At Tripoli in Barbary, the *black slaves choose a chief who is acknowledged by the regency*; and is a man by which the revolt or elopement of those slaves is often prevented.

NIEBUHR's *Trav. vol. i. p. 84.*

668. ——— We learn from ÆLIAN, that the Egyptian priests were also judges.

See his *Var. Hist. lib. xiv. c. 33.*

669. ——— Clemens Alexandrinus, Strom. 1. reports out of the Books of the Priests, that an *Egyptian* was slain by the *Words of Moses*.

HUGO GROTIUS, on the *Truth of the Christian Religion by Le Clerc*, p. 62, and Note.

670. [*John viii. 10.*] At Athens in the court of the Areopagus, when a case had been fully heard, the judges gave their decision by throwing down their flint pebbles, on two boards or tables, one of which was for the *condemnation*, the other for the *acquittal* of the person in question.

See Dr. A. CLARKE's *Notes*, on *Acts xvii. 19.*

671. [*Exod. ii. 12.*] The Cadies in the East, still determine suits by *writing their sentences*, which then have a conclusive power.

See 2d *Hund. of Frag. to CALMET's*, Dict. p. 36.

672. [*Gen.* xlix. 2.] The Egyptian writings did not consist of syllables put together, but of figures that related to the things they were to express; for they wrote or drew the figure of a hawk, a crocodile, a serpent, the eye, hand, or face of a man, and the like. A hawk signified all things that were to be done expeditiously, (I should rather think expedition itself) because it is the swiftest of birds. The crocodile signified malice; the eye expressed both an observer of justice, and a keeper of any person; the right-hand, with the fingers extended, signified any one's getting his livelihood; the left hand shut, the preserving and keeping of any thing.

POCOCKE'S *Trav. in Egypt.*—*Pinkerton's Coll.* part lxi. p. 353.

673. ——— There is little doubt that Chinese writing was, originally, neither more nor less than a sketch of the objects which it was wished to speak of: but this method, which would serve when it related to visible things, such as a tree, a bird, or a house, was inadequate to convey an expression of abstract ideas. It was therefore requisite to make signs, which were purely arbitrary, and which had no reference to the thought intended to be depicted.

See No. 399.

BRETON'S *China*, vol. ii. p. 29.

674. [*John* viii. 6.] In India, I beheld children, says PETER DELLA VALLE (p. 40), writing their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement was full, they put the writing out, and, if need were, strewed new sand from a little heap they had before them, wherewith to write farther. See *Jerem.* xvii. 13.

#### THE BURNING BUSH.

675. [*Exod.* iii. 2.] *And the angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.*

JOSEPHUS says, this bush was a thorn-bush; probably the *Arabian thorn* called *Sittim*; a wood ever after selected to stand "in the Presence," and to constitute the most sacred utensils of Jewish worship.

*Antiq.* b. ii. ch. xii. § 1.

676. ——— *From amidst the briers* Sani, or Seni, is a species of bramble or brier, that grows in great abundance about Mount Sinai; which, from it, probably derives its name.

GEDDES.

677. [*Judg.* vi. 21.] The following extract will prove, that fire can prey upon exhalations, without consuming the materials from which the exhalations transpire.—"In the neighbourhood of Baku, on the Caspian Sea, is a phenomenon of a very extraordinary nature, called the *everlasting fire*, to which a sect of Indians and Persians, called Gauris, pay religious worship.

"It is situated about ten miles from the city of Baku, in the province of Shirvan, on a dry rocky spot of ground. Here are several ancient temples built with stone, and supposed to have been all dedicated to fire; and among others there is a little temple in which the Indians now worship. Near the altar is a large hollow cane, from the end of which issues a blue flame, in color and gentleness resembling a lamp, but seemingly more pure.

"At a short distance from this temple is a low cliff of a rock, in which there is a horizontal gap, two feet from the ground, near six feet long, and about three feet broad, out of which issues a constant flame of the color and nature just described. When the wind blows, it sometimes rises to the height of eight feet, but is much lower in calm weather.

"The earth round this place, for more than two miles, has this extraordinary property, that by taking up two or three inches of the surface, and applying a live coal to it, the part so uncovered immediately takes fire, almost before the coal touches the earth. *The flame makes the soil hot, but does not consume it, nor affect what is near it with any degree of heat.*—This lambent flame may be extinguished in the same manner as that of spirits of wine. It smells sulphurous, like naphtha, but is not very offensive."

SMITH.—*Phil. Trans. R. S. vol. ix. p. 503.*

678. [*Exod.* iii. 3.] In August, 1751, after very hot weather, followed by sudden rain, the cliffs near Charmouth, in the western parts of Dorsetshire, began to smoke, and soon after to burn with a visible but subtle flame; the same phenomena were observed at intervals, especially after rain, till winter, the flame however was not visible by day, except the sun shone, when the cliffs appeared at a distance as if covered with pieces of glass which reflected the rays: at night the flame was visible at a distance, but when the spectator drew near, he could perceive smoke only, and no flame: a similar flame has been seen rising from the lodes, or veins of the mines in Cornwall, with this difference, that when the spectator approached, the flame did not disappear, but seemed to surround him, yet did him no harm, and in four or five minutes seemed to sink into the ground. Upon examining Charmouth cliffs, a great quantity of martial pyrites were found, with marcasites that yielded near a tenth of common sulphur, of cornua ammonis, and other shells, and the blemmites, all crusted with pyritical matter: these substances were found not in regular strata, but interspersed in large masses through the earth, which consisted of a dark-coloured loam, impregnated with bitumen to the depth of forty feet; there was also found a dark-coloured substance like coal cinder, which being powdered and washed, and the water being slowly evaporated to a pellicle, its salts, which shot into crystals, appeared to be a martial vitriol. Mr. STEPHENS laid about

100lb. of all these substances in a heap exposed to the air, and sprinkled them every day with water; in about ten days they grew hot, soon after caught fire, burnt several hours, and fell into dust. The fire of this mass he supposes to be the same with that of the cliffs, and to be produced by the same causes.

*Quoted from the Phil. Trans. in  
PINKERTON'S Coll. of Voy. and  
Trav. vol. ii. p. 293.*

679. [*Exod. iii. 4.*] As on the day of Pentecost the tongues of fire gave utterance; so, on this occasion, says JOSEPHUS (recording a tradition of the Jews) *the fire in the bush uttered a voice, addressed to Moses by name, and spoke words to him.*

See No. 183.

*Antiq. b. ii. ch. 12. § 1.*

680. ——— The Deity was believed by EPICHRISMUS, PLATO, and many truly pious men, to raise perceptions by his omnipresent Spirit in the minds of his creatures.

*Works of Sir W. JONES, vol. i. p. 231.*

681. [*Exod. vi. 3.* And God spake to Moses, and said to him, *I am the LORD: and I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty*] But by my name JEHOVAH was I not distinguished by them. (See Mr. PETER'S Preface to his Critical Dissertations on the Book of Job.)—He appeared to Abraham, to Isaac, and to Jacob, on the earth, as he afterwards appeared to Moses on Mount Sinai, and to Paul in the way to Damasens; but by his Name JEHOVAH—by his manifested IMAGE or apparent PRESENCE in the spiritual part of the atmosphere, where to the beholder He is to-day, was yesterday, and will be to-morrow; by such daily appearance was He not known to them, as He was afterwards, for forty years together, to the Israelites in the wilderness. Yet the appearance on Earth being but a secondary manifestation of the appearance above, the name JEHOVAH, after the daily APPEARANCE was known, became applicable to its occasional manifestations as above recorded.

See No. 483, 579.

682. ——— Among the Hindoos it never has been customary to call any prince by his proper name. His TITLES only can lawfully be mentioned; and the law is enforced with such rigour that Burmas, even in Calcutta, shudder when requested to mention the dreadful name.

*Asiat. Research.—See Bib. Research.  
vol. ii. p. 111.*

683. [*Exod. iii. 5.* Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.] At Patna, says Mr. WILKINS, I asked certain dissenters from Mahomet, the Seekers, if I might ascend into their chapel or public hall. They said it was a place of worship open to me,

and to all men; but, at the same time, intimated that *I must put off my shoes.* As I considered this ceremony in the same light as *uncovering the head* on entering any of our temples dedicated to the deity, I did not hesitate to comply.

*Asiat. Research. vol. i. p. 289.*

684. ——— At the door of an Indian Pagoda, are seen as many slippers and sandals as there are hats hanging up in one of our churches.

*Ives' Trav. pp. 75, 287.*

#### MAGICIANS.

685. [*Exod. vii. 11.*] Now the Magicians of Egypt, also, did in like manner, with their enchantments.

Egypt had priests; and they, lands assigned them: and it is likely they and the magicians were the same.

HUTCHINSON.

686. ——— "Numenius Apameus, a Pythagorean Philosopher, writes in his third Book, *Concerning Good*, as cited by Eusebius, *Præp. Evang. lib. ix. 8.* that Janneus and Jambres, as most powerful in the Magic Art, were chosen by the general consent of the Egyptians, to oppose Musæus, the leader of the Jews, one who was powerful with God in prayer, and brought grievous calamities on Egypt."

PURVER.

687. ——— Consult what the judicious Sir WILLIAM TEMPLE has said of the Magic of the ancient Egyptians. It is well known that the priests of Egypt made a particular study of nature; and that they had formed of it a science known by the name of Magic, the possession of which they reserved to themselves.

*Studies of Nature, vol. iv. p. 100.*

688. ——— Of all the different species of public exhibitions, the only one common at Cairo alone, is that of strollers who shew feats of strength like our rope-dancers, and tricks of slight-of-hand like our jugglers. We there see some of them eating flints, others breathing flames, some cutting their arms, or perforating their noses, without receiving any hurt, and others devouring serpents. The people, from whom they carefully conceal the secrets of their art, entertain a sort of veneration for them, and call these extraordinary performances, which appear to have been very ancient in those countries, by a name which signifies prodigy or miracle.

*VOLNEY'S Trav. vol. ii. p. 415.*



689. ——— An extraordinary natural production has been discovered by Mr. BRIGGS, a passenger on board the *Nelly*, an East India Country Ship, which arrived on the Malabar coast, after a trading voyage. Mr. Briggs was fortunate enough to take this rare and valuable production in a cavern near Macao, and by great attention it has been preserved. It is called the *Animal Flower*, and a good deal resembles the Passion Flower. It grows out of the rock without leaves, and the instant any object approaches within the distance of a foot, it suddenly contracts its blossom; and withdrawing itself into a sort of hollow stalk, something like the skin of a worm, it shrinks totally into the rock, with so quick a motion, that it is not easy to take them, especially as they grow under water, which is more than knee deep. It is kept alive by being constantly in clean water. —Those who have had opportunities of examining this extraordinary production, are convinced it has a share of animal life: It seems the link designed to connect the animal and vegetable creation.

Public Prints.

690. [*Exod.* vii. 11, 12.] At Tappanooly, an English settlement on the Island of Sumatra, I saw, says Mr. CHARLES MILLER (son of the late botanic gardener) what I find in Purchas's Pilgrim called the wonderful plant of Sombbrero. — The name by which it is known to the Malays is Calan-lout, that is, sea-grass. It is found in sandy bays, in shallow water, where it appears like a slender straight stick, but when you attempt to touch it, it immediately withdraws itself into the sand. I could never observe any tentacula: a broken piece, near a foot long, which after many unsuccessful attempts, I drew out, was perfectly straight and uniform, and resembled a worm drawn over a knitting needle; when dry it is a coral.

*Phil. Trans.* vol. xiv. p. 321.

This coral, as growing in a valley near the lake Asphalrites, is curiously described by JOSEPHUS, *Wars*, b. vii. ch. vi. § 3. See *Ezek.* xlvii. 10, and *Matt.* vii. 10. This coral it seems, is red: "its color," says he, "is like that of flame, and towards evening it sends out a certain ray like lightning."

691. ——— Throughout the Antilles, and also in the East Indies, there is a creeping plant, known by the name of snake-wood, the stem of which presents the figure of a serpent. *St. PIERRE'S Studies of Nature*, vol. ii. p. 454.

692. [*Exod.* vii. 11.]

When Maia's son to cheat e'en Argus sped,  
His flying hat was fasten'd on his head,  
Wings on his heels were hung, and in his hand  
He holds the virtue of the snaky wand. —  
That sleep-procuring wand wise Hermes took,  
And made it seem, to sight, a shepherd's hook.

GARTH'S *Ovid*, b. i. l. 925, &c.

# THE PLAGUES OF EGYPT.

693. [*Exod.* vii. 20.] And Moses lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river were turned to blood.

Such was the river (Nile) to the Egyptians: but it was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be.

JOSEPH. *Antiq. b. ii. ch. xiv. § 1.*

694. [*Exod.* vii. 21.] Neither this, nor any of the plagues sent on Egypt, affected the Israelites.

See DODD.

695. [*Exod.* vii. 19.] As Moses turned all the waters throughout all the land of Egypt into blood, the Magicians could only, by a well-timed pretence, seem to effect on their part, what Moses alone was really doing by a divine power and authority. — The like may be observed of the frogs which covered the land of Egypt. — The fact was, as soon as the magicians had taken to themselves the pure water belonging to the Israelites, as *theirs*, it was immediately perverted: the effect produced by Aaron's rod, continued in force seven days, v. 25.

The insects that, at the time of their coition, for the most part discolour the waters, are the small insects of the shrimp-kind, called by SWAMMERDAM, *Pulex aquaticus arborescens*. These I have often seen so numerous in stagnating waters in the summer months, that they have changed the color of the waters to a pale or deep red, sometimes a yellow, according to the color they were of. Of this he has a pretty story, told him by Dr. FLORENCE SCHUYL, viz. *Se aliquando studiis intentum, magno quodam et horrifico rumore fuisse turbatum, et simul ad causam ejus inquirendam excitatum; verum se vix cum in finem surrexisset, cum ancilla ejus pæne exanimis adcurreret, et multo cum singultu referret, omnem Lugduni (Batavorum) aquam esse mutatum in sanguinem*. The cause of which upon examination he found to be only from the numerous swarms of those *Pulices*. — See *Swam. Hist. Insect.* p. 70.

DERHAM.

696. ——— There was nothing which the Egyptian priests abhorred more than blood. With the least stain of gore they would have thought themselves deeply polluted. Hence this evil must have been by them severely felt, as there was blood throughout all the land of Egypt.

BRYANT, on the plagues of Egypt.

697. [*Exod.* vii. 17.] By the command of God, says JOSEPHUS, the river flowed bloody; and adds that it was

not only of a bloody color, but gave excruciating pains to those who would drink of it. (*See Antiq. l. ii. ch. 14. § 1.*)—According to Michælis, Dathe, Rosenmuller, and Hazel, the miracle consisted not in turning the waters into blood, or making them of a bloody color, which they have once every year in the month of June, when the Nile exundates; but in producing this phenomenon at an unusual season (in February or Mareh), and in its being foreseen and foretold by Moses.

*See GEDDES' Critical Remarks, p. 185.*

698. [*Exod. vii. 19.*] The water of the Nile is very thick and muddy, and it is purified by a paste made of bitter almonds, or by filtrating it through pots of white earth; the possession of one of these pots is thought a great happiness. (THEVENOT, *part i. p. 245.*)—Thus it seems probable, that the filtering vessels at this time did not purify the water. It might be too putrid to percolate.

699. [*Exod. vii. 18.*] The purified water of Egypt is so delicious that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming that they excite themselves to drink of it by eating salt.

MASERIER, *Lett. i. p. 15.*

700. [*Exod. vii. 19.*] As I was embarrassed to conceive, says PAUL LUCAS, how the wells or reservoirs near Cassar in Egypt, which are higher than the Nile, could yield any water, they told me that they filled themselves when the river rose, and that the water preserved itself in them a long while, as in a kind of cistern.

*Voy. Egypte, p. 102.*

701. [*Exod. viii. 5.*] And the LORD spake to Moses, Say to Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

The things which correspond to malignant herbs and noxious animals are cadaverous, putrid, excrementitious and stercoraceous, rancid and urinous matters. In places where these abound are produced, in the animal kingdom, serpents, scorpions, basilisks, crocodiles, dragons, owls, screechowls, mice, locusts, frogs, spiders; also flies, drones, Moths, lice, mites; in a word, those which consume grasses, leaves, fruits, seeds, meat and drink, and are noxious to beasts and men:—in the vegetable kingdom, all the malignant, virulent and poisonous herbs; also the pulse and shrubs of the same kind:—and, in the mineral kingdom, all the poisonous earths. Every one knows, that lakes, stagnant waters, dung, stinking earth, are full of such things; also that noxious insects fill the atmosphere like clouds, and noxious worms the earth like armies, consuming the herbs even to the roots. These testimonies of general experience are in favor of those

who say, that the very smells, exhalations and fumes issuing from herbs, earths, and stagnant waters, give origin to such creatures. That afterwards, when they are produced, they are propagated either by eggs or by gestation, disproves not their immediate origin; because every animal receives with its viscera the organs of generation and the means of propagation, while the subjects of the vegetable kingdom that originate immediately from hell are propagated also, mediately, by seeds, cuttings or grafts.

SWEDENBORG'S *Divine Love*,  
n. 341 to 347.

702. [*Exod. viii. 2.*] By dipping a ladle or bucket into the Nile, which is everywhere dark with mud, you take up swarms of animalculæ. Among these, tadpoles and young frogs are so numerous, that, rapid as the current flows, there is no part of the River where the water does not contain them.

Dr. EDWARD DANIEL CLARKE'S *Trav.*  
*in Greece, Egypt, and the Holy Land.*

703. [*Exod. viii. 16.*] The Egyptians told Herodotus, that particular species of animals were formed of the fermented mires of the Ocean, and of the Nile.

St. PIERRE'S *Studies of Nature*,  
vol. i. p. 268.

704. [*Exod. viii. 16.*] And the LORD said to Moses, Say to Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

During summer, on each side of the Nile are rich fields of corn and rice, with such beautiful groves, seeming to rise out of the watery plains, and to shade innumerable settlements in the Delta, amidst never-ending plantations of melons and all kinds of garden vegetables, that, from the abundance of its produce, Egypt may be deemed the richest country in the world. But to strangers, and particularly to inhabitants of northern countries, where wholesome air and cleanliness are among the necessities of life, Egypt is the most detestable region on earth. On the retiring of the Nile, the country is one vast swamp. An atmosphere, impregnated with every putrid and offensive exhalation, stagnates like the filthy pools over which it broods. Then the plague regularly begins, nor ceases until the waters return again. About the beginning of May, when intermitting fevers prevail, certain winds cover even the sands of the desert with the most disgusting vermin.—Lice and scorpions abound in all the sandy desert near Alexandria.

Dr. EDWARD DANIEL CLARKE.—  
*Append. Month. Mag. July 1814.*

705. ——— The utmost attention to cleanliness, by a frequent change of every article of wearing apparel, could not repel the attacks of these swarming vermin. A gentleman made his appearance, before a party he had invited to dinner, completely covered with lice. The only explanation he could give as to the cause was, that he had sat for a short time in one of the boats on the canal.

Dr. EDWARD DANIEL CLARKE.

706. [Exod. viii. 18.] It appears from the mummies, &c., that the Egyptians were blacks: but the Hebrews were whites. Now, says Mr. LONG, the lice which infest the bodies of negroes are blacker, and generally larger, than those which are found on white people.—And I have been informed, adds Dr. WHITE, by negroes born in North America, that those lice which infest the Europeans seem to refuse the negroes.

Regular Gradation in Man, p. 79.

707. [Exod. viii. 21.] *I will send swarms of flies upon thee.*

In MAVOR's account of *Schouten and La Maire's* voyage round the world, it is recorded, that at an island about 1510 leagues to the westward, from the coast of Peru, the Dutch "were attacked by such swarms of flies, that they were perfectly covered from head to foot. Their very apparel seemed alive; and the deep black tinge of the flies gave them a most ghastly appearance. Even the boat and oars were covered with myriads of insects; and when the party, which had been on shore, returned, the *plague of flies* might be said to begin on board. Every person was employed in defending his face and eyes; and it was almost impossible to speak or eat without swallowing mouthfuls. This dreadful visitation lasted three or four days, by the expiration of which the flies were almost annihilated."

Vol. ii. p. 191.

708. [Exod. viii. 20.] Mosquitoes or gnats are very troublesome in the flat country near the Caspian Sea; and there is a white fly no bigger than a flea in Persia, which makes no noise, but its sting is like the prick of a pin.

PINKERTON, vol. ix. p. 185.

709. [Exod. viii. 24.] There are some viviparous flies, which bring forth 2000 young: these in a little time would fill the air, and, like clouds, intercept the rays of the sun, unless they were devoured by birds, spiders, and many other animals.

Univer. Mag. May 1759, p. 235.

710. [Exod. viii. 20—24.] In Egypt, when the mercury in Fahrenheit's thermometer was at 90°, such a plague of flies covered all things with their swarms, that it was impossible to eat without hiring persons to stand by every table

with feathers, or flappers, to drive them away. Liquor could not be poured into a glass: the mode of drinking was, by keeping the mouth of every bottle covered until the moment it was applied to the lips; and instantly covering it with the palm of the hand, when removing it to offer to any one else.

Dr. EDWARD DANIEL CLARKE's Trav.  
in Greece, Egypt, and the Holy Land.

711. ——— The musquito, of the same species, size and shape as the English gnat, lays its eggs on the surface of the water; where, if there be no agitation to sink them, they are hatched in the course of a few days. While the egg is successively producing its grub, chrysalis and musquito; also at the moment the insect first spreads its wings, if the water be not perfectly still and the air calm, it is inevitably destroyed.—At Skenesborough in America, musquitoes are so large as to be able to bite through the thickest boot.—Wherever they fix their sting, a small tumour or pustule usually arises, which, if imprudently rubbed, will cause a violent inflammation, and sometimes even the loss of a limb.

WELD's Trav. in North America,  
vol. i. p. 285.

[Exod. ix. 23.] *And the LORD sent thunder and hail, and the fire ran along the ground. So there was hail and fire mingled with the hail, very grievous, such as there was none like in all the land of Egypt since it became a nation.*

712. [Exod. ix. 18.] Monconys tells us, that, when he was in Egypt, it rained and hailed, with lightning and thunder, almost a whole night and part of a day in the month of January. And Pococke even in Upper Egypt met with hail in the month of February; the very time when we may suppose the plague of hail to have happened.

See GEDDES' Critical Remarks, p. 195.

713. ——— PERRY, in his *View of the Levant*, p. 255, says that at Grand Cairo in Egypt he saw one shower of hail, which the inhabitants told him, had not there been observed before in any person's memory.—Indeed, how should hail be frequent in a Country, where there is scarcely any rain.

714. [Exod. ix. 23.] Many would have us believe in Christendom, that it never rains in Egypt; but it rains much at Alexandria, and Rosetta also; though at Cairo, which stands higher, it rains less, and yet, says THEVENOT, I have seen it rain there very hard every year, for two days together, in the month of December; and at the same time it thundered so much that the eleventh or twelfth night of the said month, a man in the castle was killed by the lightning. It had never indeed been heard before, that lightning had killed any person at Cairo.

Trav. part i. p. 247.



715. ——— Thunder, says VOLNEY, is known in the Delta, as well as in Syria; but with this difference, that in the Delta and the plain of Palestine it is extremely rare in summer, and more frequent in winter, while in the mountains of Palestine it is more common in summer and very seldom heard in winter. In both these countries it happens oftenest in the rainy season, or about the time of the equinox, especially the autumnal one; it is further remarkable that it never comes on the land side, but always from the Mediterranean sea.

1 *Kings* xviii. 43, 44. *Trav.* vol. i. p. 352.

716. ——— VOLNEY adds, "on the 26th September, 1783, as night was coming on, a storm appeared in the south-east, which soon produced several claps of thunder, and ended by a violent fall of *hail* as large as the largest sort of pea. It continued ten or twelve minutes; and my companions and I had time enough to collect a quantity of hail-stones, sufficient to fill two large glasses, and could say that we had drank iced water in Egypt.

It is proper to add, that this was at the time when the southerly monsoon begins to blow on the Red Sea.

These storms in general happen either in the evening or morning, and rarely in the middle of the day: they are accompanied with violent showers, and sometimes with hail, which in an hour's time render the country full of little lakes."

NORDEN says, "in Upper Egypt the air is always clear and serene: I have however experienced at Meschie, which is opposite Acknain in Upper Egypt, many miles south of Cairo, a very violent rain accompanied with thunder for the space of a whole hour.

And at Komeride, which is many miles above Cairo, we had little wind and a great deal of rain.

See *Trav.* vol. i. p. 140,  
and vol. ii. p. 20.

717. ——— VIRGIL's account of thunder is replete with *genius*; that is, with *observations of nature entirely new*. He introduces into his composition fire, air, water, and *hail*: the last he denominates *crisped rain*.

Tres imbris torti radios, tres nubis aquosæ

Addiderant, rutuli tress ignis, ete alitis Austri.

See ST. PIERRE'S *Studies of Nature*,  
vol. iv. p. 56.

718. ——— In the Savannas of New Andalusia, flakes of fire rise to a considerable height: they are seen for hours together in the driest places; and it is asserted, that, on examining the ground which furnishes the inflammable matter, no crevice is to be found. This fire, which resembles the Will-o'-the-wisp of our marshes, does not burn the grass; because, no doubt, the column of gas, which develops itself, is mixed with azote, and carbonic acid, and does not burn at its basis.

HUMBOLDT'S *Trav. in S. America*.

719. [*Rev.* xvi. 21.] Mezeray, in his history of France, tells us of a terrible shower of hail, which happened in the year 1510, when the French monarch invaded Italy. There was, for a time, a horrid darkness, thicker than that of midnight, which continued till the terrors of mankind were changed to still more terrible objects, by thunder and lightning breaking the gloom, and bringing on such a shower of hail, as no history of human calamities could equal. These hail-stones were of a bluish color; and some of them weighed not less than a hundred pounds. A noisome vapor of sulphur attended the storm. All the birds and beasts of the country were entirely destroyed. Numbers of the human race suffered the same fate. But what is still more extraordinary, the fishes themselves found no protection from their native element, but were equal sufferers in the general calamity.

GOLDSMITH'S *Hist of the Earth*, &c.  
vol. i. p. 375.

720. [*Exod.* ix. 31, 32.] *And the flax and the barley were smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten: for they were not grown up.*

In Egypt there came from Ethiopia annually in April or May a violent and pestilential wind which, blowing from north to south, flatted and sometimes wholly rooted up their barley.

DIODORUS, l. 1; and ABBE PLUCHE,  
*Hist. of the Heavens*, vol. i. p. 23.

721. ——— Flax is said to have been first discovered on the banks of the Nile, and Isis to have been the inventress of spinning and weaving.

DARWIN'S *Temple of Nature*,  
canto iv. l. 254.

722. ——— In Egypt, I have seen, says HASSELQUIST, a stem of flax four feet high, and as thick as the stem of a common rush.—The thicker the stem, the coarser the filaments: we hence see why the flax of Egypt, though abundant, was not fine. It flowers in winter.

*Trav.* p. 245.

723. ——— M. De Maillet, who had lived above sixteen years in Egypt, informs us, that in Lower Egypt the harvest comes on in May; above Cairo, it is in April; and in Higher Egypt, in March or even sooner.

DIODORUS, l. 1; and ABBE PLUCHE,  
*Hist. of the Heavens*, vol. i. p. 83.

724. ——— In Persia, before the conclusion of March; orange-flowers, jessamine and roses make their appearance, and barley shews itself in the ear.

PIETRO DELLE VALLE.—*Pinkerton's Coll. vol. ix. p. 120.*

725. ——— In Egypt, they do not put their seed into the ground till November is pretty far advanced, and they reap in March or April; so that their corn takes not more than four months to ripen.

*Nat. Delin. vol. iv. p. 138.*

726. ——— The diet of the Egyptians consists principally of spelt, a kind of corn which some call *zea* (far, olyra, or bearded wheat). (HERODOT. *Euterpe*, xxxvi, lxxvii.) —This species of wheat, which grows in Egypt, does actually bear, when perfect, *seven ears* (*Gen. xli. 5*) in one stalk, as its natural conformation. It has a *solid stem*, or at least, a stem *full of pith*. See a figure of it in *Frag. of CALMET's Dict. no. cxlvii. p. 108.*

See No. 615, 292.

727. ——— Seed-time and harvest happen in Egypt otherwise and in other seasons than they generally do in temperate climes. Instead of sowing there in September or October, after having with great toil and pains several times plowed over the lands to be sowed, they were content in Egypt to scatter their corn in November on the mud which the Nile had left on the plains, and to cover it by making a furrow of no great depth with a very small plough. Whereas the corn, in almost every other part of the world, is nine or ten months on the ground, and sometimes eleven, before it is gathered; in Egypt, four or five months are sufficient to get in, comparatively at no expense and without trouble, the most perfect and most plentiful harvest.

DIDORUS, l. 1; and ABBE PLUCHE, *Hist. of the Heavens, vol. i. p. 12.*

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[*Exod. x. 13, 14.*] And the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt.

728. [*Rev. ix. 3.*] May 16th, 1800, in the evening a flight of locusts passed over Mundium. It extended in length, probably, about three miles; its width was about a hundred

yards, and its height fifty feet. The insects passed from west to east in the direction of the wind, at the rate of six or seven miles an hour. The whole ground and every tree and bush, was covered with them; but each individual halted for a very short time on any one spot. They went in a very close body, and left behind them a very few stragglers. In an hour after the flock had passed, few were to be discovered in the neighbourhood of the town. The stragglers from the grand body did not extend above a hundred yards on each side of it, and were perhaps not more than one to the cubic foot. In the middle of the flock four times that number must be allowed to the same space. I could not perceive, says BUCHANAN, that in their passage they did the smallest damage to any vegetable; but I was informed, that last year a flock passed, when the crop of iola (*Holcus sorghum*) was young, and had entirely devoured it. The noise of this immense number of insects somewhat resembled the sound of a cataract. At a distance they appeared like a long, narrow red cloud near the horizon, which was continually varying its shape. The locusts were as large as a man's finger, and of a reddish color.

*Pinkerton's Coll. part xxxiv. p. 595.*

729. [*Joel ii. 25.*] The *bruchus pisi* is a noxious insect, that in North America destroys whole fields of peas. There is also in Pennsylvania a kind of *locusts*, which about *every seventh year*, in the middle of May come out of the ground in incredible numbers, and make, for six weeks together, such a noise in the trees and woods, that two persons who meet in such places, cannot understand each other, unless they speak louder than the locusts can chirp. During that time, they make with the sting in their tails, holes into the soft bark of the small branches or twigs; by which means these branches are ruined. They do no other harm to the trees or plants. In the interval between the years when they are so numerous, they are only seen or heard single in the woods. There is likewise a kind of *caterpillars* in these provinces, which, innumerable in some years, eat the leaves from the trees so completely, that the woods in the midst of summer are as naked as in winter. In this manner, great forests are periodically ruined.

In other years the *grass-worms* do great damage in several places, both in the meadows and corn-fields. These have been observed to settle, like great armies, chiefly in a fat soil; where the husbandmen take care to entrap them, by drawing round them narrow channels with almost perpendicular sides: when fallen into these ditches, they cannot reascend.—These three sorts of insects, it seems, follow each other pretty closely. KALM was assured by many persons, that the locusts came in the first year, the caterpillars in the second, and the grass-worms in the last. This, he adds, I have found partly true, by my own experience.

See *Pinkerton's Coll. of Voy. and Trav. part liii. p. 505.*

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[Exod. x. 22.] *And there was a thick darkness in all the land of Egypt three days.*

730. [Exod. x. 23.] We have seen the higher parts of a country, says GEDDES, and the more remote from rivers, perfectly clear when the lower and circumfluvial parts were covered with *mist*; and we have had almost *palpable* darkness in London, when there was none at Hampstead.

*Critical Remarks, p. 203.*

#### THE PASSOVER.

731. [Exod. xii. 8.] *And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*

In celebrating the marriages of the Roman Pontiffs, the ceremony consisted in the young couple's *eating a cake together, made only of wheat, salt, and water*; part of which, along with other sacrifices, was, in a solemn manner, offered religiously by the priests as essential to the rites of marriage.

*Dr. W. ALEXANDER'S Hist. of Women, vol. ii. p. 251.*

In this view, the *Passover*, as instituted by Moses, and re-established by Jesus Christ, is to be regarded as the true *marriage-feast* between the Lord God and his church, equally in the Jewish, and in the Christian covenant.—Behold! I (willing to become the Bridegroom) stand at the door (of my beloved), and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (in the celestial marriage). *Rev. iii. 20. Psal. xxiv. 9.*

732. [Exod. xii. 42.] Accordingly, in after ages, at the feast of unleavened bread, called the Passover, the priests were accustomed to open the temple gates just after midnight.

*JOSEPH. Antig. b. xviii. c. ii. § 2.*

733. [Exod. xii. 7.] In Greece, it was customary for a lover to deck the door of the house where his fair one lived with flowers and garlands, to make *libations of wine* before it, and *sprinkle the entrance* with the same liquor.

*Dr. W. ALEXANDER'S Hist. of Women, vol. ii. p. 152.*

734. [Exod. xii. 11.] TECLA, an Abyssinian monk, in an account of the ritual of his church communicated to the Jesuit missionaries, says, that they celebrate monthly *love-feasts* with *leavened* bread; and on the Thursday before Easter, celebrate with *unleavened* bread an *annual sacrament*, when they *communicate in both kinds*, and receive the *Eucharist standing*. This is the closest imitation of the original rite preserved in any Christian church.

*Month. Mag. for May, 1814, p. 333.*

735. [Exod. xii. 8.] The Essenes, according to PHILO, contented themselves with adding only to their bread a little *hyssop*. *Long Livens, p. 121.*

#### PILLAR OF A CLOUD.

[Exod. xiii. 21.] *And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.*

736. [Exod. xl. 34.] This cloud was not so very deep and thick as is seen in the winter season, nor yet so thin as that men might be able to discern any thing through it; but from it there dropped a *sweet dew*, and such as *shewed the PRESENCE OF GOD to those that desired and believed it.*

*JOSEPH. Antig. b. iii. ch. viii. § 5.*

737. [Exod. xxxiii. 9, 10.] Was the cloudy pillar, externally considered, of the nature of a water-spout? If so, the following account will be interesting.—In Captain Cook's passage from Dusky Bay to Queen Charlotte's Sound, "there appeared, at the distance of two or three miles from the ship, a remarkably large water-spout. Its progressive motion was not in a straight, but in a crooked line, and passed within fifty yards of the stern, without their feeling any of its effects. The diameter of the base of this spout was judged to be about fifty or sixty feet. From this a tube or round body was formed, by which the water, or air, or both, was carried in a spiral stream up to the clouds. Some of the sailors said that, in another water-spout which appeared at the same time, they saw a bird whirled round like the fly of a jack, as it was carried upwards. From the ascending motion of the bird, and several other circumstances, it is very plain, that these spouts are caused by whirlwinds; and that the water in them was violently hurried upwards, and did not descend from the clouds, as is generally supposed. The first appearance of them is by the violent agitation and rising up of the water; and, presently after, you see a round column or tube forming from the clouds above, which apparently descends till it joins the agitated water below. Captain Cook says, *apparently*, because he believes it not to be so in reality, but that the tube is already formed from the agitated water below, and ascends, though at first it is either too small or too thin to be seen. When the tube is formed, or becomes visible, its apparent diameter increases until it is pretty large; after that, it decreases; and, at last, it breaks or becomes invisible towards the lower part. Soon after, the sea below resumes its natural state; and the tube is drawn, by little and little, up to the clouds, where it is dissipated."

MAVOR.



738. [Exod. xiii. 21.] PLINY, describing a water-spout as seen frequently at sea, says, *It is called a pillar (columna), when the water condensing, and standing upright, is self-sustained.*

Nat. Hist. lib. ii. cap. 50.

739. ——— COPPERAS VAPOR, as it issues from the earth, appears *by day like smoke, and by night like fire.*

EBN. HAUKAL, p. 264.

740. [Exod. xiii. 20.] XENOPHON, in his Lacedæmonian republic, mentions an officer under the name of fire-carrier, who preceded the Spartan King, when he went out to war, with fire taken from the sacred altar, which was preserved unextinguished throughout the whole march of the army.

741. [Exod. xiv. 19.] We learn from XENOPHON, that while Cyrus and Cyaxares, heading an army of Medes and Persians, lay encamped in the enemy's country, the army of the Babylonians, Lydians, and Egyptians, far superior in number, came up with them unexpectedly. "On this," says he, "they did not by night kindle their fires in the centre of the camp, but in the front of it; that, if any of the enemy should move in the night, they might see and not be seen of them, by means of the fire. They also frequently placed the fire in the rear of the camp to deceive the enemy, which occasioned their scouts to fall in with the out-guards; because the fires were behind the camp, whereas they supposed themselves to be at a considerable distance, as believing the fire was in its ordinary place."

Bib. Research. vol. ii. p. 326.

When the people of Egypt travel, by night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c., and they have a contrivance to hang it up abroad by means of three staves.

POCOCKE.

#### THE DIVIDING OF THE WATERS OF THE RED SEA.

[Exod. xiv. 21.] *And the LORD caused the sea to go back by a strong east wind.*

742. [Exod. x. 19.] In the Red Sea there is a weed called in the Ethiopic *sufo*, which grows also in great quantities in India and in divers parts of Asia. From it they prepare

a food like almond-milk; and extract from its flowers a *red color*, used for dyeing cloth in Ethiopia and India (See Ezek. xxvii. 16). As this weed, its seed, food, flower and color, are all denominated *sufo*; and as the sea it grows in lies between Ethiopia and Palestine, where *sufo* and *suph* or *suf* respectively signify *rubrum*, *red*; it hence appears, that in Jerome's translation this sea is called *Mare Rubrum*, and in ours the *Red Sea*, not from any such color appearing in its water, but from the weed *suf*, which BRUCE (*Trav. vol. ii. p. 138*) declares to be a *coral*.

Wisdom xix. 7. See the Portuguese Manuscript translated by Sir PETER WYCHE, p. 66.

743. ——— The Erythraean, or Red Sea of the Antients is the Indian ocean of our day; and what we call the Red Sea, or the Arabian Gulph, was considered by them as a branch of that ocean.

See Univer. Hist. vol. ii. p. 130.

744. [Exod. xiv. 2.] The entrance into the Red Sea is called by the Arabians *the gate of tears*, because that part of the ocean is extremely dangerous.

Works of Sir W. JONES, vol. v. p. 583.

745. [Exod. xiv. 21.] An *east wind* would necessarily drive the waters of the ocean *into* the Red Sea, through the Straits of Babelmandel, and raise the surface of the water higher than usual. But the Alexandrian and Vatican copies of the SEPTUAGINT agree, that the wind, on that occasion, was a *south-wind*.

See the Map in Biblical Research, vol. i. p. 16.

746. ——— Such a wind, sweeping along the eastern coast of Africa and of Arabia Felix, and driving the waters of the ocean back from the mouth of the Strait of Babelmandel towards the Persian Gulph, would naturally, in consequence of the projecting coast of Aden and Cape Guardafui, draw off the waters from the Red Sea, and lower them greatly; especially if that wind co-operated with a strong ebbing of the tide from the coast of Arabia, as was most probably the case. (King's *Morsels of Criticism*, p. 87.)—But would not such a wind also, carry away with it all the hosts of Israel?

747. [Exod. xiv. 28.] In general the tides rise highest and strongest in those seas that are narrowest. At the mouth of the Indus the water rises and falls full 30 feet. The tides are remarkably high on the coast of Malay; in the straits of Sunda; in the Red Sea, along the coasts of China, Japan, &c.

Joyce's Dialogues, on Astronomy, p. 175.

748. — When the emperor Valens was at Marcinopolis, in his way to Syria, such a tempest happened, and such agitation of the sea, that in some places small ships were driven over the walls of houses, and in others the largest vessels left dry on the sand. The inhabitants of the city, going out to plunder, were overtaken by the returning tide and buried in the waves. (See BRUN'S *Version of Bar-Hebraeus*, p. 67.)—And in South America, the waters of the river Plata were, in the month of April 1793, forced by a most impetuous storm of wind to the distance of ten leagues; so that the neighboring plains were entirely inundated, and the bed of the river left dry. Ships, sunk for more than thirty years, were uncovered, and among others an English vessel cast away in 1762. Several persons walked in the bed of the river without wetting their feet, and returned with silver and other riches long buried under the water. This continued three days, at the end of which the waters returned with great violence to their natural bed.

See No. 85 of the *Observer*  
for July 1793.

749. [*Exod.* xiv. 21.] A remarkable phenomenon occurs in the sea of Azof during violent east winds: the sea retires in so singular a manner, that the people of Tanagerog are able to effect a passage upon dry land to the opposite coast; a distance of 20 versts, equal to fourteen miles; but when the wind changes, and this it sometimes does very suddenly, the waters return with such rapidity to their wonted bed, that many lives are lost. The depth here is five fathoms.

Dr. CLARKE'S *Trav. in Russia*, &c.  
part i. p. 324.

750. — Notwithstanding the natural rapidity of the Rhone, its course has been sometimes stopped by a strong westerly wind, such as happened in the winter of 1645, which not only unroofed the houses at Geneva, but laid bare the channel of the river, above the bridge, for the space of an hour, after which it resumed its course. GALLASIUS, in his commentary on Exodus, relates, that a similar accident happened at Geneva, when he was minister there, a southwest wind causing the Rhone to recoil into the lake, and affording a dry passage for an hour together.

SMITH.—Also *Wonders of Nature and Art*, vol. ii. p. 100, Note.

That the children of Israel might have time to pass over, it seems, the waters were also congealed in the midst of the sea.—See *Exod.* xv. 8.

In the year 1594, the Italian historians describe an earthquake at Putcoli, which caused the sea to retire two hundred yards from its former bed.

GOLDSMITH'S *Hist. of the Earth*,  
vol. i. p. 111.

751. — The waters were divided—of God, it should seem; by the HEAVING of an earthquake: The earth

trembled and shook, when—in the sea—thou leddest thy people like a flock by the hand of Moses and Aaron, *Psal.* lxxvii. 18, 19, 20.—At Plymouth, about 3 o'clock on Friday morning, May 31st, 1811, the sea suddenly fell to the depth of from four to eight feet, and rose again in the same proportion. This alternation continued at intervals till nearly 7 o'clock: during which period the vessels in Catwater, and Sutton Pool, were observed to be greatly agitated; those in the former harbour dragging their anchors and drifting in various directions: two of them lost their bowsprits by running foul of each other during the swell, and others received damage but not to any considerable extent. Those in Sutton Pool were afloat and aground in the short space of five minutes, the water falling and rising full eleven feet in that short period.—A similar bore came into Sutton Pool in 1755, at the time of the earthquake at Lisbon; and also in 1781, previous to the earthquake at Quito in South America. There was also a similar one, when the earthquake took place in Calabria: and it is apprehended that some event of a like nature has occasioned the present phenomenon.

*Plymouth Chronicle*, June 15, 1811.

At fort Erie, situated at the eastern extremity of the lake Erie in N. America, the water has been observed to fall full three feet in the course of a few hours, on a sudden change of the wind from the westward, in which direction it had blown for many days to the eastward.

WELLS'S *Trav. in N. America*,  
vol. ii. p. 79.

752. — At the time of the remarkable earthquake at Lisbon in 1755, the water of Loch Lomond rose very suddenly some feet above its former level; then suddenly retiring, it sunk as much below it. The next flow and ebb, though still considerable, were less than the first; and gradually diminishing, after some hours the agitation subsided, and the surface of the lake again became perfectly calm.

GARNETT'S *Tour in Scotland*, vol. i. p. 44.

753, [*Exod.* xiv. 26.] In the Lisbon earthquake of 1755, the bar at the mouth of the Tagus was seen dry from shore to shore; then suddenly the sea, like a mountain, came rolling in: and about Bellen castle the water rose 50 feet almost in an instant: and had it not been for the great bay opposite to the city, which received and spread the great flux, the low part of it must have been under water.—Suppose earthquakes to have their origin under ground, and we need not go far in search of a cause, whose real existence in nature we have evidence of, and which is capable of producing all the appearances of these extraordinary motions. The cause I mean, says the Rev. JOHN MITCHELL, M. A. is subterraneous fires. These fires, if a large quantity of matter should be let out upon them suddenly, may produce a vapor, whose quantity and elastic force may be fully sufficient for that purpose, by raising the roof over the fire, &c. &c.

*Abridg. Phil. Trans.* vol. xi.  
op. 464—448.

754. [*Exod. xiv. 22.*] Let no one, says JOSEPHUS, wonder at this account of a way of safety being opened to those old-world innocent folks, even through the sea, whether by the will of God or naturally; since, of later days, the Pamphylion Sea opened a way for Alexander's army, when God, through him, had decreed to overturn the Persian empire. (*Antiq. l. ii. c. 16. § 5.*)—And in the year 1672, when the English fleet attempted to make a descent on Holland, they were prevented by a singular occurrence:—When they arrived at the Dutch coast it was low water; so they were obliged to wait for the tide. The tide came, but lasted only two or three hours, when it stood still until a new ebb supervened: and in the mean time the appearance of admiral Ruyter with the Dutch fleet obliged the English to abandon their enterprise: and thus *Holland was saved* from impending ruin.—This, says Burnet, was considered as a *miracle*.

See Dr. GEDDES' *Critical Remarks*, p. 226.

755. [*Exod. xiv. 21.*] DIODORUS SICULUS relates that the Ichthyophagi, who lived near the *Red Sea*, had a tradition handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shore, and that they afterwards returned to their accustomed channel with a most tremendous revulsion.

*Bib. Hist. lib. iii. p. 174.*

#### THE WATERS OF MARAH.

[*Exod. xv. 25.*] And the LORD shewed Moses a tree, which when he had cast into the waters, the waters were made sweet.

756. [*Exod. xv. 23.*] At *Corondel*, the modern name of *Marah*, there is still a small rill, which, unless it be diluted by the dews and rain, still continues to be brackish.

Dr. SHAW.

757. ——— POCOCKE mentions a mountain known to this day by the name of *Le Marah*; and says, toward the sea there is a *salt well* called *Birhammer*, which probably is the same here called *Marah*.

758. [*Exod. xv. 25.*] In a valley near the lake *Asphaltis*, there grew a sort of *rue* [the Tea tree] says JOSEPHUS, that deserves our wonder on account of its largeness, being

no way inferior to any fig-tree whatever, either in height, or in thickness.

*Luke xi. 42.*

*Wars, b. vii. ch. vi. § 3.*

In *Græcia Major* and *Sicily* also, they had *rue* prodigiously great and durable, like this noticed by Josephus at *Macherus*.  
See No. 340. SPANHEIM.

759. ——— *Té tamperel*, an Indian fruit of the size and figure of hare's dung, when put into a vessel containing muddy water, purifies it in such a manner that all the unclean slimy particles instantly deposit themselves at the bottom, and the water becomes clear and bright. The same effect is produced when a branch of the tree is put into a pool or muddy well. 2 *Esdras i. 23. Eccus. xxxviii. 5.*

See No. 698.

BARTOLOMEO, by Johnston, p. 420.

#### MANNA.

760. [*Exod. xvi. 13.*] And it came to pass, that at even the quails came up, and covered the camp; and in the morning, the dew lay round about the host.

*Mahomet*, in the *Alcoran*, speaks of the miracle that God performed in favor of the *Israelites*, by sending them flesh. He makes use of the same word with *Moses*. (*Moses* says *selav*, and *Mahomet* says *salva*.) One of his interpreters, *Houssain Vaez*, (*vide Bibl. Orient. p. 749, col. i.*) says, that the word *salva* does not only signify quails, but also honey. (*CALMET's Dictionary, vol. ii. art. Quails.*)—Now, in the morning, as *Moses* lifted up his hands in prayer to the Lord, the dew fell down about the camp, and sticking to his hands, he supposed that it was also come for food from God to them; he tasted it, and perceiving that the people knew not what it was, and thought it snowed, and that it was what usually fell at that time of the year, he informed them, that this dew did not fall from heaven after the manner they imagined, but came for their preservation and sustenance. So he tasted it, and gave them some of it, that they might be satisfied about what he had told them. They also imitated their conductor, and were pleased with the food. It was like honey in sweetness, and of a pleasant taste; in its body it was like to bellium, one of the sweet spices, and in bigness equal to coriander seed.

*Wisdom xvi. 20.*

JOSEPH. *Antiq. b. iii. c. i. § 6.*

761. [*Exod. xvi. 31.*] This (vegetable) secretion (the military sweat), has not the sweet taste like that of the honey-dew, but consists of muciilage; which, as the watery part evaporates by heat, remains on the plant in very small round hard globules, like millet seeds, whence their name. I once, says Dr. DARWIN, witnessed a very similar appearance of minute hard round globules on the skin in a military fever, which easily



were rubbed off with the finger; and were probably occasioned, as in the vegetable disease, by too great heat, and the exclusion of air.

See ZOOLOGIA, vol. ii. chap. ii. 1. 3. 12.  
PHYTOLOGIA, sect. xiv. 1. 8.

763. [Ps. lxxviii. 27.] In the year of the world 3505, it rained flesh in Italy. (FUNCIUS' *General Chronological History*, vol. i. p. 6.)—See *Leric. i. 14, on feathered fowls*.

Concerning those *feathers*, which, as the Scythians say, so cloud the atmosphere that they cannot penetrate nor even discern what lies beyond them, my opinion, says HERODOTUS, is this: In those remoter regions there is a perpetual fall of *snow*, which, as may be supposed, is less in summer than in winter. Whoever observes snow falling continually, will easily conceive what I say; for it has a great resemblance to feathers. These regions therefore, he adds, which are thus situated remotely to the north, are uninhabitable from the unrelenting severity of the climate; and the Scythians, with the neighbouring nations, mistake the *snow* for *feathers*.

*Melpomene, c. xxxi.*

764. [Exod. xvi. 15.] And when the Israelites saw this, they said one to another, *Манна*, What is this? For they knew not what it was.

The *Septuagint*, JOSEPHUS, JEROME, FAGIUS, VATABLUS, MERCER, GROTIUS, &c.—See *Bib. Research. vol. i. p. 328*.

As when the Europeans first landed at a certain point of South America, they enquired of the natives the name of their country: the natives, not understanding what was said to them, in their own language asked the strangers *what they said*, in the word for which is *peru*. This the Europeans, in their turn, not understanding, took as a direct answer to their question, and ever after called the place *Peru*.

*Ibid.*

765. [Exod. xvi. 18.] From 2 Cor. viii. 14, 15, compared with what is written in JOSEPHUS, it appears that the manna that fell daily, and did not putrefy, was to the whole host of Israel *an homer a-piece*, and no more. (*Antiq. b. iii. ch. i. § 6, Note*).—The Hebrew *ephah* or bushel, and their *bath* for liquids, were equally large.

Exod. xvi. 36. SMITH'S *Michaelis*, vol. iii. p. 391.

766. [Exod. xvi. 32—34.] Fruits may be preserved in their native bloom and perfection through the winter in an exhausted glass; and eggs, which in the air soon grow stale and putrid, retain their goodness a long time in *vacuo*.—Seed, also, sown in earth kept under an exhausted receiver, will not grow at all.

*Wonders of Nature and Art*,  
vol. ii. p. 168;

767. ——— Houbigant thinks, that the words *before the Lord*, and *beside the testimony*, have no relation to the *convention-tent*, or *testimonial tables*; but to a *tent*, and *testimony* prior to them.—“For,” argues Bishop Wilson on the same idea, “we must not imagine Israel was till then without a *place of public worship*, called *before the Lord*, or *Testimony*.” (See GEDDES' *Crit. Remarks on Exod. xvi. 32—34*).—We may however safely admit, that, though the direction for laying up the manna might with propriety be given now, it was not absolutely necessary that it should be ultimately fulfilled till the convention-tent, &c., were actually made. As things are generally ordered a considerable time before they can possibly be executed, who can positively say that the order and execution hereafter detailed, were not even prior to the fall of the manna given to Moses, and by him communicated also to Aaron?—Along with this manna was laid up the rod that budded; which rod with the *seething pot* of manna, it seems, was afterwards *seen* by Jeremiah in a way we shall hereafter attempt to describe.

See *Jer. i. 11, 12, 13*.

#### THE ROCK IN HOREB.

768. [Exod. xvii. 6.] And the LORD said to Moses, Behold I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

As this rock, visited, drawn, and described by NORDEN, SHAW, POCOCKE, and others, was only a self-block of red granite, fifteen feet long, ten broad, and twelve high; the water which supplied two millions of persons, could not in any natural way have sprung out of the stone-slab, but must necessarily have descended thereon from the pillar of the cloud above, upon it, as from a water-spout. Accordingly, says Paul, they drank of that *spiritual Rock* which followed them (Exod. xiv. 19); and that *Rock* was CHRIST. Compare Deut. xxxii. 4, 15, 18, 31, with 1 Cor. x. 4.

769. [Num. xx. 11.] A fragment of a rock, at Malta, constantly distils water from the lower, and most pointed part, and it is very evident that the drops from this porous stone are caused by the vapors it continually absorbs; the weight of which, in their condensed state, continually forces a passage through the bottom of the rock.

BOISGELIN'S *Malta*, vol. i. p. 76.

770. ——— Moses smote the (same) rock at two different times: 1, at Rephidim, the eleventh station, in the first year after the *Exodus*; 2, in the desert of Sin, the thirty-third station, in the fortieth year after the departure from Egypt.

*Univer. Hist. vol. ii. p. 544.*

## THE LORD APPEARING ON MOUNT SINAI.

[*Exod. xix. 18.*] And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire.

771. [*Exod. xx. 18.*]

Jove with storms  
Envelop'd Ida; flash'd his lightnings, roar'd  
His thunders, and the mountain shook —

COWPER'S *Iliad*, b. xvii. l. 699.

772. [*Exod. xix. 18, 19.*] The thunder of the torrid zone is much more terrible than that we are generally acquainted with. With us, the flash is seen at some distance, and the noise shortly after ensues; our thunder generally rolls on one quarter of the sky, and one stroke pursues another. But here it is otherwise; the whole sky, all around, seems illuminated with unremitted flashes of lightning; every part of the air seems productive of its own thunders; and every cloud produces its own shocks. The strokes come so thick, that the inhabitants can scarce mark the intervals; but all is one unremitted roar of elementary confusion.

GOLDSMITH'S *Hist. of the Earth*, &c.  
vol. i. p. 378.

773. [*Exod. xix. 18, 20.*] All the peaks in the world may be considered as real electric needles.

St. PIERRE'S *Studies of Nature*,  
vol. i. p. 204.

774. [*Deut. i. 6.*] Horeb is the lower of the two summits of Sinai.—JOSEPHUS says, that Horeb (the western hill) abounded in excellent pastures, but that these had “hitherto” been untasted, from the popular idea that *the Divinity dwelled there*; on which account the shepherds were afraid to approach it.

*Antiq. b. ii. ch. 12. § 1.*

775. [*Exod. xix. 18.*] As we were admiring the beauties of nature near Setran in Norway, evening came on, and I was suddenly struck with a phenomenon, says Mr. COXE, which never occurred to me except in Switzerland, and which I at first mistook for a meteor. It was a gleam of the setting sun, illuminating the snow-capped summits of the distant mountains, and appearing like a flame of fire skirting the distant horizon.

2 Peter iii. 12.

PINKERTON'S *Voy. and Trav.*  
part xxiv. p. 370.

776. [*Deut. iv. 24.*] Suppose you would contemplate God, as he is in Himself, prior to all creation. You must lay it down as a fundamental principle, that every thing which has

proceeded from God, is either in a gaseous, fluid, or solid state; and that, to conceive of God as a Being prior to, and distinct from his works, you must not think of particles constructible into gases, fluids, and apparent solids, but of an indivisible impored Spirit, producing such particles, and filling completely all their substances and interstices as they are variously compounded.—God is called *Fire*, the father of light; Christ the *Light*, and the Holy Ghost the *Spirit*: not only as these things are used for representations, but as they are his agents; their substances, their actions, their glory His, though created and material. Every atom is a solid substance: of which some sorts are compounds or *solids* of substances; other sorts gross *fluids* of substances; and another sort in grains, *spirit* of substances: this sort, loose, constitutes the subtlest fluid fire, and light of substances: of the last sort there is a created fluid substance (spirit), in and by which the orbs move. Which system the first Heathens knew to be a machine composed of three parts, yet took it for their God. But in Scripture God claims to himself the machine, and all the attributes the heathens then gave to it.

HUTCHINSON'S *Principia*, part ii. p. 32.

777. [*Exod. xvi. 7.*] The Apostle says, (*Heb. i. 3.*) *The Lord Jesus is the brightness of the Father's Glory, and the express Image of His Person*; and, as no man has seen God at any time, we must necessarily conclude, that *Christ*, the *investing* Glory, was the *visible* agent, in all the extraordinary and miraculous interferences, which took place both in the Patriarchal times, and under the Law.

See Dr. A. CLARKE, on *Gen. xvi. 7.*

778. [*Exod. xix. 19.* *Moses spoke, and God answered him by a voice*] In this intercourse, the *action* of speech was from Moses, the *reaction* from God. We have an evidence of such intercourse within ourselves. When a natural truth suggests itself, it is immediately answered by a spiritual truth in the inner man. This correspondence, however, has no place in the wicked. Having no spiritual mind filled with the influence of God, the Divine reaction is *from without* them and continually *against* them: hence their misery!

## THE TEN COMMANDMENTS.

[*Exod. xx. 1—3.*] GOD spake all these words, saying, *I am the Lord thy God:—Thou shalt have no other gods before me.*

779. [*Exod. xx. 17.*] Though the Jews reckon the same number of commandments as we do, and call them by way of excellency the Ten Words, or decalogue; yet they join the first and second into one, and divide the last, which is against coveting, into two.

*Univer. Hist. vol. ii. p. 554.*

780. [*Exod. xx. 4.*] Numa forbade the Romans to represent the Deity in the form of either man or beast. Nor was there among them formerly any image or statue of the Divine Being. During the first hundred and seventy years they built temples, indeed, and other sacred domes, but placed in them no figure of any kind, persuaded that it is impious to represent things divine by what is perishable, and that we can have no conception of God but by the understanding.

LANGHORNE'S *Plutarch*, vol. i. p. 173.

[*Exod. xx. 4.*] *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

781. [*Deut. xii. 3.*] At first the Law prohibited the Jews from so much as naming the objects of the worship of the heathens by their (respective) names; and (in *Deut. xiii. 6—10*) we find a decree among the Jews to excommunicate such as should study the (vain) philosophy of the Gentiles.

See HUTCHINSON'S *Introduct. to part ii. of his Principia*, p. 9.

782. ——— Their names were appropriate animals, trees, flowers, plants, &c., characterizing in the ancient Heraldry, the particular Castes to which their deified HIGH-PRIESTS, or KINGS had in their life-time, respectively belonged.

See an account of these animals, *Deut. xiv.*

783. [*Deut. iv. 16—18.*] The excavations into the ancient tombs in Siberia, are (in 1815) continued with diligence, and the antiquities found in them are sent in succession to Petersburg. They consist of articles made of massive gold, in drinking vessels, vases, diadems, military decorations, cuirasses, shields, ornaments for the head, idols, and images of animals. (*Public Prints.*)—Those animals, when examined and compared, will be found to be such as, manifesting peculiar symptoms at the approach of atmospheric changes, have been lately described by a German naturalist as the *Forecasters of Weather*. He reckons 20 mammiferæ, 37 birds, 7 amphibia, 1 fish, 20 insects, and 3 worms. He has formed the whole of this *augury*, or *divining* system, into thirty-five rules, established, it seems, by his own knowledge; and which he presents to the public as infallible, forming in his opinion an important part of meteorology and rural economy.—These probably, and others with similar peculiarities, were the sacred Animals of antiquity, figured or embalmed in cimetaries and in temples, near the statues, the images, the idols of men thus deified, as it were, in consequence of discovering their respective, their useful instincts.

See a reference to this Work in the *Month. Mag.* for Feb. 1815, p. 59.

784. [*Exod. xx. 4.*] In China, it is unlawful to make a likeness of the emperor.

BRETON'S *China*, vol. iv. p. 95.

785. [*Exod. xx. 3.*] The word God (applied to deceased men) which I transcribe from the works of the missionaries, says M. BRETON, would be more correctly expressed by the Latin *Divus*, that is Blessed.

*Ibid.* vol. i. p. 103.

786. [*Exod. xx. 5, 6.*] *I the LORD thy GOD am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

Fit, quoque, ut interdum similes existere avorum  
Possint, et referant proavorum sæpe figuras;  
Propterea, quia multimodis primordia multis  
Mixta suo celant in corpore sæpe parentes,  
Quæ patribus patres tradunt a stirpe profectâ.

LUCRETIUS.

Even here below an unjust man attains no felicity:  
Nor he whose wealth proceeds from giving false evidence:  
Nor he who constantly takes delight in mischief.—  
Iniquity once committed, fails not of producing fruit to him  
who wrought it;  
If not in his own person, yet in his sons,  
Or if not in his sons, yet in his grandsons.

*Laws of Menu.*

—By this it appears, argues Sir WILLIAM JONES, that if a person prosper unjustly, though his injustice may not be known, his children may expect to be deprived of that prosperity; and it does not long descend in his family. For instance, a man by undetected fraud acquires wealth; of which Providence deprives his son, or his grandson: now his son, or his grandson, are hereby reduced, only to the level of what in fact they ought to have been originally; they suffer no real or actual loss; they are indeed deprived of what their father acquired, but this deprivation merely places them in that situation which they ought not to have quitted: to use a military phrase, they have been unjustly “promoted,” but they are now “reduced to the ranks.”

787. ——— The seed which is from the father, is the first receptacle of life; but such a receptacle as it was in the father, for it is the form of his love. Hence it follows, that the evils called hereditary are derived from fathers; and therefore from grandfathers and great-grandfathers, succes-



sively, to their posterity. This also experience teaches; for there is in all nations a similarity, as to their affections, with their first progenitor; a greater similarity in families; a still greater in houses. Such indeed is the similarity, that generations are distinguished from each other, not only by their minds, but by their faces.

See SWEDENBORG on *Divine Love*, n. 269.

788. ——— There are some hereditary strokes of character, by which a family may be as clearly distinguished, as by the blackest features of the human face.

JUNIUS.

789. [*Exod. xx. 7.*] *Thou shalt not take the name of the LORD thy God in vain.*

By the name of God is signified God with all the Divine which is in Him, and proceeds from Him; also the Word, which is the proceeding Divine: and all the spiritual things of the Church, which are from the Word. This name is profaned by those who jest from the Word, and concerning the Word, or from the Divine things of the Church and concerning them; by those who understand and acknowledge Divine truths, and yet live contrary to them; by those who apply the literal sense of the Word to confirm evil loves, and false principles; by those who with their mouths speak things pious and holy, and also in their tone of voice and gesture counterfeit affections of the love of such things, and yet in their hearts do not believe and love them; by those who attribute to themselves things Divine; by those who acknowledge the Word, and yet deny the Lord's Divinity; and, lastly, by those who first acknowledge Divine truths and live according to them, but afterwards recede and deny them. When things holy are thus mixed with profane, they cannot otherwise be separated, than by the destruction of the whole.

See SWEDENBORG on *Divine Providence*, nn. 226—231.

This is that sin of profanation against the Holy Spirit, which has no forgiveness, or remission of its evil, either in this world or in that which is to come. See *Mark* iii. 29.

790. ——— Jehovah will not leave the man unpunished, who utters his name with a falsehood.

SMITH'S *Michaelis*, vol. iv. p. 101.

791. [*Exod. xx. 8.*] *Remember the sabbath day, to keep it holy.*

Laying aside every consideration on the score of religion, the institution of the sabbath has been productive of great physical and moral advantages; no less essential to humanity, than to policy.

BRETTON'S *China*, vol. iii. p. 107.

792. [*Exod. xx. 11.*] As the Sabbath was meant to be to the Israelites a sign of their acknowledging the Creator of heaven and earth for their God, so the man who broke the Sabbath was considered as guilty of disowning that God, the worship of whom was a fundamental principle of their polity.

SMITH'S *Michaelis*, vol. iii. p. 167.

793. ——— The sacred period of seven days, is in use among the Chinese, who seem also aborigines of the elevated plain of Tartary, but who have long had intimate communications with Hindostan and Thibet.

HUMBOLDT'S *Researches in S. America*.

The week of seven days was unknown in America, as well as in part of Eastern Asia.

*Ibid.*

794. [*Exod. xxxi. 15.*] From the testimony of Herodotus there is reason to believe, that the Egyptians of the remotest antiquity reckoned their days by sevens, as was done in the time of Noah, and even by Adam himself.

ABBE PLUCHE, *Hist. of the Heavens*, vol. ii. p. 32.

795. [*Exod. xvi. 23.*] It hence appears, that the Sabbath was from the beginning obligatory, and observed by the Patriarchs.

GEDDES' *Critical Remarks*, p. 24.

796. [*Deut. v. 14, 15.*] From *Ezek. i.* we learn, that the Anglie Sun turns round like the natural sun. The natural sun, we know, from observation, turns any particular spot that is in his atmospheres, once round his axis in 25 days: the spiritual sun, we learn from *Ezek.*, revolves also on his axis; and from this (*Deut. v. 12—16*) and every other precept respecting the sabbath, we may gather that, such revolution being completed in seven days, Jesus Christ, as exhibited in the outermost wheel of that sun, comes regularly round every seventh day, to be to our earth the Lord of the Sabbath, *Matt. xii. 8.* During the Adamic Church, the Grand Man from our earth as fixed in the innermost wheel, caused the Sabbath to be every Thursday, as it still is in Africa: in the Noachic Church, it was on Friday, as among the Mahometans: in the Jewish Church, it was regularly on Saturday; and in the Christian Church, advancing a day in every dispensation, it necessarily falls on what is called the *Lord's day*, or Sunday.

See No. 579.

797. [*Exod. xx. 12.*] *Honour thy father and thy mother.*

An African will sooner forgive a blow, than a term of reproach applied to his ancestors: "Strike me, but do not curse my mother," is a common expression even among the slaves.

MUNGO PARK's *Trav. p. 47.*

798. [*Exod. xx. 13.*] *Thou shalt not kill.*

The Pythagoreans had such a strong sense of humanity that they abstained from shedding the blood even of animals, and from eating their flesh.

St. PIERRE's *Studies of Nature*,  
vol. ii. p. 90.

799. ——— In Cambia, the Indians will kill nothing, nor have any thing killed; they consequently eat no flesh, but live on roots, rice, fruits and milk.

FITCH.—*Pinkerton's Coll.*  
vol. ix. p. 408, &c.

800. [*Acts xv. 29.*] We Christians, says Octavius, dread the thoughts of murder, and cannot bear to look on a carcass; and we so abhor human blood, that we abstain from that of beasts.

MINUCIUS FELIX.

801. [*Exod. xx. 13.*] According to the life-saving spirit of the Gentoo laws, their Brahmins may be degraded, branded, imprisoned for life, or sent into perpetual exile; but it is every where expressly ordained by law, that a Brahmin shall not be put to death on any account whatever.

See HALHED's *Preface to Gentoo Laws*, p. 55.

802. ——— And if Indian women in particular, be guilty of any thing that deserves punishment, they may be deprived of their liberty, and sold as slaves; but to hang them, or put them to death in any other manner, is contrary to the laws of India.

See No. 243.

BARTOLOMEO's *Voyage*,  
by Johnston, p. 288.

803. [*Deut. xxxiii. 29.*] In the time of Moses, a Theocracy, or Divine Government, was unquestionably very conspicuous: GOD HIMSELF, (through the medium of his *Shechinah*, the *Jehovah* of the Hebrews) gave laws to the Israelites,—decided difficult points of justice by oracles,—was constantly visible in the pillars of cloud and fire,—and inflicted punishments not according to the secret procedure of Providence, but in the most manifest manner.

See SMITH's *Michaelis*, vol. i. p. 190.

804. [*Judges xix. 29.*] Under this government, "mercy and truth are met together, righteousness and peace have kissed each other;" *Ps. lxxxv. 10.*—None of the capital punishments, such as burning alive, *cutting the body in pieces*, strangling, or crucifixion, so barbarously inflicted by other nations; have any connexion, says Michaelis, with the Mosaic law. And, as to the appointment even of an *executioner* of capital punishments; Moses, he adds, mentions no such office in his laws, although he knew it in Egypt, and though we find it subsequently revived under the Israelitish kings.

1 *Kings* ii. 25.

*Ibid.* Vol. iii. pp. 408, 409.

805. [*Num. xxxv. 19.*] When indeed the *Goël*, the only avenger of blood, found the murderer of his kinsman without the limits of his legal-asylum, he had the right of putting him to death, not merely without any formal trial, but even without any warning. In this case the execution of the criminal, though it might sometimes have been a little barbarous, was so far from being considered an ignominious act, that the *point of honor* had, time immemorial, required it at the hand of the nearest relation; and every thing reprehensible in this ancient law was removed, when Moses had duly established the LEGAL TRIAL of every suspected murderer.

*Ibid.* Vol. ii. art. 136.

806. [*Num. xxxv. 12.*] From Pausanias and from Homer we learn, that, among the Greeks, the next relations to the murderer had a right to claim revenge; so that it was not an usage peculiar to the Jews, Arabs, and other Eastern nations. The custom was, no doubt, established long before Moses; and was probably coeval with man in society. It was merciful however, in GOD, to abate its ferocity as much as possible, by giving temporary asylums to the guilty person, from the immediate pursuit and warm resentment of the avenger of blood.

See GEDDES.

807. [*Exod. xx. 13.*] Even in our times,—under the Russian government established at Kamschatka, "by an edict of the late empress CATHERINE, no crime whatever can be punished with death."

Captain KING.

808. ——— The punishment of death has also in Russia been abolished in every case, high treason excepted; and crimes are in that country much rarer than formerly, when this punishment was very common. (St. PIERRE's *Studies of Nature*, vol. iv. p. 329.)—And by the penal laws of Pennsylvania no crime is punishable with death, except murder perpetrated by wilful premeditation, or in attempts to commit rape, robbery, or the like. Every other offence, according to its enormity, is punished by solitary imprisonment of a determined duration.

WELD's *Trav. through N. America*, vol. i. p. 13.

809. — By the most antient laws of some Christian churches, murderers were subjected to a perpetual penance all their lives.

BINGHAM's *Antiq.* vol. ii. p. 133.

810. [*Num.* xxxv. 21.] On a view of the contrary practice in modern times, the humane BLACKSTONE, who published his celebrated Commentaries in the year 1765, speaking of the Criminal Law of England, lamenting says: "It is a melancholy truth, that among the variety of actions which men are daily liable to commit, no less than a *hundred and sixty* have been declared by Act of Parliament to be *felonies without benefit of Clergy*; or, in other words, to be worthy of *instant death*."—The Reader may judge how enormously the black catalogue has since increased, when he considers that in the year 1813 alone, there were added to it by "Lord Ellenborough's Act," no less than *seven new capital Felonies*.

811. [*Exod.* xx. 13.] The punishments of criminals should be of use; when a man is hanged he is good for nothing; whereas a man condemned to the public works still benefits his country, and is a living admonition.

VOLTAIRE.

812. [*Num.* xxxv. 21.] Until prisons be made houses of industry, and schools of reform, under close inspection; till in particular, all strong liquors be banished from them, and a *diet* introduced (wholly *vegetable*) as recommended from experience by Mr. John Frank Newton,—we shall never, observes the intelligent Mr. G. CUMBERLAND, do any good by our sentences of the laws.—As Christians, he adds, we ought certainly to consider every criminal as a misled child of the country, and repair the evils of neglect by the counsels and attentions of *humanity*.

*See Month. Mag.* for March, 1815, p. 99.

813. [*Lev.* xxvi. 23.] There is no way but one to reform men, and that is to render them *happier*.—It is good and easy to enfeeble vice by bringing men *nearer* to each other, and by rendering them thus more happy.—All the sciences, indeed, are still in a state of infancy; but that of *rendering men happy* has not so much as seen the light yet, even in Christendom.

*St. PIERRE'S Studies of Nature*,  
vol. iii. pp. 230, 237, 310.

814. — War impedes the course of every salutary plan, exhausts the sources of prosperity, and diverts the attention of governors from the happiness of nations. It even suspends sometimes every idea of justice and humanity. In

a word, instead of gentle and benevolent feelings, it substitutes hostility and hatred, the necessity of oppression, and the rage of desolation.—On the contrary, were every state to be sparing of its strength, to cultivate a proper knowledge of its resources, and to render them respectable by a wise administration, it would arrive, without effort, to that height of superiority it is so anxious to attain.

• NECKER.

815. [*John* xvi. 2.] There is implanted in human nature, corrupt as it is, so strong an approbation of virtue, that however determined men are to indulge their evil inclinations, they never enjoy them with any satisfaction, unless they can find out some means of hiding their deformities, not only from the eyes of others, but even from their own, and they are therefore extremely fond of every expedient that can assist them in this favourable self-deception, and procure them leave to be wicked with a good character, and a good conscience: now war is of all others the most effectual for this purpose; as it grants us a plenary indulgence for every vicious disposition in the human mind, exempted from all punishment, or even censure, as well as from all reluctance and remorse: it so dresses up idleness and profligacy, malevolence and revenge, cruelty and injustice, in the amiable habit of zeal for the glory and prosperity of our country; that we can give a loose to them all, not only with the applause of the world, but with the sincere approbation of our own hearts.

SOANE JENYNS' *Works*, vol. ii. p. 217.

816. [*Exod.* xx. 13.] The profession of a soldier however, is, in all respects, so contrary to every principle of reason and justice, that it admits not of the slightest vindication. Power has sanctioned it, and custom has reconciled us to its enormities; but nothing can change the eternal nature of things, and make the murder of innocent victims either just or honourable; for in every instance in which war has been undertaken, the men who, by their ambition and intrigues, have pushed things to extremities, have decided the contest by means of those who were innocent of the quarrel, and finally unconcerned in the event; by men whom ignorance or necessity had compelled to be their dupes, and to betake themselves to fighting, because they could find no other employment. Let any man coolly and impartially examine the history of the past and the present times, and say, whether every dispute between nations might not have been settled by negotiation, if the parties had been so disposed, and whether every thing should not be resorted to rather than force; for whoever is the cause of shedding man's blood, except positively to save his own life, is guilty of murder. The fact, however, is, that mankind have so long been accustomed to this barbarous mode of decision, that they never think of any other: yet, notwithstanding the force of custom, the appearance of necessity, the sanction of time, the power of example, the danger of delay, the strength of our enemies, and the urgency of the case, no way can be justified by that party who have



not exhausted every means of conciliation, and proposed every scheme of settling differences, without resorting to the sword. To what purpose is it to educate a young man with all the sentiments of generosity, and humanity; to make him accomplished, enlightened, and virtuous; and to give him ideas of philanthropy, benevolence, and affection for his species, if they are all to be obliterated by the horrible inconsistency of making him a licensed robber, or a murderer by profession? Such an education ought to tend rather to banish the sentiments of hatred and hostility, and enforce those of peace and benevolence; for surely all these things are not requisite to murder with greater dexterity, or destroy an enemy with a surer and more certain aim. The end of such an education is inconsistent with its principles; and while the profession of a soldier continues in society, let those, who are intended for it, remain, as they ought to be, savage, ignorant, and uncivilized; for while wars continue, civilization is not complete.

W. BURDON'S *Materials for Thinking*, p. 264.

817. [*Lev. xxvi. 23.*] The ambition of Princes, and the Wars both foreign and domestic which are the effects of it, originate, in every state, in the ambition of the Nobility, who, being many in number and having no other means of subsistence but the military profession, instigate their Sovereigns to War and Conquest, for the sake of getting to themselves commissions, pensions and governments.

See *St. PIERRE'S Works*, vol. iv. p. 273.

818. [*Lev. xix. 13.*] Justice, however, is as strictly due between neighbour nations, as between neighbour citizens. A highwayman is as much a robber, when he plunders in a gang, as when single; and a nation, that makes an unjust war, is only a great gang.

See *Dr. FRANKLIN'S Philosoph. and Miscellaneous Papers*, p. 182.

819. [*Jer. xxi. 7, 9.*] Famine, the plague, and war, are the three most famous ingredients in this lower world. Under famine may be classed all the noxious foods, which want obliges us to have recourse to; thus shortening our life, whilst we hope to support it. In the plague are included all contagious distempers; and these are not less than two or three thousand. These two gifts we hold from Providence; but war, in which all those gifts are concentrated, we owe to the fancy of three or four hundred persons scattered over the surface of this globe, under the name of princes and ministers.

The most hardened flatterer will allow, that war is ever attended with plague and famine, especially if he has seen the military hospitals in Germany, or passed through any villages where some notable feat of arms has been performed. It is unquestionably a very noble art to ravage countries, destroy dwellings, and *communitus annis*, out of a hundred

thousand men to cut off forty thousand. This invention was originally cultivated by nations, assembled for their common good; for instance, the diet of the Greeks sent word to the diet of Phrygia and its neighbours, that they were putting to sea in a thousand fishing-boats, in order to do their best to cut them off root and branch. The Roman people, in a general assembly, resolved that it was their interest to go and fight the Vcjetes or the Volscians before harvest; and some years after, all the Romans being angry with all the Carthaginians, fought a long time both by sea and land. A genealogist sets forth to a prince that he is descended in a direct line from a count, whose kindred, three or four hundred years ago, had made a family-compact with a house, the very memory of which is extinguished. That house had some distant claim to a province, the last proprietor of which died of apoplexy. The prince and his council instantly resolve, that this province belongs to him by divine right. The province, which is some hundred leagues from him, protests that it does not so much as know him; that it is not disposed to be governed by him; that before prescribing laws to them, their consent, at least, was necessary; these allegations do not so much as reach the prince's ears; it is insisted on that his right is incontestable. He instantly picks up a multitude of men, who have nothing to do, and nothing to lose; clothes them with coarse blue cloth, one *sou* to the ell; puts them on hats bound with coarse white worsted; makes them turn to the right and left; and thus marches away with them to *glory*! Other princes, on this armament, take part in it to the best of their ability, and soon cover a small extent of country, with more hireling murderers than Gongis-Kan, Tamerlane, and Bajazet had at their heels.—People, at no small distance on hearing that fighting is going forward, and that if they would make one, there are five or six *sous* a day for them, immediately divide into two bands, like reapers, and go and sell their services to the first bidder. These multitudes furiously butcher one another, not only without having any concern in the quarrel, but without so much as knowing what it is about.

Sometimes five or six powers are engaged, three against three, two against four, sometimes one against five, all equally detesting one another; friends and foes by turns, agreeing only in one thing, to do all the mischief possible.

VOLTAIRE.

820. [*James iv. 1.*] But if all men were influenced by the spirit of CHRIST, and acted in conformity thereto, wars (of every kind) would cease.

*Month. Mag. for April*, 1814, p. 215.

821. [*Isaiah ii. 4.*] PHILLO, speaking of the Christians of his own time, says, "None can be found among them that manufacture darts, arrows, swords, helmets, breast-plates, nor even such weapons as might be converted to bad purposes in the time of peace; much less do any of them engage in those arts that are useful in war."

822. [*Acts* xi. 26.] At present, however, *Christian* is a title seldom heard of; and the spirit and practice of Christianity but rarely occur. When all return to the spirit of the gospel, they will probably resume the appellation of *Christians*.†

Dr. A. CLARKE.

823. [*Luke* ix. 56.] The SON OF MAN is not come to destroy men's lives, but to save them; *Luke* ix. 56.—Agreeably to this doctrine, let the preachers of the Gospel inveigh vigorously, in the name of God, against the ambition of the Potentates of Europe; against the sacrilegious laws of war, against the decorating of our Temples dedicated to Charity, with banners won by shedding the blood of Nations. Let them withhold their benediction from the standards around which our sanguinary soldiers assemble. Let them refuse their ministrations to every one who contributes toward the increase of human wretchedness. Let them make to the Powers who would engage them to consecrate the instruments of their politics the reply, which the priestess THEANO made to the people of Athens when they tried to persuade her to pronounce a malediction on the profane *Alcibiades*: "I am a priestess to offer up prayers and implore blessings, not to execrate and devote to destruction."

See St. PIERRE's *Works*, vol. iv. p. 264.

824. [*Deut.* xii. 2.] Dr. Prideaux, in his *Connections*, vol. i. p. 489, has forcibly depicted the inexpressible mischiefs done to mankind by those mercenary poets and historians, who, by praising heroes or princes for conquering countries, have incited other princes to imitate them.

See HUTCHINSON's *Confusion of Tongues*, p. 119.

825. ——— It seems indeed no visionary or romantic speculation to conjecture, that if all mankind confined themselves for their support to the productions supplied by the culture of the earth, war, with its attendant misery and horrors, might cease to be one of the scourges of the human race.

Dr. LAMBE's *Additional Reports on Regimen*, p. 238.

† At a Conference held in 1809, at *Christ-Church, Salford, Manchester*, it was unanimously agreed, and published accordingly, by the Author of this Work and his Associates in Religion, "that they did not form a Sectarian Church under any particular denomination from Man; that they wished to be simply, *Bible Christians*; that they held all the doctrines, but not all the ideas, of all the Christian Sects, -- so far as they are respectively grounded on the literal expressions of Sacred Scripture; that they labour not, with pharisees, to be esteemed good, but to depart from all evil, as sin against God; that they are in perfect union and connexion with the sincere, conscientious livers, in all the various denominations of Christians; that they presume not to exercise any dominion over the faith or consciences of men; and that all who wish to join them in shunning the common evils and vulgar errors of the world, and in appropriating to life the real truths and precepts of the Bible, are freely admitted under God, as Members of the true Christian Church."

826. [*Num.* i. 3.] Our forefathers, says JOSEPHUS, did not betake themselves, as did some others, to *robbery*, nor did they, in order to gain more wealth, *fall into foreign wars*. (*Contra Apion*, b. i. § 12.)—And at Easter Island in the South Seas, no appearance of civil government or subordination could be discovered, much less any chief, prince, or king, who had dominion over the rest. On the contrary, they all acted and spoke with equal freedom; and yet no inconvenience was observed to result from this natural order; for they lived in the greatest tranquillity and harmony imaginable. The father, indeed, in each family had an apparent supremacy, and his authority was readily obeyed. Some marks of honor and ceremonies of respect were likewise paid to the aged; pure nature and good sense seeming to dictate those distinctions. The old men wore on their heads bonnets or caps, fringed round with feathers like the down of ostriches; and had truncheons, or short thick sticks, in their hands, which the Dutch naturally supposed to be some marks of degree and authority.—But, what reflects the highest honor on their Patriarchal simplicity and innocence, not the smallest vestige or appearance of *warlike* instruments was to be seen among them.

See *Modern Univer. Hist.* vol. xi. pp. 339, 340.

827. ——— When the Israelites left Egypt, they were in all probability *unarmed*, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils, which they were obliged to carry with them in the wilderness to provide them with bread, &c. (*Dr. A. CLARKE*, on *Exod.* xiii. 17.)—Besides, to prevent any attack from the Philistines, the people were led about, by the Pillar of the Cloud, through the solitary and unfrequented *wilderness of the Red Sea*; *Exod.* xiii. 17, 18.—The fact is, the males that were numbered from *twenty years old and upwards*, were divided not into "*armies*," but into *companies* of tens, fifties, hundreds and thousands; in order that rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens, might now be appointed, not to fight, but to judge the people at all times; *Exod.* xviii. 21, 22.—The Gospel likewise tells us, there were *officers* in the temple: and the name St. Luke gives them signifies *officers of war*, *stratouoi tou ierou*.—See *Luke* xxii. 52. (*And Dr. A. CLARKE's Additions to Fleury*, p. 325.)—Every such officer (of the temple), says MAIMONIDES (in his Treatise called *Chelim*, chap. vii), had under him several persons, who executed his orders in every thing that related to his charge. He, for example, who was to mark the time, caused the hours to be reckoned, and when that of the sacrifice was come, either he or some of his men cried with a loud voice, "To the sacrifice, ye priests: To the tribune (music gallery), ye Levites: To your ranks, ye Israelites;" and then immediately every one prepared himself to begin his duty.

828. [*Deut.* xx. 7.] It does not appear, remarks *Dr. A. CLARKE*, that the Israelites believed that they were bound to put the Canaanites to death. Their *political* existence was

under the anathema, and *this* the Hebrews annihilated.—That many of the Canaanites continued in the land, even to the days of Solomon, we have the fullest proof: for we read, *2 Chron.* viii. 7, "All the people of the land that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were left in the land, whom the children of Israel consumed (or dispersed) not, them did Solomon make to pay tribute to this day." Thus Solomon destroyed their political existence, but did not consider himself bound by the law of God, to put them to death.

See Dr. A. CLARKE, on *Deut.* xx. 17.

829. [*Josh.* vi. 1.]

Death-dealing battles were unknown of old,  
Death-dealing battles took their rise from gold:  
When beechen bowls on oaken tables stood,  
When temperate acorns were our fathers' food,  
The swain slept peaceful with his flocks around;  
No trench was open'd, and no fortress frown'd.

*Tibul. El. ii.*

830. [*Exod.* xx. 14.] *Thou shalt not commit adultery.*

So great was the abhorrence of adultery in the first ages, that most of the ancient legislators prohibited it by the severest penalties; and there are still extant some Greek copies of the Decalogue, where this prohibition is placed before that against murder, supposing it to be the greater crime.—Edgar, king of England, enacted, that an adulterer of either sex should, for the space of seven years, live three days every week on bread and water. Canute, in the beginning of his reign, finding that the punishment then in use of cutting off the nose and ears, did not answer the purpose; decreed, that such as broke their conjugal vow should be condemned to perpetual celibacy.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. ii. pp. 230, 233.

831. [*Num.* xxv. 8.] If any one seize an adulterer, let him use him as he pleases.

*Laws of Solon.*

832. ——— When the Jewish dispensation was now established, it must be remembered that there had been two prior dispensations, both discarded on account of their perversions: As these dispensations, prior to their corruptions, had been espoused to the Lord, when the Israelites returned to either of them, even when put away, they committed *adultery*, *Matt.* v. 32. But when they turned to the Gentilism, which had never been espoused of God, they committed the *fornication* prohibited in *Deut.* xiii.—See *Acts* xv. 20. *Rev.* ii. 14.

833. [*Matt.* xix. 9.] The word *adultery*, which among all other nations is understood to mean an illicit correspondence

between married people, among the Hindoos is extended to every species of illicit commerce between the sexes.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. ii. p. 229.

834. [*Matt.* v. 28.] Whoever, in Persia, has the imprudence to look at the wife of a man of rank, were it but as she travels on the road, is sure to be severely beaten by her eunuchs.

See CHARDIN's *Voyage en Perse*,  
tom. vi. chap. xiii. p. 238.

835. ——— In Asia, the women are rigorously secluded from the society of men. Constantly shut up in their houses, they have no communication but with their husband, their father, their brother, or at most their cousin-german. Carefully veiled in the streets, they dare hardly speak to a man even on business. It would be there peculiarly indecent to fix your eyes on them, as in that country an uplifted veil is the mark of a prostitute, or the signal for a love-adventure.

VOLNEY's *Trav.* vol. ii. p. 481.

836. [*Exod.* xx. 15.] *Thou shalt not steal.*

All rapine and theft are forbidden by this precept; as well national and commercial wrongs, as petty larceny, highway robberies, and private stealing. All withholding of rights, and doing of wrongs, are against the spirit of it. The precept includes all political injustice and private wrongs, and consequently all kidnapping, crimping, and slave stealing are prohibited, whether practised by individuals or by the state. Crimes are not lessened in their demerit by the number, or political importance of those who commit them. A state that enacts bad laws, is as criminal before God, as the individual who breaks good ones.

Dr. A. CLARKE.

837. [*Exod.* xxi. 1, 4.] In Chardin's time, murder along with theft, it seems, was scarcely ever heard of in Persia; which is to be ascribed, says *Michaelis*, not, as Chardin thinks, to the more humane manners of southern nations, but to the superior mildness of their punishments.—Among the Israelites, during their pastoral state, the ox did every thing on their farms: he plowed; he thrashed out the corn, either with his feet, or by being yoked to a thrashing-wain; and he drew it when thrashed to the barn. If, therefore, the theft of an ox was more severely punished, than that of any thing else, it was on the same principle, upon which, in some places, an increase of punishment is inflicted on the crime of stealing from a farmer his plough, or any part of the apparatus belonging to it.

See SMITH's *Michaelis*, art. 283, 284.



838. [*Deut. xvii. 16.*] In all the laws of Moses, the great principle of his polity was, to prevent the Israelites from becoming a commercial people.

See SMITH's *Michaelis*, vol. i. p. 73.

839. ——— Probably there is not one of the real wants of life which may not be supplied directly from the soil ; food, clothing, light, heat, the materials of houses, and the instruments needful for their construction.—Besides, whilst *agriculture* disseminates man over the surface of the earth ; it diffuses also health, prosperity, joy, society, benevolence : from it spring all the charities of life, and it makes a common family of the whole human race.

Dr. LAMBE's *Additional Reports on Regimen*, p. 239.

840. [*Prov. xxx. 9.*] But it appears, by recent returns, that in London, where commerce has the ascendancy, the annouced commitments for crimes are 1 in 800, in Ireland 1 in 1600, and in Scotland 1 in 20,000. Hence, in London the people are twice as wicked as in Scotland ; or say, rather, that the necessities caused in the population of this country by the fluctuations of trade bear such proportion to those of Ireland and Scotland.—It also appears by an account lately published, that at the New Bayley Court House, Manchester, the greatest numbers of prisoners tried there, were 441 in 1800, 452 in 1801, 365 in 1813, and 413 in 1814, all years of distress ; and that the least numbers were, in 1794-5, and 1802, and 1808, years of great manufacturing prosperity. But from 1794 to 1814, that is, during 21 years, the average commitments per annum, were 652, of 90,000 inhabitants, or about 1 in 140. This is five to one greater than in London, and affords conclusive evidence of the pernicious effects of large manufactories on the morals of the people.

*Month. Mag. for March*, 1815, pp. 161, 181.

841. [*Exod. xx. 16.*] *Thou shalt not bear false witness against thy neighbour.*

Whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the spirit and letter of this law.

Dr. A. CLARKE.

842. ——— All deception in the course of life is, indeed, nothing else but a lie reduced to practice, and falsehood passing from words to things.

SOUTH.

843. [*Exod. xx. 17.*] *Thou shalt not covet &c.*

Covetousness debases a man's spirit, and sinks it into the earth.

TILLOTSON.

844. ——— He that is envious or angry at a virtue that is not his own, at the perfection or excellency of his neighbour, is not covetous of the virtue, but of its reward and reputation ; and then his intentions are polluted.

TAYLOR.

#### THE TWO TABLES OF THE TESTIMONY.

[*Exod. xxxii. 15, 16.*] *And the two tables of the testimony were written on both their sides ; on the one side, and on the other were they written. And the tables were the work of GOD, and the writing was the writing of GOD, graven upon the tables.*

845. [*Exod. xxxiv. 1, 27, 28.*] God dictated, and thus caused, what Moses actually wrote on the Tables.—No conjugation analogous to the Hebrew *Hiphil*, is used either in the Greek, or Latin, or any of the modern Languages : nor can the force of it be expressed otherwise than by adding a causative word.

See No. 778.

PILKINGTON's *Remarks*, p. 109.

846. ——— The Sanscrit character, used in Upper Hindostan, is said to be the same original letter that was first delivered to the people by the great Hindoo creator and legislator Brahma ; and is now called *Dievnagur*, or the *Language of Angels*.

HALHED's *Preface to Gentoo Laws*, pp. 23, 24.

847. [*Exod. xxxii. 15, 16.*] The characters which represent the articulations of the human voice, were at first engraved, hollowed out, or cut in relief on stone, on the softer metals, on slate, wood, and table-books done over with wax. Writers had afterwards recourse successively, to the *libri* or fine barks that may be taken off the inner cortex of trees ; and to the membranes of buck and sheep-skins, caused by the kings of Pergamus to be called *pergamena* or parchments. They next procured, as more convenient in every respect, the inward membranes of the *papyrus*, a kind of rush that grows abundantly on the banks of the Nile. Hence originated the name of *paper*, which has been since applied to a more substantial composition made first with cotton bruised small, reduced to a paste, and dried in moulds where it assumed the consistency of a slight sheet of felt ; and latterly with rags of various sorts, macerated in water till they be-

come, under proper management, a solid body, a smooth mass, a little well-compacted felt perfectly even,—a sheet of paper.

*See Nat. Delin. vol. vii. pp. 101—107.*

848. ——— “There are three written characters, which I observe,” says BRUCE, “have been in use *at the same time* in Egypt; hieroglyphics, the mummy character, and the *Ethiopic*. These are all *three* found, as I have seen, on *the same mummy*, and therefore were certainly used at the same time. The last only I believe was a *language*.”—These hieroglyphics, probably, were characteristics of rank; and the mummy characters might be *genealogical* inscriptions.

849. [*Philippians* iv. 3.] In general, the leaves of palm-trees of all kinds are so woody, that the Indians use them as tablets, on which they write, or rather make figures, with an iron bodkin.

*St. PIERRE'S Harmonies of Nature,*  
vol. ii. p. 254.

#### THE BLOOD OF THE COVENANT.

850. [*Exod. xxiv. 8.*] *And Moses took the blood, and sprinkled it on the people and said, Behold the blood of the covenant, which the LORD hath made with you.*

This was sprinkled, as St. Paul observes, both on the book of the Law and on the people. And, by the following extract from MAJOR'S *Voyages and Travels*, blood, so sprinkled, appears to have been, in remote ages and countries, a token of peace.—“After the death of Magellan, the company on board, which amounted to eighty men, continuing their course towards the Moluccas, arrived at Pavilogan and Chippit, where there was gold, with plenty of fruits, and spices. The natives treated them in a very amicable manner; and the prince *stained his body with blood, as a symbol of the covenant of peace.*

*Vol. i. p. 286.*

851. ——— Among the Romans, on the day of marriage, the bride was sprinkled with *lustral water* (a mixture of red-wine and water, *Heb. ix. 19, 20.*) in order that she might enter holy into the house of her husband. (*Dr. W. ALEXANDER'S Hist. of Women, vol. ii. p. 253.*)—Among the Jews, the bride, and also the bridegroom, were sprinkled with the *blood of the grape*: which sprinkling distinguished their marriage garments. *See Isai. lxiii. 3.*

852. ——— At the marriage of Cromwell's daughter to Rich, in Nov. 1657, the Protector threw about sack-posset and wet sweet-meats among all the ladies to soil their rich

clothes, which they took as a favor; and also daubed all the stools, where they were to sit, with wet sweet-meats.

*From the Harleian Manuscripts in the British Museum, No. 991. fol. 23.*

#### ADMINISTRATION OF JUSTICE.

853. [*Exod. xxxii. 27.*] *And Moses said to the Levites, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*

In Malabar, there still prevails a similar sort of *itinerant justice*. A magistrate there, accompanied by four soldiers, goes about through all the streets; and if they observe any disturbance, they quell it on the spot, and punish the offenders. (BARTOLOMEO, by Johnston, p. 312.)—As Solomon did ask wisdom of God, *that he might come in and go out before the people*; which, in another place, is expressed and explained by, *judging the people*.

*See No. 598, 665.*

*Bib. Research. vol. i. p. 319.*

854. [*Ps. xlv. 3.*] Among the Turks, the *girding on of the sword* to the Grand Seigneur's side, is a ceremony which answers to the coronation of our kings.

SMITH.

855. [*Exod. xxxii. 27.*] The king of Cochín grants missionaries the privilege of causing a large umbrella of palm-leaves, and even sometimes a *sword*, to be borne before them, in order that both Christians and Pagans may know that they are entrusted with the *power of administering justice* among the former.

BARTOLOMEO, by Johnston, p. 202.

856. [*Esther ii. 19.*] The prime minister sat in the king's gate to hear complaints, and to pass judgments. (MAJOR.)—And all officers who immediately served the ancient kings of Egypt, were taken from the most illustrious families of the *priests*: no mercenaries purchased by money, nor home-born slaves, were admitted to this honor.

*Gen. xl. 1.*

DIODORUS SICULUS.

857. [*Gen. xli. 42.*] Among the Egyptians, the Chief Priest, who was also their supreme judge in civil matters, wore about his neck, by a golden chain, an ornament of precious stones called Truth; and a cause was not opened, till the supreme judge had put on this ornament.

*See DIODORUS, bib. i. p. 68. ed. Rhod.*

*And ELIAN, Var. Hist. l. xiv. c. 34.*

858. [*Deut. xvii. 19.*] To shew the peculiar equity and unvarying perfection of the Divine government,—The very

kings of Israel and Judah were obliged to keep the Law as well as private men; they could neither add to nor diminish it, and there is no instance of any of them making so much as one new law.

Dr. A. CLARKE's *Fleury*, p. 191.

859. [*Deut. xxxi. 2.*] The Judges, supported entirely by what was regularly allowed the priesthood, were usually taken from the tribe of Levi; and the chief expounder of the Law was the *High Priest*.—Every seventh year in particular, at the feast of tabernacles, says JOSEPHUS, the High Priest must read the *laws* to all the people, as *foretelling* what they will suffer if they break them.

*Antiq. b. iv. ch. viii. § 12.*

860. [*Lev. xix. 15.*] Among 60,355 judges over tens, 6035 over hundreds, and 603 over thousands, there could not but be many poor men, who were much more likely to sympathize with their equals than with the rich.

SMITH's *Michaelis*, vol. iv. p. 320.

861. [*Amos v. 12.*] In China, no fees are paid for the administration of justice. The judge, whose office costs him nothing, and who has his salary stated, can require nothing of the parties at law: which empowers every poor man to prosecute his own rights, and frees him from being oppressed by the opulence of his adversary, who cannot be brought to do justly and reasonably because the other has not money.

See *The Chinese Traveller*, vol. i. p. 110.

862. [*Exod. xxiii. 27.*] It is well known that, for similar reasons, the priests of Egypt were also the judges, and that they were dispatched to different places to administer justice, *gratis*.

See LARCHER, on *Herodot. Euterpe*, xxxv.

863. [*Deut. xxv. 11.*] Whether in the Gates which were the subordinate courts of justice, in the sacred Tabernacle, or in the Temple, the ancient Israelites always pleaded their own causes: of *advocates* (such as our *barristers*) they knew nothing.

SMITH's *Michaelis*, vol. ii. p. 296.

864. ——— As, however, the city Gate was not only the place of justice, but also of public concourse, when there came a very intricate cause before this court, and any present thought that a malicious accuser was doing injustice to a poor man, or to a person who could not help himself; such by-stander, if he felt himself inclined, and had made himself well acquainted with the circumstances of the cause, might plead (as was allowed and even enjoined—*Isaiah i. 17.*) in behalf of the accused: thus becoming, merely from noble-mindedness, and a regard to justice, the advocate of the unknown.

*Ibid.* vol. iv. pp. 321—323.

865. ——— The execution of the awarded punishment took place immediately after sentence was pronounced; in order that the delinquent might not leave the court, till he was considered as cleared from his offence by the restitution he had made, and could in consequence be re-admitted into social and religious Covenant with God and man, by partaking penitently in the prescribed ordinances of the sacred altar.

*Ibid.* p. 361.

866. [*Lev. vi. 2, 6.*] The CHRIST of Sacred Scripture, positively directed, or rationally influenced, the wise and good in all ages and in all countries, respecting the *diet* to be used in support of human life; and condescended also to *dictate* Laws, and to establish them in *writing* among his people, for the complete *regulation* of man's civil, moral, and religious conduct; to appoint administrators of those laws, who should do justice and execute judgment without fee or reward; to ascertain the precise degree of retributive compensation to be made, by every offender against the legal institutions; and then,—“after conviction in a court of justice, and confession of the crime implied by sin and trespass-offering, the crime was no further punished, the offering being regarded as a sort of ‘*atonement*’ or *mulct*, that completely acquitted the guilty.”

*Ibid.* vol. iii. p. 109.

867. [*John i. 17.*] Indeed Law itself (especially that of God) is only Beneficence acting by a rule.

BURKE.

868. [*Lev. iv. 1.*]:Now what is called, in the Mosaic law, a *sin of ignorance*, is (a voluntary acknowledgment), when any one sins, and is conscious of it himself, but has no body that can (in a court of justice) prove it upon him. (JOSEPH. *Antiq. b. iii. ch. ix. § 3.*)—For such as had thus sinned, when the priest had made an “*atonement*” by a proper offering, the sin is declared to be “*forgiven*,” *Lev. iv. 20, 26, 35.*

869. [*Num. xv. 27, 34.*] If an individual sin through error, he shall offer a yearling goat, and the priest shall *atone* for him before Jehovah, for the sin thus committed, that it be forgiven him. For the native, that is, the born Israelite, and the stranger sojourning among them, there is, in the Mosaic code, one and the same law, where the matter proceeds from error. But whoever, whether native or stranger, shall *audaciously* transgress the law,—contemns Jehovah, and must be extirpated (or excommunicated) from his people; for he has despised the word of Jehovah, and broken his law (wilfully and repeatedly). Such a man shall be “*extirpated*,” but let the judge impute this punishment to none other than himself. (SMITH's *Michaelis*, vol. iii. p. 488.)—This was the real act of judicial “*reprobation*.” (See 1 *Cor. xvi. 22. And n. 244.*)—Thus in every Dispensation of mercy and grace from God to Man, particularly in that of the Gospel,—“it is a great work,” says Dr. A. CLARKE, “to bring sinners to



(their) CHRIST; it is a greater work to preserve them in the faith: and it requires much grace and much wisdom to keep the Church of Christ pure; not only by not permitting the unholy to enter, but by *casting out those who apostatize or work iniquity.*" (See his *Commentary*, on 2 Cor. vii. in fine.)—But in such awful instances, especially when the decision was to be made against nations, tribes, or obstinately incorrigible individuals, the SHECHINAH HIMSELF visibly interfered to smite in judgment the rebellious with "a consuming fire;" *Deut. iv. 24.* Thus, saith the Apostle, "if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" either manifestly before the eyes of numerous beholders, as in the case of Korah, Dathan, and Abiram; or secretly, but evidently to the understanding, as when Ananias and Sapphira, and others on record with lying imprecations in their mouths, have suddenly dropped down dead, allowedly "by the visitation of God."

870. [*Lev. v. 15.*] If any one withhold aught from the sanctuary, or otherwise from error bring guilt on himself therein, he shall (besides restitution) make a sin-offering to Jehovah, of a ram without blemish, whose worth, in shekels of silver, and indeed in shekels of the sanctuary, the supreme judge shall decide.

SMITH'S *Michaelis*, vol. iii. p. 483.

871. ——— But it deserves to be here particularly noted, that in the Mosaic doctrine concerning the *sin-* and *TRESPASS-*offerings, all transgressions are divided into sins of *commission*, and sins of *OMISSION*.—And in either case, the appropriate offerings of the law, it appears, left no stain behind them, but rather effected the cancelment of the previous crime, though it had even been *perjury*.

*Ibid.* vol. iii. p. 486; and *Artic.* 244.

872. ——— Thus also it is written in the more ancient *Laus of Menu*, "criminals of all classes, having performed an expiation as ordained by law, shall not be marked on the forehead;" but shall, of course, be again received in society, with a character wholly freed from disgrace.

873. ——— In this sacramental way, all grievances were finally settled and all agreements mutually established, whether of a *moral* or *civil* nature, between a man and his neighbour.—"The Orientals," says Dr. A. CLARKE, "not only feasted on their sacrifices, but concluded covenants and treaties of all sorts at these feasts."

See his *Eucharist*, p. 119.

#### THE SACRIFICES.

874. [*Lev. i. 2.*] If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

Even when things are written plainly, it pleases God, sometimes, to let the knowledge of them sleep till there be occasion, and gives clearer lights of them, as it best serves his purposes of informing ages, when the knowledge of such things is most needed. (HUTCHINSON'S *Works*, vol. i. *Nat. Hist.* p. 39.)—Let it however be remembered, that Harvey is entitled to the glory of having made, by reasoning alone, without any mixture of accident, a capital discovery of one of the most important branches of science. Yet it was remarked that no physician in Europe who had reached forty years of age ever, to the end of his life, adopted Harvey's doctrine of the circulation of the blood; and that his practice in London diminished extremely, from the reproach drawn on him by that great and signal discovery.—If such be the opposition to improvement in every science, what resistance may not the display of new truths in religion, whether among Jews or Gentiles, be expected at all times to encounter from *superstitious prejudices*!

*Acts* xxviii. 28.

HUME'S *Hist.* vol. vii. p. 347.

875. [*Gen. iii. 1.*] In Scripture, the names of animals are applied also to the vessels made of their respective skins; to monies stamped with their appropriate figures; to human beings; and to individual spirits, or societies, seen above enveloped in bestial spheres.

See No. 190, &c. 580, &c.

876. [*Gen. xii. 16.*] The oxen in Guzerat (whose skins were used in the Jewish sacrifices) are esteemed the finest in India; they are perfectly white (as the Egyptian *Apis*), with black horns, and a skin delicately soft. Those reared in the northern part of the province are most noble animals, for strength, size, and docility; some of them travel with a hackery from thirty to forty miles a day, and are yoked to the carriages of the wealthy Hindoos in distant parts of India. The Ayeen Akbery mentions that some of them were valued at a sum nearly equal to two hundred pounds sterling, the pair; while at the same time the usual price of a good cow, yielding daily twenty quarts of milk, was only about twenty-five shillings.

See FORBES' *Oriental Memoirs*, vol. iii. p. 99.

877. [*Gen. xxx. 35.*] The Angora goat is by far the most elegant of all the varieties of the goat kind. It is generally of a beautiful-milk white color, with hair of uncommon length

and fineness; which, being used particularly in fabricating the robes of priests and judges, the goatherds of Barbary and Asiatic Turkey are extremely careful to preserve it in good condition, washing and combing their flocks with the greatest diligence.

See SHAW'S *Zoology*, vol. ii. part ii. p. 375, &c. And *Nat. Delin.* vol. iii. p. 23.

878. [*Lev.* xvi. 7.] The yellow goats of Tartary (sacred, as supplying sacrificial skins, of "golden fleece") are seldom seen in the plains, except in large herds. They are of the shape and size of common goats, only their hair is yellow, and not so smooth: they are likewise extremely fleet, which makes it difficult to catch them.

See *Modern Univer. Hist.* vol. iv. p. 287.

879. [*Exod.* xxv. 5.] Red goats, in Malabar, are (on account of their skins) sacred animals, for which the Indians entertain the utmost reverence; putting them under the care of certain shepherds (or, more properly, goatherds), who form a particular caste.

BARTOLOMEO, by Johnston, p. 211.

880. [*Lev.* v. 6.] The common buck-goat (whose skin was used as a bottle, or containing vessel, in some of the Levitical sacrifices) is found to produce with the ewe an animal that in two or three generations returns to the sheep, and seems to retain no mark of its antient progenitor. The sheep and the goat, therefore, may be considered as belonging to one family (having but one and the same name in the Hebrew Bible, says Dr. GEDDES); and were the whole race reduced to one of each, they would quickly replenish the earth with their kind.

GOLDSMITH'S *Hist. of the Earth*, vol. iii. p. 35.

881. [*Gen.* xxx. 35.] A gentleman, who visited the Holy Land in 1774, was struck with the difference between the goats there, and those that he saw in countries not far distant from Jerusalem. They are, he says, black, black and white, and some gray, with remarkably long ears, rather larger and longer-legged than our Welsh goats. He observes also, that the sheep of that country are, in general, white with large tails, resembling those of Syria and on the plains of Damascus. —RAUWOLF observed goats about Jerusalem with hanging ears, almost two feet long. (See *Fragments to CALMET'S Dict. 2d Hund.* p. 110.)—These and the other animals, whose skins were used in the Temple Service at Jerusalem, may be said to have been truly sacred, as to the use that was thus made of them; and would be treated accordingly.

882. [*Gen.* xxi. 14.] Thus all sacred and other bottles were then made of leather. They were of different sizes, according to the size of the animal whose skin they were made of.

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883. [*Lev.* xiii. 48.] The leather-bottles, used by the Arabs, are in general made of goat-skins. When the animal is dead, they cut off its feet and its head, and draw it in this manner out of the skin, without opening the belly. They afterwards sew up the places where the legs and the tail were cut off; and when it is filled, they tie it about the neck.

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884. [*Ps.* cxix. 83.] To make their bags for liquors, the Bashkerians scrape the hair from the skins of camels, horses, and cows, stretching them afterwards on a cone composed of poles, covering them with pieces of felt, and then placing them over a very smoky fire of rotten wood and cow dung, made in a hole dug in the ground, till the skin has acquired the consistency of horn; this preparation takes up about eight days. For making their *sata*, or great bags or bottles of leather to hold milk, they sew the skins together with thread made of sinews and horse-hair before they smoke them.

*History of Russia*, vol. ii. p. 199.

885. [*Exod.* xiii. 13.] From a Plate in *Vol.* vii. p. 197, of the *Antiquities of HERCULANEUM*, it appears, that after a skin designed for a bottle or measure had been stripped from an animal, and properly dressed, the places where the legs had been, were strongly closed up; but where the neck had been, the opening was left for receiving and discharging the contents of the bottle.

See *Frag. to CALMET'S Dict.* First Hundred, p. 106.

886. [*Exod.* xxix. 14.] CHARDIN describes the Persians as sometimes transporting their wine in buck- or goat-skins, which are pitched, and when the skin is good the wine is not at all injured, nor tastes of the pitch.—The antient Romans also used pitch to secure their wine-vessels.

See HORACE, *Carm. lib. iii. ode 8*

887. [*Lev.* vii. 23, 25.] The girba is a heeve-skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that on the best English cricket balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask. Around this, the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whip-cord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with (wax or) tallow, as well to hinder the water from oozing through,

as to prevent its being evaporated by the heat of the sun on the girba; which, in fact, happened to us twice, says BRUCE, so as to put us in imminent danger of perishing by thirst.

See his *Trav.* vol. iv. p. 334.

888. [Gen. xliii. 11.] In the East they put into goat-skin and kid-skin vessels every thing which they want to carry to a distance, whether dry or liquid; and very rarely make use of boxes and pots, unless it be to preserve such things as are liable to be broken. The reason is that, for carrying such things, they make use of beasts of burden which often fall down under their loading, or throw it down; and also because it is in pretty thin *woollen* sacks that they inclose what they carry. There is another advantage too, in putting the necessities of life in these skin-vessels, they are preserved fresher: the ants and other insects cannot make their way to them: nor the dust get in, of which there are such quantities in the hot countries of Asia, and so fine, that there is no such thing as a coffer impenetrable to it; therefore it is that butter, honey, cheese, and other like aliments are inclosed in vessels made of the skins of this species of animals.—According to this, the things which were carried to Joseph, were probably inclosed in little vessels made of *kid-skins*, not only the balm and the honey which were somewhat liquid; but the nuts and the almonds too, that they might be preserved fresh, and the *whole put into slight woollen sacks*.

See HARMER's *Obser.* vol. i. p. 220.

889. [Lev. xi. 32.] The next day, says BARTRAM, after my arrival at Aitasse (*see n.* 195), I was introduced to the antient chiefs, at the public square or areopagus; and in the evening, in company with the traders, who are numerous in this town, repaired to the great rotunda, a vast conical building dedicated particularly to political affairs: here were assembled the greatest number of antient venerable chiefs and warriors that I had ever beheld among the Indians. These aged chiefs and warriors are seated on their cabins or sofas, on the side of the house opposite the door, in three classes or ranks, rising a little, one above or behind the other; and the white people and red people of confederate towns in the like order on the left hand: the king's cabin or seat is in front; the next behind it is the head warrior's; and the third or last accommodates the young warriors, &c. When all things are duly arranged and prepared, the *skin of a wild cat or young tyger stuffed with tobacco* is brought, and laid at the king's feet, with the great or royal pipe beautifully adorned; the *skin is usually of the animals of the king's family or tribe, as the wild cat, otter, bear, rattle-snake, &c.* A *skin of tobacco* is likewise brought and cast at the feet of the white chief of the town, and from him it passes from one to another to fill their pipes from, though each person has, besides, his own *peculiar skin* of tobacco. The king smokes first in the great pipe a few whiffs, the chief white man next, and then the great war chief; from whom the pipe circulates through the rank of headmen and warriors, and then returns to the king. After this each one fills the pipe which

had been previously given him, from his own or his neighbour's skin: and thus the evening and greatest part of the night, so devoted to the public reception and honor of strangers, are socially spent in drinking the unfortoxicating Cassine, and smoking tobacco.—On presenting an extremely aged Indian chief with a very fine handkerchief and a twist of choice tobacco, he thanked me, says our Traveller, and returned the favor immediately with his own *stone pipe* and a *cat-skin of tobacco*.

See his *Travels*, pp. 448, 497.

890. [Lev. xii. 6.] It is said to be a custom among Laplanders to keep *salt in the skin of a pidgeon*.

Mark ix. 49.

See PINKERTON's *Voy. and Trav.* part ii. p. 400.

891. ——— The Arabs, and all those that lead a wandering kind of life, keep their water, milk, and other liquids in *goat-skin bottles*; it being found that liquids keep *more fresh* in these than in any other vessels.

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892. [Gen. xxvii. 9.] In Barbary, they even now store meal, figs, raisins, and all sorts of *liquids* as well as dry provisions, in *goat-skins* and *kid-skins*.

See HARMER's *Obser.* vol. ii. p. 181.

893. [Gen. xxvii. 3.] On leaving Talahasochte, says BARTRAM, we were met in the forests by a small company of Indians, a hunting party, well mounted on fine horses, with a number of pack-horses loaded in part with hides and honey. One of them, he adds, presently offered us a *fawn-skin* of honey, which we gladly accepted.

See his *Trav.* p. 242.

894. [Gen. xxvii. 9.] At Bellmount, near Tripoli in Syria, the same person, says MAUNDRELL, whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a *kid*- and a *goat-skin* of wine, as a present from the convent.

Journey, March 12.

895. [Lev. iii. 13.] In *Santhoniatho*, where mention is made of a sacred offering (according to *Heathen* rites), it is not said that the *blood of wild beasts* was poured out, but simply that a libation was *poured out from the skins* of wild beasts.

See Bp. CUMBERLAND's *Sanchon.* pp. 239, 240.

896. [Lev. i. 5.] Thus the bottle or vessel out of which the Antients filled their wine being made of some animal's



skin, the *wine* contained in this apparent animal was called *blood*, and the pouring out *slaughter*, as if the beast were then immediately under the operation of being *killed*.

*See Archeologie Attica, lib. vi. sect. ii. cap. 4.*

897. [*Lev. i. 3.*] That the Supreme Being would imperiously require of mankind bloody victims, and even point out the particular animals that were to be immolated on his altar, is to me, says *Dr. GEDDES*, highly *incredible*.

898. [*Lev. i. 2.*] According to the vulgar notion that *real animals were killed in these sacrifices to God*, we can, in the language of *Dr. A. CLARKE*, "look on the tabernacle and temple of Jerusalem only as slaughter-houses, whose victims, blood, and fat, are more proper to inspire disgust than religion."

899. [*Exod. xxix. 18.*] People must have very gross conceptions of God, to imagine that he is of so cruel a nature as to be delighted with the butchering of innocent animals; and that the stench of burnt flesh should be such a *sweet smelling savour in His nostrils*, as to atone for the wickedness of men; and wicked no doubt they were, when they had such an atonement at hand.—So that the harmless were burnt to save the hurtful; and men the less innocent they grew, the more they destroyed the innocent beasts.

*Christianity as old as the Creation, p. 78.*

900. [*Exod. xii. 21.*] In one year, at the Passover, there were not fewer than 256,500 lambs offered. (*See Univer. Hist. vol. x. p. 444.*)—It is not at all likely that the blood of so many lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but that one altar (of burnt offerings) where they could legally sprinkle the blood of the sacrifices. *See 1 Kings viii. 63.*

*See No. 580. Dr. A. CLARKE, on the Eucharist, p. 17.*

901. [*Lev. i. 2.*] *MACROBIUS* says, the Egyptians never offered any bloody sacrifices or *slaughtered animals* to their gods, but worshipped them only with prayers and frankincense. (*Saturnal. lib. i. cap. 7.*)—*PORPHYRY* also tells us, that the sacrifices, with which they worshipped their gods, were *cakes* and the *fruits* of the earth; and that the Syrians, who were next neighbours to the Egyptians, and agreed with them in many things, offered in sacrifice to their gods NO LIVING CREATURE.

*See De Abstinencia, lib. ii. sect. 59; and lib. iv. sect. 15.*

902. [*Lev. ii. 1.*] We are told also by *Alexander Sardus*, that the Egyptians originally used no other offerings in their temples than frankincense and libations, accompanied with suitable thanks and praises.

*BRYANT.*

903. [*1 Chron. xxii. 8.*] The custom universally prevalent in the East, which prohibits persons polluted with blood to perform any offices of divine worship before they are purified, is so antient and universal, that it may almost be esteemed a precept of natural religion, tending to inspire an uncommon dread and horror of bloodshed.

*See BURDER, vol. ii. p. 168.*

904. [*Lev. i. 14.*] The *Boodhists*, who were *Hindoos*, carrying into *China* many ceremonies practised in their own country, positively forbad the immolation of *cattle*.—*Buddha* himself forbad all sacrifices of *cattle*.

*Works of Sir W. JONES, vol. i. pp. 107, 293.*

905. [*Lev. ii. 12.*] The burnt-offerings, used by Brahmins, always consist of *flour*, or other *vegetable* matter.

*See BUCHANAN, in Pinkerton's Coll. vol. viii. p. 634.*

906. [*Lev. i. 2.*] Accordingly, no sanguinary sacrifices of any kind are offered on the Hindoo altars.—Exclusive of the temple for public worship, in most of the Guzerat villages is a sacred burr, or pipal-tree; under which, among other things, is a vase containing (not fire, but) a plant of the tulsee, or sweet basil, growing on the top of the altar.

*FORBES' Oriental Memoirs, vol. iii. pp. 11, 14.*

907. [*Exod. xxix. 23.*] A kind of sweet paste, or candied cakes made from dates, is still used among the Gentoos.

*See EBN HAUKAL, p. 153.*

908. [*Lev. i. 2.*] Among the antient Egyptians, those offerings only were considered as morally good and acceptable to the Deity, which consisted of things *without life*.

*SMITH'S Michaelis, vol. iii. p. 95.*

909. [*Lev. xi. 7.*] Some Egyptians, however, on certain occasions, make figures of *swine* with meal, which, having first baked, they offer on the altar.

*See HERODOT. Euterpe, n. 47.*

910. [*Lev. i. 9.*]

While with pray'r, and libations, Circe ply'd  
 Jove, who acquits the suppliant homicide;  
 Without her door a train of Naiads stand,  
 Administ'ring whate'er her rites demand;  
 Within, the flames that round the hearth arise,  
 Waste, as she prays, the kneaded sacrifice.

See FAWKES' *Apollonius Rhodius*.

911. [*Lev. i. 6, 9.*] When the Egyptian priests sacrifice an ox, stuffed, it seems, with fine bread, honey, raisins, figs, frankincense, and various aromatics; they burn part of it, pouring on the flame a large quantity of oil. Whilst the victim is thus burning, the spectators flagellate themselves, having fasted before the ceremony; and the whole is completed by their feasting on the residue of the sacrifice.

See HERODOT. *Euterpe*, n. 40.

912. [*Deut. xviii. 3.*] In the same way, we have the fullest assurance, that the Athletic triumphs among the Greeks always concluded with feasts made for the victors, their relations and friends; either at the public expense, or by individuals who regaled not only their families and friends, but often a great part of the spectators.—Empedocles of Agrigentum, having conquered in those games, caused an ox to be made of a paste composed of myrrh, incense, and all sorts of spices, of which pieces were given to all who were present.

See ATHENEUS, *lib. i. p. 3: Or Preface to ROLLIN'S Ancient History*, p. 84.

913. [*Lev. ii. 12.*] At Ophrynum, Xenophon sacrificed according to the antient Attic rites, by scorching (or roasting) HOGS WHOLE; which, according to Thucydides *l. i. c. 126*—as explained by his scholiast, were probably CAKES FORMED IN THE SHAPE OF HOGS.

See MITTFORD'S *Hist. of Greece*, p. 428; or SPELMAN'S *Anab. l. 7. c. 8. § 3*.

914. [*Deut. xviii. 3.*] Suidas informs us, that by the Athenian law, it was usual to sacrifice an ox made of bread-corn or meal, in their religious services.

POTTER'S *Grecian Antiq. vol. i. p. 258*.

915. ——— Pythagoras on the discovery of one of his Theorems, offered to the gods a hecatomb, or a sacrifice of a hundred oxen. Plutarch, however, says it was only one ox, made of flour (or paste).

NICHOLSON'S *Encyclopedia*.

916. ——— For many ages the Athenian offerings consisted only of the produce of the earth; but no sooner did men leave a vegetable diet, and betake themselves to animal, than they began also to change their sacrifices; it being at all

times usual for their own feasts and what they deemed the feasts of their gods, the sacrifices, to consist of the same materials.

BELL'S *Pantheon*, p. 217.

917. [*Lev. i. 2.*] The gradations by which mankind were led from offering to the gods the produce of the earth, to their sacrificing of animals, are related by PORPHYRY, in his second book, *De Abstinencia*.

918. [*Lev. ii. 2.*] It was strictly enjoined by Numa, says PLUTARCH, "not to sacrifice without meal."—The principal intention of this precept, remarks LANGHORNE, might be to wean the Roman citizens from sacrifices of blood, and bring them to offer only cakes and FIGURES OF ANIMALS MADE OF PASTE.

See *His Lives*, vol. i. p. 183.

919. [*Lev. i. 3—9.*] Should a priest, say the Laws of Menu, have a desire to taste flesh-meat, he may form the image of some beast with clarified butter thickened, or he may form it with dough; but never let him indulge a wish to kill an animal in vain (that is, when not necessitated to do so in his own defence).

Sir W. JONES'S *Works*, vol. iii. p. 204.

920. [*Lev. xi. 5, 6.*] At the celebration of the feast of the fourth moon, the Chinese send to each other cakes, and hares made of paste, nuts, almonds, kernels, sugar, and other ingredients.

BRETON'S *China*, vol. iv. p. 122.

921. [*Lev. ii. 1.*] Flour, formed into little images of paste, was offered by the Greeks as a substitute for animals even in their hecatombs. (See BURDER'S *Oriental Customs*, vol. ii. p. 53.)—But this eating of unclean animals in effigy, after the manner of the Heathens, is particularly forbidden in *Lev. chap. xi.* throughout.—Compare *Acts x. 9—16*.

922. ——— As to the origin of such hecatombs, in Egypt all the animals (so represented), both those that are wild and those which are domestic, are regarded as sacred, and fed accordingly, by certain religious devotees. (See HERODOT. *Euterpe*, n. 65.)—This superstition also, is distinctly prohibited in *Lev. xi. 26, &c.*

See No. 114, &c.

923. [*Acts x. 14.*] In imitation of such representative figures, the Yule-dough, in our own country, was a kind of baby or little image in paste of the child Jesus, which our bakers used formerly to bake at Christmas, and present to their customers, in the same manner as the Chandlers gave Christmas Candles. They are still called yule-cakes in the county of Durham.—I find, adds BRAND, in the antient ca-

lendar of the Romish Church, that at Rome, on the vigil of the nativity, *sweetmeats* were presented to the Fathers in the Vatican, and that *all kinds of little pastry images* were to be then found at the confectioners' shops. (See *Observations on Popular Antiquities*, by Mr. J. BRAND, p. 163.)—Compare *Deut.* xxviii. 53—57, where the *children*, &c., that would be *eaten* "in the siege and in the straitness," were evidently such *pastry images*, the consecrated *Lares* of the family.

924. [*Lev.* ii. 1.] Among the Israelites, says JOSEPHUS, who in his youth was a priest employed, probably, in kneading the sacrifices and baking them in appropriate skins,—the fine flour, for a Lamb, was one tenth deal; † for a Ram, two; and for a Bullock (or yearling Calf), three: the oil for the Bullock, half a hin; for the Ram, a third, and for the Lamb a quarter of the same measure. These, he says, were respectively *mingled* and *consecrated* on the altar.—They used, he adds, in each sacrifice as much wine as oil, pouring also *wine* (or *blood*), as a libation about the altar. (See *Lev.* ix. 8, 9. *Eccles.* i. 15.)—But, he further remarks, if any one (being poor, *Lev.* xiv. 21) did not offer a *complete* sacrifice of the animals, but brought the *fine flour only* for a vow, he threw a handful on the altar as its first-fruits, while the priests took the rest for their food, either boiled, or mingled with oil, but made into *cakes* of bread.

See *Antiq.* b. iii. ch. ix. § 4.

925. [*Deut.* xiv. 26.] *Lay-persons* also, during the great festivals, attended to *sell* in THE TEMPLE, various articles of appropriate food and liquids, put up respectively in the skins of *oxen*, *sheep*, &c. to such as came from distant parts of the country. Compare *Deut.* xiv. 24—26. with *John* ii. 14, 15.

926. [*Jer.* vii. 18.] Mr. BRYANT, in his *Antient Mythology*, vol. i. p. 371, informs us, that the offerings, which people in antient times used to present to the gods, were generally purchased at the entrance of the Temple, especially every piece of consecrated bread, which was denominated accordingly. Those sacred to the god of light, *Peon*, were called *Piones*, &c. &c. &c. One species of sacred bread, which used to be offered to the gods, was of great antiquity and called *Boun*. HESYCHIUS speaks of the *Boun*, and describes it as a kind of cake with a representation of two horns. DIOGENES LAERTIUS, speaking of the same offering, describes the chief ingredients of which it was composed: "He offered one of the sacred cakes called a *Boun*, which was made of fine flour and honey." See *Jer.* xlv. 19.—Can there be any doubt that the English word *Bun* is derived from the

cake *Boun*; and that the *Cross-bun* which is baked on Good-Friday, was a substitute for the cakes used in the worship of idols? The etymology of the word and the curious custom of marking the symbol of our faith in opposition to idolatrous symbols, mutually confirm the conjecture.

*Gentleman's Magazine.*

927. [*Exod.* xxix. 14.] When the king of Ethiopia inquired of the Ichthyophagi on what food the Persian monarch subsisted, and what was the longest period of a Persian's life; the king, they told him, lived chiefly on *bread*: they then described to him the properties of corn; and added, that the longest period of life in Persia was about eighty years. "I am not at all surprised," said the Ethiopian prince, "that, subsisting on *dung* (or simple *paste*), the term of life is so short among them."—"In Ethiopia, the majority of the people," he further said, "lived to the age of one hundred and twenty years, while some exceeded even that period; their meat being *baked flesh* (made of dough kneaded after the Jewish † manner), their drink milk."

*Lev.* i. 6—9. See HERODOT, *Thalia*, nn. xxii. xxiii.

928. [*Lev.* ii. 1.] As to the Divine law enjoining, that the pastry of all *sacred offerings* should be baked with *olive-oil*, it was infallibly calculated to induce the Israelites to use *universally* that oil-pastry, with which, says *Michaelis*, whoever is once acquainted, will always prefer it to such as is made with butter. Accordingly, in the whole Hebrew Bible, which contains so many other economical terms, we do not once find, he adds, the word for *butter*.—It would therefore appear, he concludes, that butter had been as rarely to be seen in Palestine, as it now is in Spain; and that the people had made use of nothing but oil in their cookery, as being (more wholesome, as well as) more delicious.—The Israelites, even at this day, avoid using *butter* in their food. (SMITH'S *Michaelis*, vol. iii. pp. 138, 242.)—In cool climates, however, fresh butter when carefully made, and with a small proportion of salt, more especially if the cow be fed on natural pastures, is a most delicate sort of food; but the longer it is kept, and the more it is salted, it becomes the more unwholesome. When melted it is well calculated to accompany such vegetables as are naturally dry of themselves, for it gives them the properties of rich oily substances.

Sir JOHN SINCLAIR'S *Code of Health*, vol. i. p. 413.

929. ——— It is thus that the Olive Tree yields an *oil* of almost universal use in food.—To extract it, the olives are bruised under a mill-stone, and reduced to a paste; which being mixed with hot water, and afterwards pressed, the oil swimming uppermost is easily separated. This is what we call *Sallad Oil*, and in those countries where olives grow, it is commonly used (as MICHAELIS observes) instead of *butter*. (*Wonders of Nature and Art*, vol. i. p. 154.)—

† About half a peck of our measure. (Dr. GEDDES.)—This quantity of flour was brought to the altar in the lamb-skin; and when kneaded with the oil and wine above specified, was "roasted" or baked in the same skin (See n. 953), and became the *flesh* or "body" eaten by Jesus Christ and his disciples at the Last Supper,---where it is also expressly called "bread;" *Matt.* xxvi. 26.



In that sense it is with great propriety called in Hebrew, *The FAT of the oil*—or more correctly, *The FAT of the OLIVE*. (See CRUDEN'S *Concordance*, *art. Fat. and Num.* xxviii. 12.) —PLINY mentions a honey flowing spontaneously from the olive tree in Syria. *Nat. Hist.* xxiii. 4. Compare 1 Sam. xiv. 25.

930. — But, when the olives are suffered to ferment before the oil is drawn, the oil is invariably *bad*: this process, says Dr. REES, can only be used for oil that is intended for the lamp, or for the soap-boiler. —In that case, or when by fermenting, the oil “dieth of itself” in the skin “of ox, or of sheep; or of goat;” such *fat*, and the *fermented grape-juice*, are equally interdicted to man, by the benevolent SHECHINAH: “It shall be a perpetual statute for thy generations throughout all your dwellings, that ye eat neither *FAT* nor *blood* ;”—IT may be used in any other use; but ye shall in no wise *eat* of it.”—*Lev.* iii. 17.—vii. 24.

931. [*Exod.* xl. 13.] Besides the vast use of olive-oil in food, and in the Divine institutions; it was much used among Jews and Gentiles, as a medicine for bruises, wounds, and sores; for curing the leprosy, healing the sick, and eradicating the poison of vipers and other venomous creatures.

See HUTCHINSON'S *Use of Reason Recovered*, pp. 139—147.

932. [*Gen.* xxvii. 28.] In the original there is but one word for *wine* and *oil*, which word denotes whatever is expressed from *fruit*.

See No. 529.

Dr. GEDDES.

933. [*Exod.* xxiii. 19.] The American Indians, whilst their *corn* is in the *milk* as they term it, that is, just before it begins to ripen, slice off the kernels from the *cob* (or “mother”) to which they grow, and knead them into a paste. This they are enabled to do without the addition of any liquid, BY THE MILK THAT FLOWS FROM THEM; and when it is effected, they parcel it out into cakes, and enclosing them in *leaves* of the Basswood-tree, place them in hot embers, where they are soon baked into an excellently flavoured bread. (CARVER'S *Travels in North America*, p. 16.)—Bears and racoons are immoderately fond of this young corn, when the grain is thus filled with a rich milk, as sweet and nourishing as cream.

BARTRAM'S *Trav.* p. 192.

934. [*Gen.* iv. 4.] Among the Tartars in Siberia, all the professors of Schamanism celebrate a festival in the spring, and another in the summer or autumn. Their year begins at the festival of the spring; on which occasion they bring an offering of the *first-fruits of their flocks*, and of new grass.

*Milk* is the principal oblation at this festival, in which they implore a blessing on the year.

*Historical account of Russia*, vol. iii. p. 273.

935. [*John* vii. 37.] At the Passover, in particular, the Jews offered an omer of fine flour to obtain from GOD his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the Feast of Tabernacles they offered water to GOD, to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloam, and brought them into the temple with the sound of the trumpet and great rejoicing.

BURDER.

936. [*Lev.* xvii. 6.] On the eighth day of the feast of Tabernacles, the Jews also presented at the Temple the first-fruits of their latter crop,—that is, of such things as were the slowest in coming to maturity; they also drew water out of the fountain of Siloam, which was brought into the temple, and being first mingled with wine (the blood of the grape) was poured out by the priests at the foot of the altar of burnt offerings.

See CALMET, —*Article, Feast of Tabernacles*.

937. [*Exod.* xxii. 29.] The first-fruits were of six kinds; barley, wheat, grapes, figs, dates, and olives: to which some add apricots or peaches, and pomegranates.

*Univer. Hist.* vol. iii. p. 217.

938. [*Exod.* xxiii. 16.] ARISTOTLE says, that the antient sacrifices and assemblies were after the gathering in of the fruits, being designed for an oblation of the first-fruits to GOD.

See *Ethic. lib.* viii.

939. (*Exod.* xxii. 29.) It was also a law immemorial in Attica, that the gods should be annually worshipped with first-fruits and libations.

See PORPHYRY, *De Abstinentia*.

940. [2 *Chron.* xxix. 31—35.] Into the house of the Lord were brought, for burnt offerings, threescore and ten bullocks, a hundred rams, two hundred lambs; for sacrifices and thank offerings or consecrated things, six hundred oxen and three thousand sheep! In all 3970! And Hezekiah said, Now you have filled your hands to the Lord—With what?—Had the congregation brought as many animals as are here enumerated, they would not only have filled their hands, but the Temple itself and the very extensive Court or Yard that surrounded it!—Credat Judæus!—See *Hosea* xiv. 2.

941. [2 Chron. xxxi. 5, 6, 11.] On this occasion the multitude brought together all sorts of their fruits to the priests and the Levites. The king also made garner and receptacles for these fruits, and distributed them to every one of the priests and Levites, and to their children and wives. And thus did they *return to their old form of divine worship*. (JOSEPH. *Antiq. b. ix. ch. xiii. § 3. vol. ii.*)—When Pompey and those about him went into the temple itself, whither it was not lawful for any to enter but the high-priest, they saw what was repositied therein, the candlestick with its lamps, and the table, and the pouring vessels, and the censers, all made entirely of gold, as also a *great quantity of spices heaped together, with two thousand talents of sacred money*. (*Ibid. Wars, b. i. ch. vii. § 6.*)—Crassus afterwards took away the two thousand talents which Pompey had not touched; and when he had passed over Euphrates he perished himself and his army with him.

See No. 580, &c.

*Ibid, b. i. ch. viii. § 8. vol. v.*

942. [2 Chron. xxxi. 6—12.] The chambers of the Treasury under the Law, and the Bishop's house at the commencement of the Gospel, were the repositories of all such offerings, as were not thought proper to be brought to the altar. Accordingly, among what are called the Canons of the Apostles, we find two to this purpose, "That, beside bread and wine, nothing should be brought to the altar but new ears of corn and grapes, and oil for the lamps, and incense for the time of the oblation: But all other *fruits* should be sent *eis oikon* (*Grk.*), to the repository, or treasury it may be, as *First-Fruits* for the bishop and presbyters, and not be brought to the altar, but be by them *divided among the deacons and other clergy*. (BINGHAM'S *Antiquities*, vol. i. p. 312.)—In Spain, immense are the hoards of all species of dried fruits, such as figs, raisins, plums, &c. They have also the secret of *preserving grapes, sound and juicy, from one season to another*.

SWINBURNE'S *Trav. p. 167.*

943. [2 Chron. xxix. 31—35.] In a fortress called Masada, built by King Herod on a very high rock near the lake Asphaltitis, was laid up corn in large quantities, and such as would subsist men for a long time: here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits, all fresh and full ripe, were in no way inferior to such fruits newly laid in, though they had been there little short of a hundred years, when the place was taken by the Romans. (JOSEPH. *Wars, b. vii. ch. viii. § 4.*)—Pliny and others affirm also, that provisions thus laid up against sieges have continued good a hundred years.

SPANHEIM.

944. [*Lev. xxiii. 34.*] Among the Aborigines of North America, the busk, or feast of first-fruits, is their principal festival: this seems to end the last, and begin the new year. It commences in August, when their new crops of corn are

arrived to perfect maturity: and every town celebrates the busk separately, when their own harvest is ready. When a town celebrates the busk, having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and cleanse their houses, squares, and the whole town, of their filth, which they cast together into one common heap, and consume it with fire. Then the women go forth to the harvest field, and bring from thence new corn and fruits, which being prepared in the best manner, in various dishes, and drink withal, is brought with solemnity to the square, where the people are assembled, apparelled in their new clothes and decorations. The men having regaled themselves, the remainder is carried off and distributed amongst the families of the town. The women and children solace themselves in their separate families, and in the evening repair to the public square, where they dance, sing and rejoice during the whole night, *observing a proper and exemplary decorum*. This continues *three days*, and the *four* following days they receive visits, and rejoice with their friends from neighbouring towns, who have *purified and prepared themselves*.

BARTRAM'S *Trav. p. 507.*

945. [*Exod. xxix. 24.*] Waving the sacrifice before the LORD was performed in two ways: one was by waving it perpendicularly, upwards and downwards; the other by waving it horizontally, towards the four cardinal points, to denote the consecration of what was thus waved, to the LORD of the whole earth.

See JENNINGS' *Jewish Antiq. vol. i. p. 291.*

946. [*Lev. xxiii. 11.*] But, says HUTCHINSON, the wave offering was also, in the DIVINE PRESENCE, *elevated successively* towards the east, the west, the north and the south. This motion was to be given to the gold, the brass, the *sheaf*, the oil, the bread, the lamb; and in short, to whatever was offered to GOD in his tabernacle or temple.

See his *Introduct. to Moses' Sine Principio, p. cxxlii.*

947. [*Lev. xxiii. 14.*] At Staffa, in Scotland, the corn is gradnaded, or burnt out of the ear, instead of being thrashed: this is performed two ways; first, by cutting off the ears, and drying them in a kiln, then setting fire to them on a floor, and picking out the grains, by this operation rendered as black as a coal. The other method is more expeditious, for the whole sheaf is burnt, without the trouble of cutting off the ears.—Gradnaded corn was the parched corn of Holy Writ. It derives its name from *Grad, quick*; as the process is *expeditious*.

See PINKERTON'S *Voy. and Trav. part x. p. 314.*

948. [*Lev. ii. 16.*] With oats torrifed it is possible to compose a cream which shall have the perfume of the vanilla.

St. PIERRE's *Studies of Nature*,  
vol. ii. p. 460.

949. [*Exod. xx. 24.*] TERTULLIAN observes, that the turf altars, constructed without elegance, were in use among the Romans even in the days of Numa.

*Apolog. c. 25.*

950. — In Scotland, when the Highlanders hold their Bel-tien, which is a rural sacrifice on the first of May in every village, they cut a square trench on the ground, leaving the turf in the middle; on that (as an altar) they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal and milk. — The rites begin with spilling some of the caudle on the ground, by way of libation; they end in a feast on the caudle.

See PINKERTON's *Voy. and Trav.*  
part ix. p. 49.

951. — But there is not the least hint in the Gallic language, customs, or traditions, that alludes to animal sacrifices, even among the Druids. — The very name of *sacrifice* in Gallic, is compounded of words which signify the offering of the cake.

BELL's *Pantheon*, vol. i. pp. 269, 273.

952. [*Exod. xii. 8.*] *Unleavened bread was salted or sugared cake.* This kind of *sweet bread* was used, we find, by Homer's worthies: —

Then near the altar of the darting king,  
Disposed in rank, their hecatomb they bring;  
With water purify their hands, and take  
The sacred offering of the salted cake.

POPE's *Iliad*, b. i. l. 584.

953. — In the Hebrides it appears, that we may still learn how and why the antient sacrifices obtained the name, as well as figure, of certain animals. — One of the caverns at Tormore is a hundred and twelve feet long, and thirty high, narrowing to the top like a Gothic arch; towards the end it branches into two. Within these two recesses, which penetrate far, are on each side several small holes, opposite to each other. In these were placed transverse beams, that held, according to the mode of the times, *bags formed of the skins of animals*, which served as kettles sufficiently strong to roast the contents.

See MAJOR (*lib. v. p. 215.*) who wrote concerning the Hebrides, in Latin, about the year 1518. Also PINKERTON's *Voy. and Trav.* part x. p. 263.

954. — The SHECHINAH, the CHRIST of GOD, having so far established a Covenant of vital communication between Himself and Man, in prescribing the proper food, the sacramental bread, which he should eat; to complete this Covenant, directs also what Man should *drink*, and what he should *not* drink, in order to become and continue a constant Receiver of spiritual life from the only TRUE FOUNTAIN of living waters. — In Paradise, when the licentious *Nachash* (No. 213.), "more subtle than any *Beast* of the field," had discovered and effectually recommended to God's people *intoxicating wine*, Adam and his wife heard the voice of the LORD GOD distinctly saying: "Adam, where art thou? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat? — Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;" *Gen. iii.*

1—7. — After the Flood, when Noah had planted a vineyard, the fresh fruit of every species of the vine is allowed him, but intoxicating \* *wine*, or other liquor, is a second time forbidden: "Every moving thing that liveth shall be meat for you; but the flesh with the *life* thereof, which is the blood thereof, shall ye not eat;" *Gen. ix. 3, 4.* — To the Hebrews, as well as Gentiles, this and every kind of blood, FERMENTED, is a third time prohibited: "Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among his people;" *Lev. xvii. 10.* — To Christians, in the fourth and last Covenant, blood — "new," or fresh drawn from "the fruit of the vine," is expressly enjoined sacramentally, by the CHRIST, JESUS, when "he took the cup, and gave thanks, and gave it to his disciples, saying, Drink ye all of it; for this is my blood of the new Covenant, which is shed for many for the remission of sins;" *Matt. xxvi. 27, 28.*

955. — In each of these four Covenants, — the CHRIST by offering *conveys*, and man by eating (spiritually) his flesh and blood takes that food, that support, which rectifies our minds and actions here, so as to prepare us for an inheritance hereafter among them that are sanctified; *Acts xxvi. 18.*

See HUTCHINSON's *Use of Reason Recovered*, p. 301.

956. — But, in regard to the last covenant in particular, among all the expressions used by the Evangelists, respecting the Passover celebrated by JESUS, the CHRIST, there is no mention of any *lamb* carried to the Temple, to be slain by the *Levites*, and then brought to the house and roasted, where he and his disciples were assembled; and there is no mention of any food at the supper besides bread and wine.

See No. 734, 440.

Dr. WALL's *Critical Notes on Matt. xxvii. 17.*

\* See Above No. 396 and Note.



957. [*Mark xiv. 12.*] In the celebration of the Lord's supper in the Greek Church, there is a ceremony, called the *slaying of the Holy Lamb*. The priest, in consecrating the bread, takes a loaf, and, cutting it crosswise, says, "The Lamb of God which taketh away the sins of the world," is slain for the life and salvation of the world.

PANTOLOGIA, *Art. Greek Church.*

958. [*Lev. i. 5.*] Now, as to the nature of such blood as was used at the Last Supper by JESUS, the CHRIST; Achilles Tatius, after telling us (lib. ii.) that the Tyrians claim *Bacchus*, the inventor of wine, for their countryman, adds a tradition of theirs, that *Bacchus* having been hospitably entertained by a Tyrian shepherd, drank to him in wine, which after the shepherd had quaffed he asked, Whence did you get this *sweet blood*? To which *Bacchus* replied, This is the *blood of grapes*.

Comp. *Lee. ix. 9. Eccles. xxxix. 26. & L. 15. PARKHURST.*

959. ——— At the Cape in Africa, nothing can exceed the plenty and variety of the grapes; one of the most delicious, says FORBES, produces the *Tent-* (or *Tabernacle-*) *wine*, —a black grape, with a rich crimson juice like *blood*; which, he adds, may have caused it to be selected (originally) for the *sacramental wine*.

*Oriental Memoirs, vol. ii. p. 187.*

960. ——— In the second century, there is the fullest evidence that, whenever the Lord's supper was celebrated, the (*sacramental*) *wine* was *mixed with water*; and the bread, divided into small portions, was distributed among the communicants.

See No. 315.

See MOSHEIM's *Eccles. Hist.*  
*vol. i. p. 210.*

961. [*Acts vi. 1.*] The prayers of the first Christians were followed by *oblations* of bread, wine, and other things: and hence both the ministers of the church, and the poor derived their subsistence. Every Christian, who was in an opulent condition, and indeed every one according to his circumstances, brought *gifts*, and offered them, as it were, to the Lord. Of the bread and wine presented in these offerings, such a quantity was separated from the rest as was required in the administration of the Lord's Supper; this was consecrated by certain prayers pronounced by the bishop alone, in which the people assented by saying Amen. The Holy Supper was distributed by the *deacons*; and this sacred institution was followed by sober repasts, which, from the excellent end they were designed to promote, were called *agapæ*, or feasts of charity.

*Ibid. vol. i. p. 128.*

962. [*John vi. 53.*] In the Four great Covenants displayed in the Bible, a spiritual communication has been successively

opened, "for the remission of sins," between GOD in CHRIST and every sincere *penitent*, who devoutly meets his REDEEMER at the sacrificial or sacramental Table, to receive with thankfulness through the appointed means, the living and true Bread which cometh down from heaven. The SHECHINAH, on all such occasions, was ever divinely present, and did actually partake, it seems, of the Covenant Sacrifice; either consuming what was offered by his Glory, or socially eating and drinking of it, during a *temporary* incarnation,† as MAN with *Man*. —Thus "the LORD had respect to Abel and his offering; but to Cain and *his* offering, He had not respect;" *Gen. iv. 4, 5.* —"And Noah built an altar to the LORD; and took of every clean beast, and of every fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savor: and the LORD said in his heart, I will not again curse the ground any more for man's sake; —neither will I again smite any more every living thing, as I have done;" *Gen. viii. 20, 21.* —"And the LORD appeared to Abraham in the plains of Mamre: —and, lo, three Men stood by him. —And he said, my Lord,‡ if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. —I will fetch a morsel of bread, and comfort ye your hearts. after that ye shall pass on. —And Abraham hastened into the tent to Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes on the hearth. And Abraham ran to the herd, and fetched a calf tender and good, and gave it to a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them: and he stood by them under the tree; and they did eat;" *Gen. xviii. 1—8.* —Now in reference evidently to this interview, JESUS, the CHRIST who took not on him the nature of Angels but the seed of Abraham, says to the Jews: "Your father Abraham rejoiced to see My day; and he saw it, and was glad;" *John viii. 56.* —This "LORD JESUS, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me;" *1 Cor. xi. 23—25.* —Thus "GOD was in CHRIST reconciling the world to himself, not imputing their trespasses unto them: —be ye reconciled to God;" *2 Cor. v. 19, 20.*

See No. 183.

† The word SHECHINAH, from its root *Shechan* to dwell, has been invariably used by the Jews to signify that Symbol of the Divine Presence, in which God to a certain degree and in an especial manner might be said to dwell, as the soul of a man dwells in his body; "the said Shechinah or Visible Symbol being," says Dr. WELLS, "not only corporeal or consisting of particles of matter, as otherwise it could no more have been seen by the eyes of men than God Himself; but also being as it were the *Body*, within which was the special Divine Presence Itself. — See in his *Bible*, vol. iv. *Discourse v. p. 66.*

‡ The Angel of the Divine Presence, the Holy Spirit of God, had frequently spoken to men; but there is not one account, in all the Hebrew Scriptures, that ever either a created angel or angel, or a spirit of a dead man, had spoken in the name of God to any human being.

See HERRING's *Religion of Satan*, p. 53.

## THE SABBATICAL AND JUBILEE YEARS.

[*Lev. xxv. 8, 9.*] *And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of ATONEMENT shall ye make the trumpet sound throughout all your land.*

963. [*Lev. xxv. 4.*] The Israelites entered the Land of Promise in the 1450th year before Christ, and kept their first Jubilee (in agreement with a Judgment then passing above) the 7th year following: consequently the Jubilee year has ever since fallen on the seventh year subsequent to every fiftieth and hundredth year, before and after Christ. — In these Sabbatic and Jubilee years justice was executed throughout the Land, in regard to the personal liberties, privileges, and property of every individual, in coincidence with the spiritual Judgments periodically passing on the deceased, as may be seen by attending to the successive times in which the Judgments took place that are described by the Prophets, by our Lord in the Gospels, and by John in the Revelation. See *Isai. xiii. 9—14. Dan. vii. 9, 10. Ezek. xxxii. 7. Joel ii. 1. iii. 1, 15. Matt. xxiv. 29, 30, 40. Mark xiii. 30. 1 Peter iv. 5—7. Rev. vi. 12. xx. 12.* — Such a general Judgment, which Paul declares to take place equally on the *quick and the dead*, Swedenborg says he saw, duly accomplished in the Spiritual World in the year of our Lord 1757. — It is a remarkable coincidence, that the mariner's needle which in this latitude pointed truly to the north in the year 1657 and has been inclining to the northward ever since, at the averaged rate of about 10' per annum, has reached the utmost extent of its variation, has been stationary, and is now receding. From this fact, if the observation be correct, it seems that about 25 degrees is the extent of its variation westward; that it will, in about 150 years, again point truly to the north, and probably for the next 150 years will incline to the east: taking up a period of 600 years in making a revolution.

964. — The *aurora borealis*, it seems, travels round the globe in nearly the same period, and is, probably, the cause of those wonderful meteors, those *signs of the times*, which appear in different countries when they are respectively judged, and which in particular, according to JOSEPHUS, were seen in the heavens previously to the destruction of Jerusalem.

965. [*Lev. xxv. 3, 4.*] The peculiar circumstances and privileges of the Sabbatical year, consisted in the eight following particulars.

1. The land enjoyed a *sabbath of rest* from all tillage; *Lev. xxv. 2—7.*

2. As creditors in that year relinquished all claim of past debts, it obtained the name of the LORD's release; *Deut. xv. 2.*

3. That year became *sanctified*, or devoted so sacredly to the public good, that no one could claim any exclusive right to the blessings of it; *Lev. xxv. 6.*

4. The increase of this year was enjoyed in common with their masters, by the slaves and labouring poor, denominated (as in *Jonah iii. 7, 8*) the beasts and cattle of the land; *Lev. xxv. 7.*

5. Neither vineyard nor oliveyard, during this year, was to be pruned; *Lev. xxv. 4. Exod. xxiii. 10.*

6. Israelites, or proselytes of justice, alone were then released from their debts: strangers and proselytes of the gate, who worshipped in the court of the Gentiles, were not so exonerated; *Deut. xv. 3.*

7. At the Feast of Tabernacles, this year, the law of Moses was to be read in the hearing of all Israel; *Deut. xxxi. 10—13.*

8. Every seventh year, all Hebrew slaves were to be discharged from bondage, *Exod. xxi. 2; Deut. xv. 12.*

According to *Rambam*, the Jews began this their Schemittah, or year of intermission from the labors of the earth, thirty days before the first of the seventh Moon, Tiriyri.

REV. RICHARD CLARKE.

966. — According to *Michaelis*, this law (*Deut. xv. 1—3*) enjoins that in the seventh or *sabbatical* year, no debtors should be *dunned*, or debts *sued for*, because then the Israelite derived no income from his land. AND JOSEPHUS may be understood in nearly the same sense, when he says, [*Antiq. b. iii. ch. xii. § 3.*] — *The fiftieth year is among the Hebrews called the year of jubilee; and then debtors [as to personal apprehension, or compulsatory payment] become free from their debts.* — But how great would be the *injustice*, and the misery, occasioned by a septennial *extinction* of debts! Under such a law, none would be so foolish as to lend; so that those who stood in need of loans, would only be in a worse predicament, through the mistaken clemency of the legislator.

*Matt. vi. 12.*

*Luke xvi. 1—9.*

SMITH'S *Michaelis*, vol. ii. p. 359.

Article 158.

967. [*2 Sam. xi. 1.*] What made the chief ornament of the spring, and immediately preceded the harvests, was the decision of law-suits, or the meeting of the judges. The priests, during the year, appeared but seldom in public, except at the times of religious affairs. But they went out in the spring, that is, in February, and met to judge the differences of private persons, that these might afterwards freely go about their respective works. Those judges being entertained at the public charge in their labyrinth, had no manner of ambition, nor any interest or intimacy, and judged the people with the utmost integrity and justice. (*HEROD. Euterp. n. 46.*) — After the decision of the law-suits of private persons, and while the people were busy about cutting down and thrashing the corn, the judges continued to hold their sessions, and to provide by general regulations for all the exigencies of the state.

*Zech. i. 8.*

*Rev. vi. 2.*

ABBE PLUCHE, *Hist. of the Heav.*

vol. i. p. 231.

968. [*Lev. xxvi. 15, 31.*] The Sabbatical and Jubilee judgments, ordained in the *twenty-fifth chapter of Leviticus*, ceased to be observed from the time the Israelites chose themselves a king.—“From Saul to the Babylonish captivity are numbered about 490 years, during which period, there were 70 sabbaths of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted 70 years, and during that time, the land of Israel rested. Therefore the land rested just as many years, in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbaths of the land.

Houbigant.

969. [*Exod. xxxiv. 24.*] *Michaelis* argues from the known customs of the Arabs, that, except among the Canaanites, a truce from all hostilities was most sacredly kept in those days, at least among the nations related to the Israelites, on every sabbath, and during the three great annual festivals.

See SMITH's *Michaelis*, vol. i. pp. 343—346.

970. ——— Accordingly, no foreign nation ever came to destroy the Jews at any of their solemn festivals, from the days of Moses till that awful passover when Titus encompassed Jerusalem, destroyed 1,100,000 of the besieged, and took 97,000 captives, in consequence of their then apostasy from God, and from obedience to him.

See JOSEPHUS' *Wars*, b. v. ch. iii. § 1.  
b. vi. ch. ix. § 3. vol. vi. Notes.

#### THE NAZARITE.

971. [*Num. vi. 2—3.*] *When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD; he shall separate himself from wine and strong drink.*

That vows of Nazaritism were not an original institution by Moses, but of more ancient, and probably of Egyptian, origin: and that, in his laws, he only gives certain injunctions concerning them, partly to establish the ceremonies and laws of such vows, and partly to prevent people from making them to, or letting their hair grow in honor of, any other than the True God,—is manifest from the following circumstance: This ordinance was given in the second year after the departure from Egypt; but in an earlier law concerning the sabbatical year, which was made in the first year, Moses adopts a figurative expression from Nazaritism, calling the vines, which in that year were not to be pruned, *Nazarites*, *Lev. xxv. 5*. The thing itself must, therefore, have been already in use, and that for a long period (see it attempted by Abraham, *Gen. xxii*); because such figurative expressions, particularly in agriculture, gardening, and rural œconomy, do not succeed to the proper

signification even of the most familiar and best known terms, till after the lapse of many years.

See SMITH's *Michaelis*, vol. ii. p. 284.  
And *Judges*, chap. xi.

972. ——— From the mode of expression, “*when either man or woman*,” it appears that this kind of vow had been in use before Moses' time, and was not now first instituted; which is another proof of an opinion we have frequently advanced, that the greater part of the laws of Moses had been in use from the earliest ages, and were now only reduced to a regular and written digest.

Rev. WM. DODD.

973. [*Num. vi. 3.*] The Indians *drink no wine*; and their clothing (like that of the Jewish priests) consists of white cotton stuffs manufactured in their own country.

BARTOLOMEO, by Johnston, p. 11.

974. [*Num. vi. 18.*] Among the Greeks, it was the custom for such as had arrived at man's estate (like Isaac), to go to Delphi to offer the first-fruits of their hair to Apollo.—On this occasion the *fore-part of the head* was shaved.

See No. 512. See PLUTARCH's *Lives*, vol. ii. p. 50.

975. ——— The Nazarite shall shave or poll the head, for his separation.—This was the real act of *circumcision* among the Jews. See *Acts xxi. 21—26*.—Also *Jer. ix. 26. xxv. 23. xlix. 32*.—In the same way they circumcised their trees, by lopping them in the fourth year. See *Lev. xix. 23, 24*.—When a person becomes a Mahometan, at this day *his head is shaven*. (*Dr. A. CLARKE*.)—In Japan, the priests have their heads shaved.—The Chinese wear their hair very long, never cutting it, and tying it together at the top of the head; whilst the Japanese shave the crown of the head quite bare till a little above the ears, tying the remainder of the hair around the neck with a strip of white paper.—With some villagers in Persia, as with all Mahometans, the hair of the head is short and covered with a small turban or one of their little pointed caps.

See No. 468, &c. CARON.—*Pinkerton's Coll. part xxx.*  
pp. 629, 638. vol. ix. p. 115.

976. [*Num. vi. 9.*] In Tibet the religious persons, called Lamas, have the tonsure, like Romish monks, and offer to God corn, barley, dough, and water, in very neat little vessels; which offerings are eaten by them as a holy thing (or as consecrated sacramental bread). (*PINKERTON, part xxix. p. 548.*)—After that the Nazarite may drink the wine in the sacrifices; to the partaking of which he is now admitted, as a member of the congregation, or as a qualified communicant. *Num. vi. 20*.



## FISH.

977. [Num. xi. 5.] *We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.*

When the waters of the Nile have risen to their extremest height, there appears above the surface an immense quantity of the lily species, which the Egyptians call the *lotos*: having cut down these, they dry them in the sun. The seed of the flower, which resembles that of the poppy, they bake, and make into a kind of bread; they also eat the root of this plant, which is round, of an agreeable flavor, and about the size of an apple. There is a second species of the *lotos*, which grows in the Nile, and which is not unlike a rose. The fruit, which grows from the bottom of the root, is like a wasp's nest (perhaps the *honey-comb* of Luke xxiv. 42): it is found to contain a number of kernels of the size of an olive-stone, which are very grateful, either fresh or dried.

Of the *byblus* or *papyrus*, which is an annual plant, after taking it from a marshy place, where it grows, they cut off the tops, and apply them to various uses: They eat or sell what remains, which is nearly a cubit in length. To make this a still greater delicacy, there are many who previously roast it. With a considerable part of this people, (such) *fish* constitutes the principal article of food; they dry it in the sun, and eat it without other preparation.

See BELOE's *Herod. Euterpe*, xcii.

978. ——— Of the Babylonians there are three tribes, whose only food is *fish*. They prepare it thus: having dried it in the sun, they beat it very small in a mortar, and afterwards sift it through a piece of fine cloth; they then form it into cakes, or bake it as *bread*.

HEROD. *Clio*, cc.

979. [Luke xxiv. 42.] After the Egyptians have cut their *Lotos* plants, they dry them in the sun; then having parched the seed within the *Lotos*, whose head resembles that of the poppy, they make bread of it, baking it with fire. They eat its root also, which is round and as big as an apple.

*Beauties of Nature and Art displayed*, vol. xii. p. 141.

980. [Num. xi. 5.] The fruit of the *Lotos* is so delicious, that it soon makes the strangers who eat it forget their native country.

St. PIERRE's *Studies of Nature*, *Arcadia* vol. iv. p. 199.

981. ——— When I was in Upper Egypt, says POCOCCO, they told me there was a large *fish* called *lotos*,

which probably is the *lotos* that was worshipped by the Egyptians.

*Trav. in Egypt.*—Pinkerton's *Coll.* part lxi. p. 333.

982. ——— The laws of the Egyptians compelling them to cherish their animals, a certain number of men and women are appointed to this office, which is esteemed so honourable, that it descends in succession from father to son. When these persons travel through the cities, or the country, they make known, by certain marks which they exhibit, the particular animals of which they have the care. On the receipt of a piece of silver, the person who keeps the representative beast, feeds it with pieces of *fish*, which is the constant food of such sacred animals.

Lev. xi. 2. See BELOE's *Herodot. Euterpe*, lxxv, and note 113.

983. ——— The *queen of cucumbers* grows in the fertile earth round Cairo, after the inundation of the Nile, and not in any other place in Egypt, nor in any other soil. It ripens with water-melons: its *flesh* (v. 4.) is almost of the same substance, but is not near so cool. The *grandes* eat it as the most pleasant fruit they find, and that from which they have the least to apprehend. It is the most excellent of this tribe of any yet known. (HASSELQUIST, p. 258.) —GEDDES supposes this to be the kind of cucumbers meant in Num. xi. 5.

984. ——— Squashes, of which Melons and Pompions are different species, serve many nations partly as a substitute for bread. Of these there is the round, the crane-neck, the small flat, and the large oblong squash. The smaller sorts being boiled, are eaten during the summer as vegetables; and are all of a pleasant flavor. The crane-neck, which greatly excels all the others, is usually hung up for a winter's store, and in this manner can be preserved for several months.

See CARVER's *Trav. in N. America*, p. 349.

985. ——— The water-melon, thus feelingly recollected by the murmuring Israelites, is still cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation, from the beginning of May till the overflowing of the Nile, i. e. to the end of July or beginning of August; and in the island Delta, especially at Burlos, whence the largest and best are brought. This serves the Egyptians for *meat*, *drink*, and *physic*. The *FLESH* of it is eaten with bread: the *juice* is collected in a hole made in the melon, and is a most refreshing, but sometimes dangerous, drink: and the same juice, mixed with rose-water and a little sugar, is the only *medicine* used by the common people in *burning fevers*. This is very comfortable to the patient; for it cools and refreshes him. (See HASSELQUIST, p. 355.) —

This fruit comes (originally) from Hindostan; for the Persians and Arabians both call them Indian melons.

*Month. Mag. for Sept. 1815, p. 138.*

986. ——— In Persia, melons are eaten nine months out of the twelve, and are of an exquisite flavor; grapes all the year round.

PIETRO DELLE VALLE.—*Pinkerton's Coll. vol. ix. p. 35.*

987. ——— Besides their favourite maize, the American Indians plant also a great quantity of *squashes*; that is, a species of pompions or *melons*, which they have always cultivated, even in the remotest ages. These squashes are of the family of those gourds (*cucurbita*) which ripen early, and are very delicious, but will not keep.

*See KALM's Travels, in Pinkerton's Coll. part liii. p. 422.*

988. ——— Mr. KALM saw a water-melon at Governor Clinton's in Sept. 1750, which weighed forty-seven pounds English; and at a merchant's in town, another of forty-two pounds weight: These however, were reckoned, he says, the largest ever seen in America.

*See Pinkerton's Coll. part liii. p. 462.*

989. [*Matt. xiv. 17.*] Pompions are prepared for eating in various ways. The Indians of America boil them whole, or roast them in ashes, and then either eat them, or go to sell them, thus prepared in the towns; and they have indeed, says KALM, a very fine flavor, when roasted. The French and English slice them, he adds, and put the slices before the fire to roast: when they are roasted, they generally put sugar on the pulp.

*See Pinkerton's Coll. part liv. p. 686.*

990. [*Num. xi. 5.*] Onions never can be sufficiently recommended; they possess more nourishment than perhaps any other vegetable. It is a well known fact, that a Highlander, with a few raw onions in his pocket, and a crust of bread, or a bit of cake, can work or travel to an almost incredible extent, for two or three days together, without any other sort of food whatever. The French are aware of this; the soup *a l'union* is now universally in use after all violent exertions, as the best of all restoratives.

Sir JOHN SINCLAIR's *Code of Health*, vol. i. p. 393.

991. ——— Whoever has tasted onions in Egypt, must allow that none can be had better in any part of the world. Here they are sweet, in other countries they are

nauseous and strong; here they are soft; whereas in the north, and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted; also made into a soup, which, says HASSELQUIST, I think one of the best dishes I ever ate.

*Voy. pp. 255, 290.*

992. ——— The Egyptians have been bantered for making onions one of their sacred emblems: but the wonder ceases, upon cutting up a common onion transversely or across, where we find the *involucra* equal in number to the greater spheres in our system; reckoning, from the sun at the centre; for by that division the Antients represented the courses of the planetary orbs. (*Bp. HORNE's Hutchinson, p. 126.*)—Hence, perhaps, originated the term *Æonion* (in botany), and the English word onion, from *Æon an age*, or complete revolution of a planetary orb.

993. ——— It seems not very natural to understand the word (*John xxi. 9*), *oparion* (*Grk.*), as signifying *fish*. It signifies some other kind of provision, of the delicious sort, to be eaten with bread.

PARKHURST's *Greek Lexicon*.

994. ——— James and John were fishermen, with Zebedee their father. They never ate either *fish* or *flesh*.—St. James (Minor) observed the laws of the Nazarite from his birth; eating nothing that had had life, or drinking any thing capable of intoxicating.

CALMET's *Dictionary*

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#### TITHES.

995. [*Deut. xiv. 22, 28, 29.*] *Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year,—and shalt lay it up within thy gates: And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.*

Tithes were thus ordered originally, we see, for the maintenance of the Poor, as well as Churchmen; but these “feeders of the flock,” in the selfish days of Christian degeneracy, seizing all the Tithes for their own use, have left the poor to be maintained out of the remaining nine-tenths of the produce!—Even this is not the worst. “Since the grant of tithes in England, which was by our Saxon ancestors, an immense property has been vested in the Church, in trust for the benefit of the poor—the revenue from these church

lands, as they are now called, they have also taken to their own use, in violation of a trust the most sacred that can well be imagined. These lands are now (1815) in such a state of improvement, that if they were applied for the purpose they were originally designed, there would be no occasion for either Tithes or Poor-rates."

WHITE.

996. ——— The Church both by the Doctrine of Fathers, and the Canons of Councils constantly maintains; *First*, that the Clergy are not *Proprietors*, but barely *Stewards* of the Benefices they enjoy; having them for no other end, but for their own necessary, frugal subsistence, and the relief of the poor.

*Secondly*, that a Clergyman using his Benefice for his own indulgence, or the enriching of his own family, is guilty of sacrilege, and is a robber and murderer of the poor.

*Thirdly*, that if a Clergyman has a reasonable subsistence of his own, and is not in the state of the poor, that then let his Benefice be what it will, he has no right to use any part of it for himself, nor for his kindred, unless they be fit to be considered amongst the Poor that are to be relieved by the Church.

*Fourthly*, that every Bishop and Clergyman is to live in an humble, lowly, frugal, outward state of life; seeking for no honor or dignity in the world, but that which arises from the distinction and lustre of his virtues.

*Fifthly*, that a Beneficed Clergyman using the goods of the Church for his own indulgence, or raising fortunes for his children, is sacrilegious, and a robber of the poor.

*Sixthly*, that every Clergyman is to die out of the Church as poor as he entered it.

*Seventhly*, that a Clergyman *dying*, cannot leave or bequeath any thing to his children or friends, but *barely* that which he had *independently* of the Church.

Whatever changes have been made in the *nature* and *tenure* of the goods and revenues of the Church, or however they have been variously divided among Ecclesiastics, yet this has remained *always unchangeable* and *undeniable*, that a Clergyman was no *Proprietor* of his Benefice; and that he could only take so much of it to his own use, as was necessary for his subsistence, and then the remainder, be it what it would, belonged to the Poor.

Rev. Wm. Law's *Appeal*, p. 299.

997. [*Num.* xviii. 26.] The Levites were to gather in the tithes from the people, and to allot a tenth part of them to the priests. These allowed the high-priest a proportion of it suitable to his dignity, and divided the rest among themselves.

*Univer. Hist.* vol. x. p. 439.

998. [*Num.* xviii. 24.] CAMDEN tells us, that in the year of our LORD 636, England was divided by Honorius, archbishop of Canterbury, into 2984 parishes. —The Lateran council compelled every man to pay tithes to his *parish*

*priest*; before that time men paid them to whom they pleased; since then, few, if they could be excused, would care to pay them at all.

*Observations on Popular Antiq.* p. 268.

999. ——— The origin of Tithes in England was in the year 854, when king Ethelwolph, one of the most weak and bigoted of our Saxon Kings, made this important donation to the Church. The Ecclesiastics, in those days of ignorance, however little versed in the Scriptures, had been able to discover that the Priests under the Jewish Law possessed a tenth of all the produce of the Land; and forgetting what they themselves taught, that the moral part only of that law was obligatory on Christians, they insisted that this donation was a perpetual property, conferred by heaven on those who officiated at the Altar.

HUME.

1000. ——— Whenever temporal advantages are annexed to any religious profession, they will be sure to call in all those who have no religion at all: knaves will embrace it for the sake of interest, fools will follow them for the sake of fashion; and when once it is in such hands, omnipotence itself can never preserve its purity.

JENYNS *Works*, vol. iii. p. 166.

#### THE BRAZEN SERPENT.

1001. [*Num.* xxi. 9.] *And Moses made a serpent of brass, and put it upon a pole, and it came to pass if a serpent had bitten any man, when he beheld the serpent of brass he lived.*

The classic reader will here (*Num.* xxi. 9) recollect Esculapius' staff entwisted with a serpent, the acknowledged emblem of the healing power, accompanied sometimes with the motto *SOTER*, Saviour. He will discover also, by the following extract, the reason of such representation; the poisonless serpent having, it seems, a peculiar degree of the healing power in itself. —“Near the village of Sassa, about eight miles from Bracciano, is a little cave called *Grotta del Serpi*, or the Grotto of Serpents, which, says KIRCHER, is large enough to contain two persons, and is perforated with several fistular apertures, almost like a sieve; out of which, at the beginning of the spring, issue a vast number of snakes of various colors, but not endowed with any particular *poisonous quality*. In this cave persons afflicted with elephantiasis, leprosy, palsy, gout, &c. are exposed naked; where a perspiration being raised by the warmth of the subterraneous steams, and the serpents clinging all round them, *licking and sucking the parts affected*, they are freed from their vicious humors, and by continuing this practice for some time, *the distemper is entirely removed*. It is said that this cave was accidentally discovered by a leper,



who was going from Rome to some baths thereabouts, and being benighted, happened to creep into it for a lodging. Finding it very warm, he pulled off his clothes, and being weary and sleepy, had the good fortune not to feel the serpents about him till they had wrought his cure. Kircher visited the grotto himself, found it warm, and heard a hissing noise in the holes; and though he did not see the serpents, it not being the season of their creeping out, he saw several of their exuvie in the grotto, and abundance of them hanging on a neighbouring elm. (SMITH'S *Wonders of Nature and Art*.)—(Were *onions*, which are still more famous for their medicinal property of extracting virulent or poisonous qualities, considered sacred in Egypt on that very account?) As to the brazen serpent erected by Moses, where did it stand? Was it placed immediately under the appearance of the Divine Glory in the pillar of the cloud? And did it act thus as an intermediate conductor of healing virtue from that Glory? See *Wisdom xvi. 4–12*.—As the anti-nt Talismans were figures of the heavenly signs, constellations, or planets, engraved on stone or metal, and supposed to have the power of drawing down the influence of their respective celestial bodies; some Rabbins allusively maintain, that this *brazen serpent* was a *talisman* in bringing down a divine virtue from Jehovah.

SMITH'S *Wonders of Nature and Art*,  
vol. ii. p. 68.

1002. ——— It is known by experience that *copper* (which produces sulphur), as well as iron, has the property of attracting thunder, which is necessary to the purification of the air in the heats of Summer. Amidst the noise of thunder, because surrounded with the electric fluid, *light*, God promulgated his law to his chosen people from Mount Sinai.

See St. PIERRE'S *Studies of Nature*,  
vol. i. pp. 107, 203.

#### BALAAH'S VISION.

1003. [*Num. xxiv. 4.*] It was the opinion of Pythagoras that vision is caused by particles continually flying from the surface of bodies, and *entering the pupil of the eye*; but Empedocles and Plato, as also Heliodorus Larissicus, supposed that the cause of vision is something *emitted from the eye*, in which respect, says Heliodorus, it resembles the sun; visual rays and solar rays being reflected in the same manner. (PRIESTLEY'S *Hist. of Vision*, pp. 1, 15.)—The former is natural vision; the latter spiritual.

1004. ——— When Descartes says that, in general, vision is performed by *intromission*, or by light proceeding

(to the eye) from visible objects, he supposed that there were exceptions to this rule; and he took it for granted, that the eyes of cats had the power of *emitting light*. He also thought that *some men might see in the same manner*.

*Ibid.* p. 125.

1005. [*Num. xxii. 20–35.*] All that is written, from the 20th to the 35th verse of the 22d chapter of Numbers, is to be understood as an admonitory lesson given to Balaam *in vision by night*.

1006. [*Num. xxiv. 3.* *The man whose eyes are shut, has said*] It is a well attested fact, that a young ecclesiastic, who was a *somnambulist*, could, in his sleep, write, and even correct his sermons by interlineation. His eyes, at such times, were observed to be *shut*: so that he could not see *naturally*, what he wrote then writing.

See ADAIR'S *Essay on Diet and Regimen*, p. 75.

1007. ——— A very ingenious and elegant young lady, with light eyes and hair, about the age of seventeen, in other respects well, was often seized with this very wonderful malady of *recerie*, *Num. xxiv. 3, 4*. It always began suddenly, and was at first manifest by the look of her eyes and countenance, which seemed to express attention. Then she conversed aloud with imaginary persons *with her eyes open*, and could not for about an hour be brought to attend to the stimulus of external objects by any kind of violence, which it was proper to use.—These conversations were quite consistent, and we could understand, says DARWIN, what she supposed her imaginary companions to answer, by the continuation of her part of the discourse. Sometimes she was angry, at other times shewed much wit and vivacity, but was most frequently inclined to melancholy.—Yet it is evident, she was not sensible, all this time, of seeing or hearing any person about her. And when the paroxysm was over, she could never recollect a single idea of what had passed in it.

*Zoonomia*, vol. i. sect. xix. 2.

1008. [*1 Sam. iii. 1.*] By *open visions* are meant visions, or sights, of those things which really exist in the other life, and which are nothing else but *real* things, which may be seen by the eyes of the spirit, not by the eyes of the body; and which appear to a man when his *interior* sight is *opened* by the LORD, that is, by the *sight of his spirit*, into which also he comes, when being separated from the body he passes into the other life: for man is spirit clothed with body.—Such were the visions of the prophets.

Rev. xxii. 8.

SWEDENBORG'S *Arcana*, n. 1970.

CONSUMING FIRE.

1009. [*Deut. iv. 24.*] *The LORD thy GOD is a consuming fire.*—Take a small stick of deal, or other wood, the size of a goose quill, and hold it horizontally and steadily in the flame of a candle above the wick, without touching it, but *in the body of the flame*. The wood will first be inflamed, and burn *beyond the edge of the flame* of the candle, perhaps a quarter of an inch. *When the flame of the wood goes out*, it will leave a red coal at the end of the stick, part of which will be *in the flame* of the candle, and part *out in the air*. In a minute or two you will perceive the coal *in the air diminish gradually*, so as to form a neck; while the *part in the flame continues of its first size*, and at length the neck being quite consumed it drops off; and by rolling it between your fingers when extinguished, you will find it still a *solid coal*.

See No. 776. Dr. FRANKLIN'S *Philosoph. and Miscellaneous Papers*, p. 74.

1010. [*Exod. xxiv. 17.*] The effects of the *burning phosphorus* (See *Exod. xxxiv. 30*), which is a chemical preparation made of sand and urine, are very surprising.—A piece of it rubbed between two papers takes fire instantaneously, but if a person be not careful in the management of it, he is in danger of burning his fingers; and it *penetrates deeper into the flesh than common fire*. M. Cassini happening to press a piece in a cloth between his fingers, the cloth took fire; he endeavoured to extinguish it with his foot; but his shoe caught the flame, and he was forced to put it out with a brass-ruler, which shot forth rays in the dark for two months after.

SMITH'S *Wonders of Nature and Art*, vol. ii. p. 30, Note.

1011. [*Exod. xxxiv. 30.*] All phosphorus is not *devouring fire*. There is found in the neighbourhood of Bologna, a gray, glossy, ponderous stone, about the size of a large walnut, which being properly prepared and calcined makes a species of phosphorus that, though it resembles a burning coal, never emits any heat.

*Ibid.* p. 29.

THE MOLTEN CALF.

1012. [*Exod. xxxii. 20.*] *And Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and straved it upon the water, and made the children of Israel drink of it.*

Stahl and other chemists have shewn that it is possible to make gold potable, but we have no reason to conclude that Moses either used the process of Stahl, or any other chemical means for effecting the purpose intended; there not being the least intimation given of the gold having

been dissolved, chemically speaking, in water. It was stamped and ground, or, as the Arabic and Syriac versions have it, filed into a fine dust, and thrown into the river of which the children of Israel used to drink: part of the gold would remain, notwithstanding its greater specific gravity, suspended for a time (as happens in the washing of copper and lead ores) and might be swallowed in drinking the water; the rest would sink to the bottom, or be carried away by the flux of the stream.

WATSON'S *Chem.* vol. i. p. 12.

1013. [*Deut. ix. 21.*] Sulphur, combined with an alkali (into what was called liver of sulphur) unites with gold very readily. Nay, so intimate is their union, that the gold, by means thereof, becomes *soluble in water*; and (so dissolved and combined) will pass through the pores of brown paper without suffering any decomposition.

MACQUER'S *Chem. chap. vii. sect. 1.*

HUMAN HAPPINESS.

1014. [*Deut. xxx. 19.*] *I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.*

To change the mind, inclinations, or affections, of a free agent by infinite power, or force, to make him love another, he did not, or does not love, after a fair trial, is almost a contradiction in terms. And if it were possible that a free agent, who preferred any thing to the enjoyment of the vision &c. of the ELAHIM, could be in heaven, it would endeavour to desert, to enjoy the thing it had preferred, and if it could not desert, it would even there be miserable.

HUTCHINSON'S *Data in Christianity*, p. 20.

1015. ——— Every one would pursue his own interest, if he knew what it was; and, in fact, every one does pursue it, but the generality totally mistake it. No man would choose riches before happiness, power before quiet, or fame before safety, if he knew the true value of each: no man would prefer the transitory and worthless enjoyment of this world to the permanent and sublime felicity of a better, if he had a clear prospect of them both; but we see the former through a mist, which always magnifies, and the latter appears to be at so great a distance, that we scarce see it at all; and therefore it makes little impression on our senses, and has as little influence on our conduct.

JENYNS' *Works*, vol. iv. p. 276.

1016. [*Deut. xxx. 14.*] It was not nature, as is commonly believed, which first pointed out GOD to Man; but it is a sense of the DEITY in Man, which first indicated to him the order of nature. The Savages are religious, long before they are Naturalists.

St. PIERRE'S *Studies of Nature*, vol. ii. p. 93.

1017. [*Deut. xxx. 19.*] During influx, there is a perpetual endeavour to do evil from the hells on one part, and a perpetual endeavour to do good from the LORD on the other. By these endeavours, opposite to each other, every man is kept constantly in equilibrium, free to turn himself in what direction he pleases. —The endeavour or *conatus* from hell, is no other than the *perversion into evil* of the good proceeding from the Lord.

SWEDENBORG'S *Arcana*, n. 6477.

1018. [*Deut. xxx. 20.* *The LORD is thy life, and the length of thy days.*] This is true not only as to Man's present and eternal existence, but even as to his temporary duration in the womb. Heat of Climate has a sensible effect on the expansion of all plants and the gestation of all animals, the Human Race excepted. Thus, in the Antilles, the hatching of a hen's egg, and the bursting of an orange-seed, require only twenty-three days. Pliny observes that in Italy hens hatch in nineteen days in Summer, and in twenty-five in Winter. But, in every country, white women and negroes go with child nine months, as in Europe. This demonstrates that Man is not subjected to *physical influx*, as the inferior animals.

See St. PIERRE'S *Studies of Nature*,  
vol. i. p. 299.

#### RAHAB THE HOSTESS.

1019. [*Joshua ii. 1.*] *And the spies went to Jericho and came into a harlot's house, named Rahab, and lodged there.*

Most of the Eastern cities, says FORBES, contain one caravansary at least, for the reception of strangers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle; a Brahmin or Fakcer often resides there to furnish the pilgrim with food, and the few necessaries he may stand in need of. —Beautifully does Sir William Jones describe such an act of beneficence in an *Arabian female*:—

To cheer with sweet repast the fainting guest,  
To lull the weary on the couch of rest;  
To warm the traveller, numb'd with winter's cold,  
The young to cherish, to support the old;  
The sad to comfort, and the weak protect,  
The poor to shelter, and the lost direct;  
These are Selima's cares, her glorious task,  
Can heaven a nobler give, or mortals ask?  
When chill'd with fear, the trembling pilgrim roves  
Through pathless deserts, and through tangled groves,  
Where mantling darkness spreads her dragon wing,  
And birds of death their fatal dirges sing;  
While vapors pale, a dreadful glimmering cast,  
And thrilling horror howls in every blast;  
She cheers his gloom with streams of bursting light—  
By day a sun, a beaming moon by night!

*Oriental Memoirs*, vol. i. p. 250.

When benighted in dreary solitude, travellers in India were thus certain, within a moderate distance, to find one of these buildings appropriated for their accommodation, and were often supplied with the necessaries of life gratis.

*Ibid.* vol. iii. p. 122.

1020. ——— Among the Indians of North America, there is in every village a vacant dwelling called the *strangers' house*. Hither the traveller is led by two old men, who procure him victuals and skins to repose on, exacting nothing for the entertainment. (*Dr. FRANKLIN.*) —On this account, tithes were taken for *strangers*, as well as for the Levites, the fatherless, and widows.

1021. ——— In some of the inns or chaturams of Mysore, provisions are sold; in others, they are distributed gratis, at least to Brahmins or other religious mendicants, as is the case in the choultries of Bengal.

Within forty or fifty miles of Madras such useful buildings are very common, and have been erected and endowed by the rich native merchants of that flourishing city.

In these caravansarai on the road the traveller is received gratis, and may remain as long as he pleases. In the cities he pays a trifle; but, unlike those on the road which are open, the rooms of the latter have locks on the doors, for the maintenance of which the charge is made. They are, however, entirely destitute of furniture.

BUCHANAN, in *Pinkerton*, part xxiii. p. 579.

—vol. viii. p. 775.—vol. ix. p. 39.

1022. ——— At even, the spies retired to a certain *Inn*, kept by *Rahab*, that was near to the wall, whither they went to eat their supper (and lodge for the night). (*JOSEPH. Antiq. b. v. ch. i. § 2.*) —The taverns in India are beautiful edifices, raised by charitable contributions, and not unfrequently by the benevolence of some wealthy individual, for the use of travellers; as *hospitality*, so rare among us Europeans, forms, among the *Orientials*, a *point of religion*, and is one of the chief virtues by which they are distinguished from all other nations. —In those Inns travellers sleep on mats, which are wove generally of palm leaves. —People pay nothing for the good entertainment which they there receive.

BARTOLOMEO, by Johnston, pp. 68, 69, 287.

1023. [*Joshua vi. 22.*] I still call this woman Rahab, an *inn-keeper*, not a *harlot*; the whole history both in our copies, and especially in *Josephus*, implying no more.

WHISTON'S *Joseph. Antiq. b. v. ch. i. § 2.* Note.



## THE WALLS OF JERICO.

1024. [Joshua vi. 4, 5.] *And seven priests shall bear before the ark seven trumpets of rams' horns:—and it shall come to pass, that when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout;—and the wall of the CITADEL shall fall down flat, and the people shall ascend up, every man straight before him.*

The trumpets, to be used by the priests, were made of silver. See Num. x. 2, 3, 4, 5, &c.

If we refer to Deut. xx. 19, 20, where direction is given respecting the using of trees in the siege, and examine the true import of the Hebrew terms used in this passage, we shall see reason to conclude that the walls of Jericho were beaten down by the horns of the battering-ram.

Of this instrument there were different kinds. The first simply a large beam, which the soldiers bore in their arms, and with one end of it, by main force, assailed the walls. The second is thus described by JOSEPHUS: "The ram is a vast long beam, like the mast of a ship, strengthened at one end with a head of iron, somewhat resembling that of a ram, whence it took its name. This is hung by the middle, with ropes, to another beam which lies across two posts; and hanging thus equally balanced, is by a great number of men violently thrust forward, and recoiled backward, and so shakes the wall with its iron head; nor is there any tower or wall so thick or strong, as to resist the repeated assaults of this forcible machine".—The third only differed from the former, in that it was covered with a screen to guard the soldiers.

Mr. FELIBIEN describes a fourth sort of battering-rams, which ran on wheels; and was the most perfect and effectual of them all.—But it is not probable that either this, or the third sort was used on this occasion. It is more likely, that seven of the first or second kind were carried to the assault, preceded by seven priests with seven trumpets, which they might sound as a signal when the engines were to be forcibly impelled. See 2 Sam. xx. 15.—JOSEPHUS (*Antiq. lib. v. c. 1.*) calls these simply horns.—They were rams' horns, as they were sounded for direction in playing the battering-rams.

1025. ——— At Corinth, says Dr. EDWARD DANIEL CLARKE, we saw nothing worth notice, except an Arcadian pipe, on which a shepherd was playing in the streets. It was perfectly Pandean; consisting simply of a goat's horn, with five holes for the fingers, and a small aperture at the end for the mouth. It is exceedingly difficult, he adds, to produce any sound whatever from this small instrument; but the shepherd made the air resound with its shrill notes; and we bought his pipe.

1026. ——— APPIAN relates, that the Romans battered the walls of Carthage with two rams of immense size, one

of which was played by a body of six thousand foot, and the other by a vast number of sailors; which may serve to give us some idea of this terrible engine.—It is mentioned by the prophet EZEKIEL, chap. iv. 1, 2. and xxi. 22; and Nebuchadnezzar, we find, made use of it at the siege of Jerusalem.

Univer. Hist. vol. xvi. p. 593, Note (O).

1027. [Joshua vi. 20.] In India, Chica Nayakana Hully is a large square town, strongly fortified with mud walls, and having bruches, or cavaliers at the angles. In its centre is a square citadel, fortified in a similar manner. In the outer town a wide street runs all round, and on both hands sends off short lanes to the outer and inner walls. The houses do not really occupy the whole space within the walls: they are in number about 600, of which 80 are occupied by Brahmins.—Bellurce, also, is a large town, and both suburbs and citadel are strongly fortified with a mud-wall and ditch.

BUCHANAN, in *Pinkerton's Coll.* vol. viii. pp. 692, 697.

1028. [Joshua vi. 20, 21.] TIMUR ordered, that the inhabitants of Balk, who had shut themselves up in the citadel, with their late princes, should return to their old city, and rebuild it. The citadel, as well as palaces of Hussayn, were also razed to the foundations; and every thing belonging to him destroyed, that there might remain no footsteps of a prince so hated.

Modern Univer. Hist. vol. v. p. 227.

1029. ——— The emperor Napoleon contented himself with ordering the destruction of the citadel and military establishments in Moscow, without doing any thing to ruin individuals already too much unhappy by the consequences of war.

Twenty-sixth French Bulletin. Borowsk, Oct. 23, 1812.

## THE SUN STANDING STILL.

1030. [Joshua x. 12.] *And Joshua said to the LORD, In the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.*

Philolaus, the Pythagorean, taught long before Copernicus, that our Sun is at the centre of his system.—GALILEO was the first in Europe who found out the gravity of the air, and demonstrated the Earth's motion round the Sun.—Yet he, in a prison of the Inquisition, was

obliged to retract on his knees the sublime truth which he had demonstrated.

This inquisition, commencing at Rome in 1204, during the first Crusades, spread rapidly over Italy, Spain and Portugal; and soon, through those nations, devastated greatly the Coasts of Asia and Africa, and more than half depopulated America. In 1666, it instigated the Dutch to cast off the Spanish yoke, and the Northern nations of Europe to separate from the Church of Rome; it also obliged those to the South who remained Catholics, to oppose the most powerful barriers to it: afterwards, like a ferocious wild beast, turning on its keepers for want of other prey, it ceased not to diffuse terror over the Countries which had given it birth; it being the will of God, by an act of universal justice, that intolerant Nations should find their punishment in the very tribunals of their intolerance.

*St. PIERRE'S Works, vol. ii. p. 18.—  
vol. iv. pp. 286, 288, 316.*

1031. ——— The best astronomers of Hindostán hold the sun to be in the *centre* of our system.

*See Modern Univer. Hist. vol. vi.  
p. 274. Note (M).*

1032. ——— Spiuosa is of opinion, that there was no cessation of the sun and moon's motion; and attributes the extraordinary length of that day to the refraction of the sun's rays by the clouds, which were more than usually loaded with hail.

*THOMPSON'S Trav. vol. ii. p. 81.*

1033. ——— It seems as if this command [*Joshua x. 12*] were in the evening, when the light of the (natural) sun came from the *west*, and that of the moon from some other point. (*HUTCHINSON'S Nat. Hist. p. 208.*)—None of the Antients, nor of the Inspired Writers, ever said or even supposed, says *HUTCHINSON*, that the sun moved round the earth.

*See his Princip. part ii. p. 445.*

1034. ——— The earth daily inclines one of its Poles toward the sun, till its axis has formed on the plane of its annual circle an angle of twenty-three degrees and a half; it then by a retrograde motion presents to him with equal regularity the opposite Pole. (*See St. PIERRE'S Studies of Nature, vol. ii. p. 257.*)—Whilst the earth inclines her northern pole to the natural sun over which she is revolving, she presents at the same time her upper surface to the spiritual sun under which she is passing; and whilst in appearance, the natural sun passes from east to west, the spiritual sun is passing in a contrary direction from west to east.

Similar appearances of an opposite movement occur at the southern pole, under that *infernal* sun which John saw *black as sack-cloth of hair*; *Rev. vi. 12.*

1035. ——— The LORD appears in the third heaven to the celestial angels as a *sun*; and to the spiritual angels as a *moon*. (*SWEDENBORG'S Arcana, n. 1529.*) *See Matt. xvii. 2. Isai. xxx. 26. Rev. xxi. 23.—xxii. 5. Exod. xxiv. 10.*

Thy Sun shall no more go down; neither shall thy Moon withdraw itself; for the LORD shall be thy everlasting light. *Isai. lx. 20.*

That sun is not the LORD Himself, but from the LORD. His Divine Love and Divine Wisdom, proceeding, appear in that world as a Sun; and, subordinately, as a Moon.

The sun of the natural world is far beneath the sun of the spiritual world. It is in a mean distance: above it is the spiritual world; below it, the natural world.

Divine life is internally in the fire of the sun of the spiritual world, but externally in the fire of the sun of the natural world.

Respecting the Sun from which angels have their light and heat, it appears above the earths which they inhabit, in an elevation of about forty-five degrees, which is a middle altitude; and it appears distant from them, as the sun of this world from men. It appears also constantly in that altitude and at that distance; and neither does it move.

The spiritual sun around the LORD is similar to the sphere around every angel proceeding from his affections and thoughts. By this sphere an angel's presence is exhibited equally to those near and afar off.

*SWEDENBORG'S Divine Love, nn. 86, 97,  
153, 157, 104, 291.*

1036. ——— *In the sight of Israel.*] The SUN or HEAVEN appeared indeed to the Israelites; but, like the PILLAR of the CLOUD to Pharaoh and his host, it was invisible or complete darkness to the Amorites: *See Exod. xiv. 20.*

1037. [*Joshua x. 12, 13.*] Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the Israelites; and he said, In the sight of Israel stand THOU still, a Sun, upon Gibeon, and a Moon in the valley of Ajalon. And He stood still, a sun; and stayed, a moon, until the people had avenged themselves on their enemies. —Thus the LORD is a sun and shield. *Ps. lxxxiv. 11.*—God is that glorious Sun, from whom (as beams) all created perfections flow, and in whom they all concentre. (*BOYLE'S Seraphic Love, p. 56.*)—The earth turning towards the natural sun, and from the spiritual; when the natural sun sets in the west, the spiritual sun must necessarily rise there and proceed in an inverse direction, till, after a whole spiritual day, the two suns again meet in the east, and the natural proceeds, as usual, in its regular course.

*See No. 796, 579.*

## THE SUN GOING TEN DEGREES BACKWARD.

1038. [2 Kings xx. 11.] *And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.*

A similar effect is mentioned to have been produced at Metz, in Alsace, in the beginning of the eighteenth century; where, says Rosenmüller, "by the refraction of a cloud, the shadow of the gnomon was turned back to the hour and half preceding."—*See the Comments of SCHEINIUS apud Rosenmüller.*

*Meghaloth* (Hebr.), signifying steps or stairs, is rendered by the Septuagint *anabathmōus* (Grk.); and by the Chaldee paraphrasts a stone of time, the Jews not having a name for hours before the captivity. —As the invention of gnomon-dials is attributed to Anaximander, who did not flourish till nearly 200 years after the reign of Hezekiah; we feel inclined to believe that this *meghaloth* must have been a kind of steep ascent, leading up to the gate of the palace, and marked at proper distances with figures, shewing the division of the day; rather than a regular piece of dial-work. —Some ornaments, such as pyramids, obelisks, flower-pots (stone-lions—1 Kings x. 20), or the like, might have been placed on the rails or battlements of the ascent, whose shadow being in time observed to go over those steps, at certain periods of the day, might naturally induce some curious observer to mark down the several portions of the day; first into four parts, according to the Jewish custom of dividing it, and then into as many subdivisions as were thought proper. Thus by the refraction of a cloud or other means, the shadow of the lion or other ornament serving as a gnomon, might be thrown back again over the ten steps or degrees which it had already past.

*See Univer. Hist. vol. iv. p. 84. Also Frag. to CALMET, 3d Hundr. p. 161.*

1039. ——— The first sun-dial among the Romans, which divided the day into hours, was fixed on the temple of Quirinus by the censor L. Papyrius, about the 12th year of the wars with Pyrrhus.

*See PLINY, Nat. Hist. l. i. cap. 20.*

## SAUL.

[1 Sam. xvi. 23.] *And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.*

1040. [1 Sam. xvi. 14.] As, when the earth sends up black, noisome, and sulphureous exhalations towards the sky, they reach not heaven, nor discompose the spheres; but all

the storms and thunders they produce fall on that globe they came from, and there do all their mischief: so the wicked may wrong God indeed, yet do they really harm but themselves by all their greatest sins, which trouble his compassion, only as they necessitate him to return from his heavenly Presence their own evil spheres in just punishments on their own heads.

*See BOYLE'S Seraphic Love, p. 87.*

1041. [Isai. xlv. 7.] The good and true spheres sent down from the LORD through the heavens into the hells, are in their descent changed by degrees into evil and false spheres; and, as received in the hells, are direct opposites to what were sent down: just as the white light of the sun is turned into disagreeable colors, even into black, in objects whose substances are interiorly in such a form, as to suffocate and extinguish the light. Thus it may appear, that things evil or injurious to man are from the spiritual sun of heaven, but that what are good and useful are turned into the things evil and injurious in hell. Hence it is evident that the LORD never did nor does create any but good and useful things; but that hell reproduces them evil and injurious.

*SWEDENBORG'S Divine Love, n. 348.*

1042. [1 Sam. xvi. 23.] We have an instance, in the *History of the Academy of Sciences*, of a musician who was cured of a violent fever by a concert played in his chamber.

*St. PIERRE'S Wonders of Nature and Art, vol. ii. p. 40, Note.*

1043. ——— Pythagoras, we are told, composed music capable of removing the most violent passions, and of reclaiming vicious characters to order and moderation. (*See Rational Recrea. vol. ii. p. 430.*) —At Cairo there is a large hospital where the sick and insane were formerly provided with every thing that could tend to soothe their distress, not excepting even music. From the insufficiency of the funds, the music had been retrenched, but has been since restored by the charity of a private person.

*NIEBUHR'S Trav. vol. i. p. 61.*

1044. ——— Music, it seems, has a temporary effect in soothing even ferocious animals. —There are dancing snakes, carried in baskets throughout Hindostan, that procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head; erecting about half their length, and following the music with gentle curves, like the undulating lines of a swan's neck. When the music ceases the snakes appear motionless; but if not immediately covered up in the baskets, the spectators are liable to fatal accidents.

*FORBES' Oriental Memoirs.*



1045. — Alexander, says Plutarch, did not abandon himself to those excesses which sullied the conclusion of his life, till he believed himself *forsaken of Divine aid*. — In illustration of this melancholy sentiment, there is said to be in the gallery of Florence a fine bust of the Grecian Hero, with the face half turned toward Heaven, deeply impressed with an indignant air of chagrin and dissatisfaction. — How powerfully would such a bust illustrate the state of *Saul's spirit, ungraciously deflected "from God."*

See St. PIERRE'S *Studies of Nature*, vol. iii. p. 131.

#### WITCH OF ENDOR.

1046. [1 Sam. xxviii. 7.] *Then said Saul to his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.*

What Saul here does is expressly forbidden, in *Lev. xx. 27*, and in *Deut. xviii. 11*. In both which places, as here, the *deceiving art* is denominated *Ob* or *Aub*; which, says BRYANT, in his *Analysis of Antient Mythology*, vol. i. p. 47, denotes "in the Egyptian language a *serpent*," or *creeper*: — as is the *vine*, the *blood* of whose grapes was formally inspected by the proficient in *augury*, or by a mistress of *Aub*. The *inspector* on such occasions, was called by the Hebrews and Greeks *Python*; by the Phœnicians, *Nachash*. See *Gen. iii. 1*.

— 13. I saw *aleim* (Hebr.), a *judge*. — We have here no direct proof that *Saul* saw *Samuel*; we rather have evidence that he *did not*. For, had he himself seen *Samuel*, why need he ask the woman what *she* saw? Why should he ask her what *form* or appearance the judge bore? when by looking himself, he might have actually *known*, not inferentially *perceived* merely, from the woman's description, that it was *Samuel*.

*Biblical Researches*, vol. i. p. 37.

— 21. Some have thought this woman was a *ventriquist*, who could cause her voice to come, apparently, as from another at a distance. Why then needed she to absent herself, whilst *Samuel* apparently conversed with *Saul*? Yet the sacred historian affirms that *the woman*, as though absent during the conversation, afterwards came to *Saul*, and saw that he was sore troubled. — May not this, and other accounts of Heathen oracles, imputed to *ventriquism*, be more rationally explained by the following *fact* still in existence. — "At a little distance from Dunstaffnage Castle in Scotland, is a small roofless chapel of elegant workmanship: On the south side of it is a rock, one point of which stretches towards the chapel. If a person be placed on one side of the point, and speak aloud, the sound of his voice is heard on the other side, so distinctly reverberated from the chapel, as to make one imagine it comes from a person within the ruin. — It is reported, that a few years since, a man contracted an illness, which terminated in death, on hearing a sermon on mortality read to him by an alarming voice, in the dusk of the evening, by a person who had concealed himself on the opposite side of the

point. He believed that the address came from one of the dead in the chapel, warning him to prepare for death."

GARNETT'S *Tour in Scotland*, vol. i. p. 138.

1047. [1 Sam. xxviii. 8.] The *Pythoress*, who gave the answers of the Delphian oracle, the most famous of all antiquity, washed herself and ate some laurel leaves, a plant well known for its intoxicating powers, before she ascended the tripod. Thus prepared and seated, a prodigious noise was made in the hollow body of the tripod beneath her, which added to the effect of the laurel, and an empty stomach, soon threw her into convulsions and a temporary madness; when, from the ambiguous rhapsodies she uttered, the deluded consultants were obliged either to deduct some meaning, or depart in the same ignorance in which they came.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. ii. p. 54.

1048. [1 Sam. xviii. 15.] The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a *feigned voice*; so as to deceive those that applied to them, by making them believe that it was the voice of the ghost. From this art of the necromancers (*ventriquism*), the popular notion seems to have arisen, that the ghost's voice was a weak, inarticulate sound, very different from the speech of the living. (*Bp. Lowth, on Isai. xxix. 4.*) — In this way of deception by *ventriquism*, we may understand the Roman historian *LIVY*, when he tells us (*lib. 35*) that, to the great terror of the consul *Domitius*, an ox uttered these words, "*Roma, cave tibi*;" that is, *Guard thyself, O Rome, from impending danger*.

1049. [1 Sam. xxviii. 14.] *Aristotle*, in his *Meteors*, tells us of a person who always saw, or at least thought he saw, another man's shape before his eyes. This philosopher offers also a reason, how such an appearance might happen naturally. — *HYPOCRATES*, in his Treatise *Periparthenion* (*Grk.*), shews how several, both men and women, through natural causes, have fancied they saw *daimonas* (*Grk.*), devils or spirits. But they that are versed in Optics know, says he, that there is a way, through the help of glasses concealed from the view, to make moving shadows that shall appear like ghosts, to the great terror of the ignorant beholder: And it is said, he adds, that pretended astrologers and fortune-tellers cheat many by those sights.

CASAUBON.

#### SOLOMON.

1050. [1 Kings iv. 30, 31.] *And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men.*

Solomon was wiser than all men; because he read the Book of Nature, under the influence of

"Nature's God." — It was impossible for him to meet there with any erroneous doctrines, any contradictory opinions, any controversial debates, or in short, any rancor, or prepossession. — This library lies for ever open; and if we will but make use of our eyes, we may depend on finding, without any manner of fatigue, more wholesome admonitions than can be met with in any books, besides the *Sacred Scriptures*; on which indeed, the Book of Nature, when properly read, is undoubtedly the best, the only unerring Comment.

See *Nat. Delin.* vol. iii. p. 122.

1051. [1 *Kings* iv. 29. God gave Solomon wisdom — as the sand — on the sea-shore] That is, as the sand on the sea-shore incloses a great body of water, so Solomon's mind contained an ocean of knowledge.

Lord BACON.

1052. [1 *Kings* xi. 3.] *And Solomon had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.*

It is not to be understood, that Solomon took these women as real wives by whom he might have children. See this distinction between *adopted* and *real* wives, expressly marked in *Ezra* x. 44.

See WALPOLE'S *Memoirs* relative to Turkey, *Month. Mag.* vol. xlv. p. 639. Ed.

1053. — *Nashim* (Hebr.), women of the first rank. *Pelagshim* (Hebr. occurs 36 times), women of rank also, but from dependant states. Both respectively were *representatives*, and acted, probably, as *jury* women.

See No. 530.

1054. — In Persia, those Ladies of the haram, who are supposed to have there preserved their chastity, are in due order given to the Great Lords for wives; a thing which they all covet, in order to be delivered from the *confinement* they are under in the Palace. — These Ladies never go abroad but at night; when they are usually carried on camels to see the public spectacles without being seen themselves, in a sort of long hamper, or cradles, called *kajaveh*; each of which is about two feet wide, and three deep, with an arched canopy over it, covered with cloth.

See *Modern Univer. Hist.* vol. v. pp. 455, 484.

1055. — Abul Fazel describes the haram of emperor Akbar as an inclosure of such immense extent, as to contain a separate room for every one of the women, whose number exceeded five thousand; who were divided into companies, and a proper employment assigned to each individual. Over each of these companies a woman was appointed *dargoka*; and one was selected for the control of the whole, in order that the affairs of the haram might be conducted with the same regularity and good government as the other departments of the state.

See FORBES' *Orient. Memoirs*, vol. iii. p. 137.

1056. [1 *Kings* xi. 18—20.] In the island of Formosa, and among some tribes of the Peruvians, daughters are more regarded than sons, because, as soon as a woman is married, contrary to the custom of other countries, she brings her husband home with her to her father's house, and he becomes one of the family; so that parents derive support and family-strength from the marriage of a daughter; whereas sons, on their marriage, leave the family for ever.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 186.

1057. [1 *Kings* xi. 26.] Among the Hurons, the dignity of a chief is not only hereditary, but descends in the female line; so that it is not the son of the chief, but his sisters son who succeeds him: and if this whole line be extinct, then the whole power of choosing another chief is vested in the noblest matron.

*Ibid.* vol. i. p. 180.

#### KING'S MOTHER.

1058. [1 *Kings* xv. 2.] She who is here called Maachah the daughter of Abishalom, is in 2 *Chron.* xiii. 2, called Meehaiah, the daughter of Uriel, of Gibeah. See *Gen.* xxxvi. 2, &c.

1059. — It had been conjectured by Mr. BARUH, that the phrase — *his mother's name*, &c. when expressed on a king's accession to the throne, at the beginning of his history, does not necessarily refer to his natural mother.

This conjecture has been verified by the following extract: — On this occasion, says BRUCE, the king crowned his mother Malaotawit, conferring on her the dignity and title of *Itegher*, or *king's mother*, as regent and governess of the king when under age.

2 *Chron.* xi. 21, 22. *Ps.* xlv. 9. *Trav.* vol. ii. p. 531. — See BURDER, vol. ii. p. 148.

1060. — Maachah was Asa's grandmother, and not his mother as described in 2 *Chron.* xv. 16: if however, we look on the expression of *king's mother* to be only a title of dignity, all the difficulty will cease; for this Maachah was really Abija's mother, but when Abija came to be king, the dignity of *king's mother*, or the first in the rank of the royal family, was given to Micaiah, the daughter of Uriel, of Gibeah; and afterwards, on the death of Micaiah, that dignity devolved to Maachah, and she enjoyed it, at the accession of Asa her grandson, who afterwards degraded her for her idolatry. (RAPHAEL BARUH.) — This title of *king's mother*, or *queen*, will receive considerable illustration from the following extracts: —

The *Oloo Kani* is not governess of the Crimea. This title, the literal translation of which is *Great Queen*, simply denotes a dignity in the Haram, which the Khan usually confers

on one of his sisters; or if he have none, on one of his daughters, or relations. To this dignity are attached the revenues arising from several villages and other rights. (*Baron du TOTT, vol. ii. p. 64.*)—Gusho had confiscated, in the name of the king, *all the (Great) Queen's villages*, which made her believe that this offer of the king to bring her to Gondar, was an insidious one. In order to make the breach the wider, he had also prevailed on the king's mother to come to Gondar, and insist with her son to be crowned, and take the title and state of *Itege (Grand Queen)*. The king was prevailed on to gratify his mother, under pretence that the *Itege* had refused to come on his invitation; but this, as it was a pretence only, so it was expressly a *violation of the law of the land*, which permits of but *ONE Itege*, and never allows the nomination of a new one, while the former is in life, however distant a relation she may be to the then reigning king. In consequence of this new coronation, two large villages, Tshemmera and Tocussa, which belonged to the *Itege* as appendages of her royalty, of course devolved on the king's own mother, newly crowned, who sending her people to take possession, the inhabitants not only refused to admit her officers, but forcibly drove them away, declaring they would acknowledge no other mistress, but their old one, to whom they were bound by the laws of the land.

BRUCE'S *Trav. vol. iv. p. 244.*

#### ELIJAH FED BY RAVENS.

[1 *Kings* xvii. 6.] *And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.*

1061. [1 *Kings* xvii. 4.] Some moderns make the word (*raven*) in the original a proper name; denoting either the *Arabians*, or the inhabitants of *Horbo*, or *Orbo*, at some small distance from Scythopolis.

Gen. viii. 7.

GEDDES.

1062. [1 *Kings* xvii. 6.] The *ravens*, the *Hagarites* or Blacks. (See, on the idea of ravens, *Bib. Researches, vol. i. p. 19.*)—As *hagarim* (Hebr.) signifies *strangers, sojourners or occasional visitants*, it is probable those who brought Elijah food, morning and evening, were persons previously unknown to him, who coming there early and late to fetch water, and perceiving the prophet's distress, humanely brought him the necessaries of life.

Thus the American savages, till they are contaminated by the example and spiritous liquors of their more refined neighbours, continue to exhibit the most friendly and inoffensive conduct towards strangers.

CARVER'S *Trav. in N. America, p. 16.*

#### JONAH.

1063. [Jonah i. 17.—ii. 1,—6.] *And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the LORD his GOD out of the fish's belly, and said, I am cast out of thy sight; yet I will look again toward thy holy temple.—The depth closed me round about, the WEEDS were wrapped about my head.*

The *Pistia stratiotes* is a very singular aquatic plant. It associates in large communities, or floating islands, some of them a quarter of a mile in extent, which are impelled to and fro, as the wind and current may direct. In great storms, large masses of these floating plains are broken loose, and driven from the shores, into the wide water, where they present a very entertaining prospect. We see on them not only flowery plants, clumps of shrubs, old weather-beaten trees, hoary and barbed, with the long moss waving from their snags; but we also see them completely inhabited and alive, with *crocodiles*, serpents, frogs, *otters*, crows, herons, curlews, jackdaws, &c.

See BARTRAM'S *Travels in America, p. 86.*

1064. [Jonah i. 17.] Barrow, in one of his voyages, rationally observes that the sea-plant, generally denominated Gulf-weed (from a supposition of its proceeding originally from the Gulf of Mexico), has neither roots nor fibrils of any kind to indicate that it ever was attached to rocks or shores; but its central stem, buried in the midst of its leafy branches, makes it sufficiently evident that it vegetates while floating on the surface of the fathomless deep: some of these plants are many feet in diameter, others only a few inches; all appear in a growing state, covered with fish, worms, insects, and testaceous animals of various descriptions.

FORBES' *Oriental Memoirs, vol. iv. p. 264.*

1065. [Jonah ii. 5.] Governor Pownall has given us an elegant map of this Gulf-stream, tracing it from the Gulf of Florida northward as far as cape Sable in Nova Scotia, between the Canary islands and Senegal, increasing in breadth as it runs, till it occupies five or six degrees of latitude. The governor ascribes this current to the force of the trade-winds protruding the waters westward, till they are opposed by the continent, and accumulated in the Gulf of Mexico. He ingeniously observes, that a great eddy must be produced in the Atlantic ocean (which communicates with the Mediterranean) between this Gulf-stream and the westerly current produced by the tropical winds; and that in this eddy are found the immense fields of floating vegetables, called *Seragosa-weeds*, and *Gulf-weeds*, and some light woods, which circulate in these vast eddies, or are occasionally driven out of them by the winds.

RES.

1066. [Matt. xii. 40.] There is no whale in the Mediterranean, where Jonah was sailing.

See Dr. A. CLARKE.



## THE CHRISTIAN COVENANT.

[Gal. iii. 20.] GOD IS ONE.

1067. [James ii. 19.] The conception of the most REAL BEING is formed in the following manner: We cannot place Him in *time* and *space*, the restrictive *conditions* of bounded existence. He is therefore to be considered as Omnipresent and Eternal, as Simple and Individual; and this is the Transcendental conception of God.

KANT.

1068. [Gal. iii. 20.] "If men were led into the apprehension of invisible intelligent power by a contemplation of the works of nature, they could never possibly entertain any conception but of one single Being, who bestowed existence and order on this vast machine, and adjusted all its parts, according to one regular plan and connected system. For though, to persons of a certain turn of mind, it may not appear altogether absurd, that several independent beings, endowed with superior wisdom, might conspire in the contrivance and execution of one regular plan; yet is this a merely arbitrary supposition, which, even if allowed possible, must be confessed neither to be supported by probability nor necessity. All things in the universe are evidently of a piece. Every thing is adjusted to every thing. One design prevails throughout the whole. And this uniformity leads the mind to acknowledge one Author; because the conception of *different authors, without any distinction of attributes or operations*, serves only to give perplexity to the imagination, without bestowing any satisfaction on the understanding."

HUME.

1069. [John i. 18.] The proper Essence and nature of God, precisely taken, is not divisible into parts and measures, as being a most pure, simple Being, void of all composition or division, and therefore can neither be resisted, hurt, wounded, crucified, or slain, by all the efforts and strength of men.

BARCLAY'S *Apology for the Quakers*,  
sect. xiii. p. 137.

## SON OF GOD.

1070. [John i. 1.] *In the beginning was the WORD, and the WORD was with GOD and the WORD was GOD.*

What is continuous from GOD, is GOD.  
Wisdom vii. 24—27. SWEDENBORG, on *Divine Love*, n. 55.

1071. ——— *The WORD.* — "The Logos, in Plato, signifies the *Wisdom*, the Reason of the Supreme Being." (VOLTAIRE). — Accordingly, says the Apostle, "we preach Christ the power of God, and the wisdom of God." 1 Cor. i. 24.

1072. [John i. 9.] There is an innate light, a right reason, given to all, constant and eternal, calling unto duty by commanding, and deterring from deceit by forbidding. It cannot be abrogated, neither can any be freed from it, either by senate or people. It is one, eternal and the same to all nations; so that there is not one at Rome, and another at Athens. Whoso obeys it not, must flee from himself, and in this is greatly tormented, although he should escape all other punishments.

CICERO.

1073. [Rom. i. 20.] What the sun and light are to this visible world, that, are the *supreme Good*, and *Truth*, to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of beings: *that* is the light by which alone our minds can be directed in the path to beatitude.

Sir W. JONES' *Works*, vol. vi. p. 417.

1074. [John i. 9.] Truth is the light of the soul, as physical light is the truth of bodies. The two united convey the knowledge of that which is: the one illuminates objects, the other points out to us their adaptations; and as in the principle, all light traces its origin up to the sun, all truth has its source in GOD, of whom that luminary is the most sensible image.

St. PIERRE'S *Studies of Nature*,  
vol. iv. p. 503.

1075. [Ps. lxxxiv. 11.] From the Sun of heaven, or from the LORD, there is not only light, but also heat, spiritual. This light, in the eyes of angels, appears like light, but has in it the intelligence and a wisdom thence derived, and this heat, to their senses, is perceived as heat, but in it there is love, as what is thence derived. Wherefore also love is called spiritual heat; and intelligence is called spiritual light, constituting the light of man's life.

See SWEDENBORG'S *Arcana*, n. 3636.

1076. ——— Let us adore the supremacy of that divine Sun, the Godhead — who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.

Sir W. JONES' *Works*, vol. vi. p. 417.

1077. [John viii. 29.] Light is *coeval* with the sun, though as truly *derived* from it as a child from his father who begat him: they are truly and really *distinct* from each other, and yet so much one and the same as to be still *inseparable*.

Bp. BROWNE'S *Divine Analogy*, p. 21.

1078. [John xiv. 28.] *Dr. HERSCHEL* has shewn by experiment that the focus of heat falls at the distance of half an inch from that of light. — This will explain how, in appearance, the Father is superior to, and distinct from, the Son, in Deity; and yet united like Heat and Light.

[1 John v. 7.] *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

1079. [1 John v. 7, 8.] We observe in our mind *three* faculties, powers, or principles of action; *will, reason, and effective power*, — in themselves distinct, yet so united as to subsist in *one* and the same individual. In like manner, it is reasonable to conceive *three* principles of action in the divine or eternal Mind, analogous to those we experience in ourselves; the *volitive*, the *imaginative*, and the *executive*, — distinctly, but inseparably *united* in the most perfect or real manner possible. — The *volitive* faculty, or the divine *Will*, being a perfect, independent, elective and self-determining principle endowed with perfect intelligence, cannot but be always the *first* principle of action in the divine Being; as a perfect *imaginative* principle (which, superadded to intelligence or understanding, may be termed *Wisdom and Reason*) cannot but be the *second*, and a perfect *executive* principle the *third*. — If the divine principle of Willing be what is meant by the *Father*, then it may very well be conceived, how all the divine actions should be thus primarily ascribed to Him, as being the first moving principle.

It may then be very well conceived, how the *Father* should be said to have *created the worlds* by his Word and Spirit; to have *sent the Son*; and also to have *sent and poured out the Spirit*. And thus the seeming subordination of the Three Co-equals and Co-essentials in the Divine Economy, will, on this supposition, be sufficiently accounted for: which cannot but reflect great light on this venerable doctrine.

See COLLIER'S *Christian Religion founded on Reason*, pp. 102 to 109.

The *Father* is the essential divine Spirit, "in whom we live, move, and have our being"; the *Son* is the infinite human Spirit, produced before all worlds, "the First-born of every creature," co-extensive with the Father, out of whom all angels and souls of men have originally come, and by whom they must, to be happy, be all vitally filled; and the *Holy Spirit* which came upon the Virgin at the incarnation, is what may be properly called the *emanated Spirit of Heaven* in and around angels, and ever filled with the Father and the Son in a threefold unity; whilst the Holy Spirit which was not on earth till Jesus was glorified (John vii. 39), is what may be properly called the *redeemed Spirit of our Earth* in and around Christians, which was assumed and purified first by the descent and labors of the Son, and then glorified by a further coming of the Father into a perfect union with both, till there is now the same threefold Kingdom of God on earth as in heaven.

1080. [1 John ii. 23.] He who adores an *impersonal* God, *has none*, and is without guide or rudder, on an immense abyss, that first absorbs his powers, and next himself. What nature will he honour who honours not the HUMAN? (LAVATER'S *Aphorisms*, p. 189.) — The MAN UNCREATE is GOD.

SWEDENBORG, on *Divine Love*, n. 18.

1081. [Gen. i. 26.] Though the distinction of Soul, and Body, and Spirit in man, be no direct proof of a Trinity; yet it is, at least, a distant illustration of an incomprehensible Distinction in that Divine Nature, after whose *likeness* and in whose own *image* we are so expressly said to be formed.

Bp. BROWNE'S *Divine Analogy*, p. 305.

1082. [Matt. i. 20.] Throughout the New Testament, Jesus Christ and his Apostles, in speaking to GOD, or of him, or quoting his Name from the Old Testament, never once use the term JEHOVAH. It is translated, however, in the Apocalypse i. 8, into Greek, which denotes *is, was, and to come*; intimating that the Appearance of GOD (like the image of the natural sun) is to-day, *was* yesterday, and *will be* to-morrow, nearly vertical in the spiritual spheres of our earth, as it regularly turns round every twenty-four hours. This APPEARANCE, or IMAGE of GOD, is that JESUS CHRIST, whom we shall 'meet in the air': 1 *Thess. iv. 17*

#### THE INCARNATION OF THE SON OF GOD.

[John i. 14.] *And the WORD was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the FATHER), full of grace and truth.*

1083. [John i. 1.] That WISDOM, which *created* all things, is the same that came to *reform* the disorders of the world.

Nature Displayed, vol. v. p. 62.

1084. [Luke x. 22.] The Infinite cannot behold in finites any thing but what is Infinite from Himself. Yet what is Infinite can appear at finites as in them. Thus there is given a ratio between what is finite and Infinite, not from what is finite, but from the Infinite in finite. Thus also a finite being is capable of what is Infinite, yet not a finite being that is really finite in himself, but one apparently so from what is Infinite in himself by a *continuous influx* from the Infinite.

See SWEDENBORG, on *Div. Prov. n. 54*.

1085. [Luke ii. 52. *And Jesus increased in wisdom and stature*] This increase of knowledge implies that Christ, though the *logos* (Grk.) were his soul, had subordinately from the mother a human spirit, as well as a human body; and that this spirit, notwithstanding its union with his soul, was as capable of improvement in wisdom, as the body was.

of increase in strength and stature : which is undoubtedly the autient doctrine of the Christian church.

See *Univer. Hist.* vol. x. p. 286.

1086. [*Luke* xxii. 42.] Christ had his whole human nature, body and soul (or *spirit*), from his mother. (See KNATCHBULL, on *Heb.* ix. 1.) —“Now is my *soul* exceeding sorrowful, even to death.” —What was (by Christ) not azzimed, by him never healed (as to the union established) between the Infinite and Finite human spirit.

NAZIANZEN.

1087. [*James* i. 13. *GOD cannot be tempted*] It was the human spirit then, not the Divine, which was *tempted* in Christ by the evil influences he bore in the temple of his body. —How differently *do* those men argue, who attempt to persuade us, that the *satisfying* of Divine Justice, in *atoning* for the breach of a Divine Law, required, what is impossible, the *sufferings* and even the *death* of a DIVINE VICTIM.

1088. [*Ileb.* ii. 18.] The Redeemer had in himself the whole Humanity, both as it was *before* and after the Fall, yiz. in his inward man the *perfection* of the first Adam, and in his outward the *weakness* and mortality of the fallen nature.

LAW's *Appeal*, p. 188.

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THE END FOR WHICH OUR SAVIOUR APPEARED ON EARTH.

[2 *Cor.* v. 19.] *GOD was in Christ reconciling the World unto himself.*

1089. [*John* x. 10.] Those who think they pay a just deference to the Wisdom and Omnipotence of God, when they suppose there was no *absolute necessity* for the Incarnation of the Son of God ; but that God, if he had so pleased, could as well have saved man some *other way*, shew as great ignorance both of God and nature, as if they should have said, that when God makes a *blind* man to see by *opening* or *giving* him eyes, there was no necessity in the thing itself, that *sight* should be given in *that particular way*, but that God, if he had so pleased, could have made him become a *seeing* man in this world without the *eyes* or *light* of this world.

For if the Son of God is the Light of Heaven, and man only wants to be redeemed, because he has *lost* the light of heaven ; is it not absolutely impossible for him to be redeemed any *other way*, or by any other thing, than by a *birth* of this Son of God in him. Is not this particularity the *one only* thing that can raise fallen man, as *seeing eyes* are the only thing that can take away blindness from the man ?

*Ibid.* p. 176.

1090. [*Matt.* xviii. 11.] It was *human nature* that was fallen, that had lost its heavenly life, and got a beastial, diabolical life in the stead of it. Now if this human nature was to be restored, there was but *one possible way*, it must go back to the state from whence it came, it must put off all that it had put on, it must regain all that it had lost.

See No. 219.

*Ibid.* p. 186.

1091. [*John* iii. 16.] Nothing can be more repugnant, both to reason and Scripture, than to imagine that the end of our SAVIOUR'S coming into the world, and particularly of his death, was to *satisfy* God, or to render Him favourable and propitious to men : HE is always friendly, benevolent, and propitious to men ; that is, he always desires their happiness. But, in order to their attaining to all that happiness which he designs for them, sin must be removed, their moral dispositions must be corrected ; these are such a bar to their happiness, that wicked men would be miserable in heaven itself, in the company of saints and angels, and amidst the splendors that encompass the throne of God.

JAMESON, *Preface to his Pentateuch*, pp. iv, v.

1092. ——— The doctrine of sacrifice, or vicarious punishment, is the most universal, and yet, the most absurd of all religious tenets that ever entered into the mind of man ; so absurd is it, that how it came to be so universal is not easy to be accounted for. That there should be any manner of connection between the miseries of one being and the guilt of another ; or that the punishing the innocent, and excusing the guilty, should be a mark of God's detestation of sin ; or, that two acts of the highest injustice should make one of justice, is so fundamentally wrong, so diametrically opposite to common sense, and all our ideas of justice, that it is equally astonishing that so many should believe it themselves or impose it upon others.

JENYNS' *Works*, vol. iii. p. 111.

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CHRIST'S SERMON ON THE MOUNT.

1093. [*Matt.* v. 17.] *Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil.*

Christianity and Judaism are not two religions ; but one religion in two different degrees of perfection. The one was the gay blossom, the other is the rich fruit ; the one was the design, the other the execution.

ROBINSON. — *Bib. Research*, vol. i. p. 310.

1094. ——— All the change made by Christ and his Apostles from the antient establishments, was not pretended to be from Judaism to another religion, but only from a circumcision in the flesh, to a circumcision in the spirit ; from being of the seed of Abraham's flesh, to being the seed of his faith, which he had being yet uncircumcised, &c.

DODWELL'S *One Atar*, &c. p. 17.



1095. ——— Thus the gospel differs from the *moral law of the Jews*, as a *man* at his *full stature* differs from himself when he was a *child*: The gospel continues all the *lineaments and proportions*, and only gives the law a greater *increase* of all its parts; so that if you cut off any one instance of genuine morality, you so far render christianity maimed and deformed.

*Bp. BROWNE's Procedure of the Understanding, p. 342.*

1096. [*Matt. xxiii. 26.*] There are two things very different from each other to be considered in all moral virtue in man. First, the inward *frame*, or *temper*, or *disposition* of the soul of man to virtue and holiness, in every particular instance. This is styled virtue or moral goodness in the true propriety of the word; and in Scripture it is called the *heart*, the *hidden man of the heart*, and the *inward man*; out of which proceeds all moral goodness, as well as moral evil: and one of the bright revelations of the gospel is, that all degrees of virtue and goodness are to be computed in proportion only to the inward disposition of our souls. This is the fountain of all morality; and as it is more or less clear or muddy, all the external actions and performances which flow from it have a greater or less degree of unmingled purity, and of genuine virtue and holiness. —Secondly, the *external exertions and operations* proceeding from that virtuous disposition of the soul; which are not absolutely necessary to the very nature and essence of goodness, but so accidental to it, that if no proper occasions or opportunities should offer of exerting the inward virtuous dispositions externally, our goodness and virtue may thereby receive neither increase nor diminution in the account of God, the searcher of hearts. The habitual external exercise indeed of our virtuous dispositions of mind, when proper occasions and objects offer, are then the indispensable result of those dispositions, and serve to strengthen and confirm them; and we may, by that means, become more virtuous and holy every day: But still the virtue remains where it was at first; and all the external exertions and performances proceeding from it, are so many proper instances and necessary indications of the inward virtuous dispositions of the soul: from whence they derive all their morality and worth, and even borrow the name of virtue and goodness.

*Bp. BROWNE's Divine Analogy, p. 261.*

1097. [*Matt. xi. 30.*] Let those whom a wrong bias has warped into a prejudice against christian duties, but view them with an impartial eye, and they will be readily convinced, that there is not one positive injunction in the Bible, but what is as necessary for the support of the soul's spiritual life, as food is for the body; nor a negative precept, that is not as expedient as abstinence from gross food is to a man in a high fever, or from drink to one in a drowsy.

*See Univer. Hist. vol. x. p. 322.*

1098. [*Matt. v. 2.*] We learn from the main scope and tendency of Jesus Christ's sermon on the mount, that the

true and real *excellency* and perfection of all moral religion is *within* us, and seated in the *heart*; and accordingly the whole substance of it is made to consist not only in the outward deportment and external discharge of all duties; but chiefly in the inward rectitude and sanctification of the *mind* and *conscience*.

*Bp. BROWNE's Procedure of the Understanding, p. 338.*

1099. [*Matt. v. 2.*] *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

By the poor in spirit, are meant those who, by their natural dispositions, are meek, quiet, teachable, and submissive; or those who, by reflection and cultivation, have rendered their dispositions such; and have eradicated from their hearts pride, envy, and ambition, those high spirited passions, so destructive of the happiness of society, as well as of their own.

*JENYNS' Works, vol. iv. p. 125.*

1100. ——— Every one, who is in the least acquainted with himself, may judge of the reasonableness of the hope that is in him, and of his situation in a future state by that of his present. If he feels in himself a temper proud, turbulent, vindictive, and malevolent, and a violent attachment to the pleasures or business of the world; he may be assured, that he must be excluded from the kingdom of heaven: not only because his conduct can merit no such reward, but because, if admitted, he would find there no objects satisfactory to his passions, inclinations, and pursuits, and therefore could only disturb the happiness of others without enjoying any share of it himself.

See No. 1014.

*Ibid. p. 51.*

1101. [*Matt. v. 5.*] *Blessed are the meek: for they shall inherit the earth.*

By the meek inheriting the earth, nothing more is meant, than that persons of meek, quiet, and peaceable dispositions, enjoy more happiness on earth, and suffer less disquietude in the present life, than those of opposite characters: and this is verified by the experience of every day; they acquire more friends, and fewer enemies; they meet with fewer injuries and disappointments, and bear those which they cannot avoid with less uneasiness: in short they pass through the world, as through a crowd; —less obstructed, less bruised and jostled, than those who force their way by violence and impetuosity.

*Ibid. p. 170.*

[*Matt. v. 6.*] *Blessed are they who do hunger and thirst after righteousness: for they shall be filled.*

1102. [*John vi. 53.*] Here "the same ideas or conceptions, and the terms whereby we express them, stand for things both *DIVINE* and *human*: for *these* directly, and in a strict and

literal propriety; for the OTHER mediately and indirectly, by similitude only and analogy."

*Bp. BROWNE's Divine Analogy, p. 166.*

1103. [*John vi. 63.*] The terms together with the conceptions applied to things *supernatural* and spiritual, are the same which are in common use for things *temporal* and *human*; but the *application* is *new* and *holy*; they are only consecrated to a *divine use* and signification: They are so far sanctified and to be revered as they are thus appropriated to *religion*; to the *representation* of the intrinsic nature and attributes of GOD; and to the glorious, and *otherwise* ineffable mysteries of the gospel.

*Bp. BROWNE's Procedure of the Understanding, p. 474.*

1104. [*John vi. 51.*] The Lord is alone the life of all: from Him come all and every thing which angels and spirits, men and devils, think, speak and do. The latter speak and do what is evil, because they so receive and *pervert* all that is good and true from the Lord; for such as the form of the recipient is, such is the reception and affection. This circumstance will admit of comparison with the various objects which receive light from the sun: these, according to their form and the disposition and determination of their parts, turn the received light into unpleasing and disagreeable colors, or into such as are pleasing and beautiful. Thus the universal Heaven, the universal World of spirits, and the whole race of mankind, live by every thing which *proceeds out of the mouth of the Lord*; every one having thence his very life.—If angels, spirits, and men were deprived of this meat, they would expire immediately.

*SWEDENBORG's Arcana, n. 681:*

1105. ——— If light were fire, we should have excessive heats before the sun's coming to the tropic, as well as after; the heat would be the same in May as it is in June; or at nine o'clock in the morning as at noon. But light only accelerates the fire; yet, when this fire is violently agitated, it preserves its power when the light is withdrawn. Hence we may justly conclude, that light only feeds fire, and is not the same thing.

*Nat. Delin. vol. iv. p. 93.*

1106. [*John vi. 27.*] Spiritual food is science, intelligence, and wisdom; for from these things spirits and angels live and are nourished. They even desire and appetite them, as men who are hungry desire and appetite food. By virtue of that food they also grow up to maturity. Departed infants, in the other life, appear as infants, and indeed are infants as to the understanding. But, in proportion as they grow in intelligence and wisdom, they appear not as infants, but as advanced in age, and at length as adults.

*SWEDENBORG's Arcana, n. 4792.*

1107. [*John vi. 56.*] In the Elysian fields, says Fenelon after the poet Virgil, "The day has no end, and night with her dark veil is unknown; a pure and mild light is spread around these amiable men, and surrounds them with rays as with a garment. This light is not like that which comes before the eyes of feeble mortals, and which, in truth, is but darkness; it is rather a celestial glory than light. It penetrates the thickest substances with more subtlety than the solar rays penetrate the purest crystal; it never dazzles, but, on the other hand, strengthens the eyes, and carries serenity to the inmost recesses of the soul. It is by it alone that the blessed are nourished; it comes forth from them and it enters into them again; it penetrates and becomes incorporated with them, as food becomes incorporated with us, they see, they feel, and they breathe it; it excites in them an inexhaustible source of peace and joy; they are plunged into this delicious abyss like fishes into the sea. All their wishes are gratified, and the fulness of their enjoyment raises them above all that avaricious and ambitious men desire upon earth."

*Wisdom vii. 24—27.*

*St. PIERRE's Harmonies of Nature, vol. iii. p. 230.*

1108. [*John i. 1, 9.*] By the Word of GOD, the Light, we understand, says BARCLAY, a Spiritual, Heavenly, and Invisible Principle, in which GOD, as Father, Son, and Spirit, dwells; a measure of which Divine and Glorious Life is in all men, as a Seed, which of its own nature draws, invites, and inclines to GOD; and this, he adds, some call *Vehiculum Dei*, or the Spiritual Body of Christ, the Flesh and Blood of Christ, which came down from heaven; of which all the saints do feed, and are thereby nourished to eternal life.

*Apology for the Quakers, sect. xiii. p. 138.*

1109. [*John vi. 53.*] In the Glorified Jesus "Christ, the Grand Man of the Angelic Heaven which is finally to receive all the good souls from our earth, the Inmost Human answering to the soul of man is the Assumed Sphere of the angels there, the next degree answering to the human spirit is the Assumed Sphere of disembodied spirits in the intermediate state, and the outermost part answering to our fleshly body is the Assumed Sphere ascending from the innocent children and purified adults of the whole human race here below. These different degrees of the Assumed Human Spirit, combined and saturated with the Infinite Human and with the Essential Divine, re-enter and feed in due order Angels, Spirits and Men: in this view, *that which is born of the spirit is spirit* and becomes the bread of life to spiritual beings, and *that which is born of the flesh is flesh* — that true bread from heaven, that *flesh and blood* given for the life of the world, of which our Lord speaks so sublimely in his edifying discourse delivered at Capernaum.

1110. [Matt. v. 7.] *Blessed are the merciful: for they shall obtain mercy.*

The words seem to regard more the disposition of the actor than the object on which it is exerted: "Blessed are the merciful," that is, those who are of a tender and compassionate temper, who feel for the miseries of every thing that has life, and endeavour all in their power to relieve them.

JENYNS' *Works*, vol. iv. p. 135.

1111. [Matt. v. 8.] *Blessed are the pure in heart: for they shall see God.*

Christianity insists more strongly than any preceding institution, religious or moral, on purity of heart and a benevolent disposition; because these are absolutely necessary to its great end: but in those whose recommendations of virtue regard the present life only, and whose promised rewards in another were low and sensual, no preparatory qualifications were requisite to enable men to practise the one, or to enjoy the other.

*Ibid.* p. 17.

1112. [Ps. xviii. 26.] In regard to the life of every one, whether man, or spirit, or angel, it flows in solely from the LORD, Who is the essential life; and diffuses Himself through the universal heaven, and even through hell, consequently into every individual therein; and this in an incomprehensible order and series. But the life which flows in is received by every one according to his prevailing principle. The good and true spheres from Him are received as good and true by the good; but the same good and true spheres are received as evil and false by the wicked, and in them are even changed into evil and false.—This is comparatively as the light of the sun, which diffuses itself into all objects on the face of the earth, but is received according to the quality of each object; becoming of a beautiful color in beautiful forms, and of a disagreeable color in unsightly forms.

See SWEDENBORG's *Arcana*, n. 2888.

1113. [Matt. v. 8.] Truth is like the dew of Heaven; in order to preserve it pure, it must be collected in a pure vessel.  
St. PIERRE.

1114. [Ps. xxxvi. 9.] As the sun cannot be known but by his own light, so God cannot be known but with his own light.  
PLOTINUS.

1115. [Matt. v. 8.] A man can think analytically and rationally respecting the civil and moral objects and speculations which are within the compass of nature; as also respecting the spiritual and celestial objects and spheres which are above nature: nay, he can be so elevated into wisdom, as to

see God.—Those who become angels of the third heaven, are they who see God.

See SWEDENBORG's *Divine Love*, nn. 66, 67.

1116. [Jer. xxxi. 33, 34.] Every animal has the science of all the things appertaining to its love; which love has respect to nourishment, a safe habitation, the propagation of its kind, and the care of its young. This science is said to be comate, and is called instinct; but it is of the love in which brutes are principled.—If man also were in love to God and his neighbour, his *proper love* by which he is distinguished from the brute creation, he would in that case be not only in all requisite science, but also in all intelligence and wisdom. Neither would he have occasion to learn them; for they would flow in from heaven into those loves; that is, through heaven from the Divine Being.

See SWEDENBORG's *Arcana*, n. 7750.

1117. [Matt. v. 9.] *Blessed are the peace-makers: for they shall be called the children of God.*

All the Pegu Clergy are mediators in making up cases of debate and contention that happen among neighbours. They never leave mediating till there be a reconciliation: to seal which, the reconciled eat Champock from one another's hands. This Champock is tea of a very unsavoury taste; it grows, as other tea does, on bushes, and is in use on such occasions all over Pegu.

Capt. HAMILTON. — *Pinkerton's Coll.*  
part xxiii. p. 420.

1118. ——— The Hottentots, even, run to the suppression of strife, when it has invaded a family, the same as we do to extinguish a fire; and allow themselves no repose till every matter in dispute is adjusted.  
MAVOR.

1119. [Matt. v. 40.] In disputes between individuals it has long been the decided judgment of the society of *Quakers*, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or having adopted it, to submit to the award, it is the direction of the yearly-meeting that such be disowned.

*Month. Mag.* for Feb. 1812, p. 32.

[Matt. v. 11.] *Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you FALSELY for my sake.*

1120. [John xvi. 33.] A man ought never to calculate on happiness out of himself; and if there be for him an inviolable asylum, it can be no where but in his own conscience.

St. PIERRE's *Studies of Nature*,  
vol. iv. p. 397.



1121. [*Matt. x. 22.*] The strongest antipathy in nature subsists between the good and the bad.

POPE.—*Works of Sir W. Jones*,  
vol. iv. p. 552.

1122. [*Acts ix. 16.*] There are many precepts in the New Testament which require us to suffer with fortitude and resignation, for righteousness' sake, for truth, for our religion, or the benefit of mankind; but we find none which enjoin sufferings for their own sake, or represent them as meritorious in themselves. St. Peter exhorts his disciples to suffer patiently for these great ends, "because Christ also suffered for them, leaving us an example that we should follow his steps"; but he does not advise us to suffer for no end at all.

JENYNS' *Works*, vol. iv. p. 138.

1123. [*Matt. v. 13.*] *Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Salt is one of the most essential ingredients in every thing we eat. It tempers our food in such a just proportion, as makes it both agreeable and nutrimental.

*Nat. Delin.* vol. iii. p. 135.

Most of the Asiatic nations have affixed to salt, a certain sacred property.

FORSTER.—*Pinkerton's Coll.* vol. ix. p. 281.

1124. [*Mark ix. 50.*] In the interior countries of Africa, the greatest of all luxuries is salt. A child there will suck a piece of rock-salt, as if it were sugar.—The poorer classes of the inhabitants are, however, so very rarely indulged with this precious article, that to say a man eats salt with his victuals, is the same as saying, he is a rich man.—The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it.

MUNGO PARR'S *Travels*, p. 280.

1125. [*Matt. v. 13.*] *Acids* may be considered as the true *salifying* principles.

See LAVOISIER'S *Chem.* chap. xvi.

1126. ——— In the Valley of Salt near Gebul, about four days' journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt, in the face of which you may see how its veins lie.—"I broke a piece of it," says MAUNDRELL, "of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet had perfectly lost its savor. The innermost, which had been connected to the rock, retained its savor, as I found by proof."

*Journal*, p. 162.

1127. ——— In the village Willisca, near Cracone in Poland, there are two apertures leading down more than 200 fathoms into the very extensive salt-mines there, through which the workmen draw up the large lumps, or masses of salt, and then lay them in the high-way or streets, in order that passengers, as well as horses, may trample upon, and break them to pieces under their feet, before they are carried to the mills to be reduced to powder.

*Nat. Delin.* vol. iii. p. 83.

1128. ——— In Hyrcania, an extensive causeway is made through a desert over a boggy loose ground, by covering its surface with *white salt*, in some places a *yard deep*.

GEORGE HERBERTS' *Trav.* p. 170.

1129. [*Matt. v. 14.*] *Ye are the light of the world.*

By nature's unalterable laws, light is reflected from one body to another, and thus successively in different degrees. Without the assistance of these prudential laws, those bodies, that do not directly receive the sun's rays, must be in obscurity.

*Nat. Delin.* vol. iv. p. 85.

1130. ——— As the moon communicates to the earth the light, and that only, which she receives from the sun; so the Apostles, and first preachers of christianity, and (in their measure) their true successors, communicate to mankind the light, which themselves have received from the bright sun of righteousness.

BOYLE'S *Occasional Reflections*,  
vol. iv. p. 55.

1131. [*Matt. v. 15.*] There is in our soul an unchangeable focus of intellectual light, which no darkness is able entirely to overpower. This *sensorium* admonishes the drunken man that his reason is over-elevated; and the failing old man, that his understanding is enfeebled. To behold the shining of that *candle* within us, a man must have his passions stilled; he must be in solitude, and above all he must be in the habit of retiring into himself.

St. PIERRE'S *Studies of Nature*,  
vol. iv. p. 10.

[*Matt. v. 34, 37.*] *Swear not at all;—but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

1132. [*Matt. v. 33.*] Whoever now wishes to observe this precept of Christ with literal strictness, should abstain

from all oaths, in which the name of God is not expressly mentioned; such, for instance, as *by my soul, my head, &c.*

SMITH'S *Michaelis*, vol. iv. art. 302.

1133. [Matt. v. 34.] The Peers of England are not, like her Plebeians, put to their *oath*. In all cases when their deposition is required, they simply spread the right hand over the left breast, and pronounce the accused guilty, or not guilty, *on their honor*. This the law considers as equivalent to the most solemn asseveration of the Commoner.

WHITE.

1134. [Matt. v. 37.] A reasoning concerning things Divine, whether they be so or not, proceeds from the reasoner's not seeing them from the Lord, but desiring to see them from himself; and what a man sees from himself, is evil.

SWEDENBORG'S *Divine Prov.* n. 219.

1135. ——— It is the distinguishing characteristic of wisdom, to perceive, without reasoning, that a thing is so, or not so.

SWEDENBORG'S *Arcana*, n. 5556.

1136. ——— They who are in spiritual love have wisdom inscribed in their memory; wherefore they talk of divine truths, and do them from principles in the memory. But they who are in celestial love have wisdom inscribed in their life, and not in their memory; which is the reason that they do not talk of divine truths, but do them: whatever they hear they immediately perceive whether it be true or not; and when they are asked whether it be true, they only answer that it is, or that it is not.

SWEDENBORG'S *Divine Love*, n. 427.

1137. [Matt. v. 48.] *Be ye therefore perfect, even as your Father who is in heaven is perfect.*

As we necessarily infer, in general, that God must have all consummate and infinite perfection; and yet find we can have no direct conception or idea of any particular perfections as they subsist in his *real essence*; so we necessarily ascribe to him all the particular perfections of our own rational nature: These we call his attributes, because they are only *attributed* to him; that is, transferred from *man to God*, and from *earth to heaven*; and do by semblance and analogy only represent and express the inconceiv-

able, but *real* however, and *correspondent* perfections of the Divinity.

Bp. BROWNE'S *Procedure of the Understanding*, p. 461.

1138. [Jas. i. 17.] The goodness of God breaking forth into a desire to *communicate Good*, was the cause and the beginning of the creation: Hence it follows, that to all eternity, God can have no *thought*, or *intent* towards the creature, but to *communicate Good*; because He made the creature for this sole end, to receive good. The first motive towards the creature is unchangeable; it takes its rise from God's desire to *communicate Good*, and it is an eternal impossibility, that any thing can ever come from God, as his *will* and purpose towards the creature, but that *same love and goodness*, which first created it; He must always *will* that to it, which he *willed* at the creation of it.

LAW'S *Spirit of Prayer*, p. 29.

[Matt. vi. 1.] *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven.*

1139. [Matt. vi. 1—5.] An outward *morality*, a *decency* and *beauty* of life and conduct with respect to this world, arising only from a *worldly spirit*, has nothing of Salvation in it; he that has his virtue only from this world, is only a *trader* of this world, and can only have a worldly benefit from it. For it is an undoubted truth, that every thing is necessarily bounded by, or kept within the sphere of its own *activity*; and therefore, to expect Heavenly effects from a worldly spirit, is nonsense: As *Water* cannot rise higher in its streams, than the spring from whence it cometh, so no actions can ascend farther in their efficacy, or rise higher in their value, than the Spirit from whence they proceed. The Spirit that comes from Heaven is always in Heaven, and whatsoever it does, tends to, and reaches Heaven: The spirit that arises from this world, is always in it; it is as worldly when it gives *alms*, or prays in the *church*, as when it makes *bargains* in the *market*. When therefore the Gospel saith, "He that gives alms to be seen of men, hath his reward"; it is grounded on this general truth,—That every thing, every shape, or kind, or degree, of virtue that *arises* from the *spirit* of this world, has nothing to expect but that which it can receive from this world: For every action must have its nature, and efficacy, according to the Spirit from whence it proceeds.

LAW'S *Appeal*, 94.

## PRAYER.

[Matt. vi. 6.] *When thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father who is in secret ; and thy Father, who sees in secret, will reward thee.*

1140. [Luke xviii. 1.]

A soul, in commerce with her God, is heaven ;  
Feels not the tumults and the shocks of life ;  
The whirls of passion, and the strokes of heart !

A Deity believ'd, is joy begun ;

A Deity ador'd, is joy advanc'd ;

A Deity belov'd, is joy matur'd !

Each branch of piety delight inspires :

Faith builds a bridge from this world to the next,

O'er death's dark gulf, and all its horror hides :

Praise, the sweet exhalation of our joy,

That joy exalts, and makes it sweeter still :

Prayer ardent opens Heaven, lets down a stream

Of glory on the consecrated hour

Of man, in audience with the Deity !

YOUNG.

1141. [Rom. x. 8.] God, the only *good* of all intelligent natures, is not an absent or distant God, but is more present in and to our souls, than our own bodies ; and we are strangers to heaven, and without God in the world, for this only reason, because we are void of that spirit of prayer, which alone can, and never fails to unite us with the *One, only Good*, and to open heaven and the kingdom of God within us.

Law's *Spirit of Prayer*, p. 5.

1142. [Luke xviii. 1.] That prayer is a duty, which all men ought to perform with humility and reverence, has been generally acknowledged as well by the untaught barbarian as by the enlightened Christian. Nothing so forcibly restrains from ill as the remembrance of a recent address to heaven for protection and assurance. After having petitioned for power to resist temptation, there is so great an incongruity in not continuing the struggle, that we blush at the thought, and persevere lest we lose all reverence for ourselves. After fervently devoting our souls to God, we start with horror at immediate apostacy ; every act of deliberate wickedness is then complicated with hypocrisy and ingratitude.

Pantologia.

1143. [Luke xi. 13.] If God does not give us at our first asking ; if he only gives to those who are importunate ; it is not because our prayers make any change in God, but because our importunity has made a change in ourselves ; it has altered our hearts, and rendered us proper objects of God's gifts and graces. When, therefore, we would know how much we

ought to pray, we must consider how much our hearts want to be altered, and remember that the *great object of prayer is to work upon ourselves ; it is not to move and affect God*, but it is to move and affect our own hearts, and fill them with such tempers as God delights to reward.

LAW, on *Perfection*, chap. 12.

1144. ——— Prayer has a natural tendency to amend the petitioner himself, and thus to bring him within the rules which the wisdom of the Deity has prescribed to the dispensation of his favors.

PAYLEY.

1145. [Luke xviii. 1.] If Providence were to interpose for a man's relief, *as soon as he asked it*, Providence would be at his disposal ; in other words, Man would have the direction of his *Maker*.

St. PIERRE's *Studies of Nature*,  
vol. ii. p. 29.

## TRUE RICHES.

[Matt. vi. 20, 21.] *Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : For where your treasure is, there will your heart be also.*

1146. [Matt. vi. 19.] The ideas and actions of brutes, like those of children, are almost perpetually produced by their present pleasures or their present pains ; and they seldom busy themselves about the *means* of procuring future bliss, or of avoiding future misery. —Whilst the acquiring of languages, the making of tools, and the labouring for money, which are all only the *means* of procuring pleasure ; and the praying to the Deity, as another means to procure happiness, are characteristic of human nature.

DARWIN's *Temple of Nature*,  
canto iii. l. 435.

1147. [Luke xii. 15—21.] Commerce, when it is the final love, and money the means subservient, is a *good* if the merchant shun and avoid frauds and evil arts as sins : not so when money is the final love, and commerce the means subservient to it ; for this is avarice, the root of all evils.

SWEDENBORG's *Div. Prov.* n. 220.

1148. [Luke xii. 33.] The mite and the moth first lay the miser under the necessity of employing many hands in stirring about and sifting his grain, till they force him at last to dispose of it altogether. How many poor wretches would go naked, if the moth did not devour the wardrobes and warehouses of the rich ! In India, where coffee, silk and cottons, are real necessities of life ; there are insects which quickly corrode them, and thus prevent their being withheld



1166. ——— The spiritual light which they who are in hell have from rationality, is turned into infernal light, as the light of day into the darkness of night.

SWEDENBORG'S *Div. Prov.* n. 167.

1167. [*Ezek. xxxiii. 31.*] Acknowledgment of the Lord from the wisdom of doctrine, gives presence; and acknowledgement of the Lord from a life according to doctrine, gives conjunction. Consequently they who reject doctrine concerning the Lord, remove themselves from Him; and, as they also reject life, they separate themselves from Him: while they who do not reject doctrine, but life, are present, yet separated. These are like friends who converse together, but do not mutually love each other; or they are like two, of whom the one speaks with the other as a friend, but hates him as an enemy.

*Ibid.* n. 91.

1168. [*Matt. vi. 23.*] All living creatures, we know, emit effluvia both by the breath and the pores of the skin; and therefore all bodies within the sphere of those effluvia will be affected by them according to the quality of the effluvia, and according to the disposition of the emittant and recipient parts. If this be granted, we must admit that of all the parts in the animal body the *eye* is the quickest in its movements, the most permeable in its coats and humors, dispensing through the optic nerve a fund of volatile matter from the brain, and thus emanating from an enraged or evil-disposed mind those phenomena of *fascination* which, though the reason were unknown, have obtained from many the imputation of an *evil eye*. A pernicious effect was apparently produced by that organ, but in what manner no rational idea had been suggested: it may now however be perceived from our Lord's words, that evil engenders a *dark*, a malignant and *cursing* spirit, which, darting through the eye, must necessarily blast whatever it falls upon with the baneful influence inseparable from its nature.

See *Beauties of Nature and Art displayed*, vol. xiv. pp. 25—27.

1169. [*Matt. vi. 22, 23.*] The *hypocrite*, in assuming appearances and directing his attention to contrary objects, resembles the *cameleon*, whose *eyes*, rolling like spheres on an invisible axis, *turn different ways*, enabling the animal to see what passes before, behind, or on either side. Nay so singularly divided are its optical powers, that it can give *one eye* all these motions, while the *other* remains perfectly still. As to the general *color* of the *cameleon*, says FORBES, one kept several weeks in my possession, while unmolested, was of a pleasant green, spotted with pale blue: from this it changed to bright yellow, dark olive, and a dull green; but never appeared to such advantage as when irritated, or a dog approached it, the body was then considerably inflated, and the skin clouded like tortoise-shell, in shades of yellow, orange, green, and black. A black object always caused an almost instantaneous transformation; the room appropriated

for its accommodation was skirted by a board painted black, this the *cameleon* carefully avoided; but if he accidentally drew near it, or we placed a black hat in his way, he was reduced to a hideous skeleton, and from the most lively tints became *black* as jet; on removing the cause, the effect as suddenly ceased; the sable hue was succeeded by a brilliant colouring, and the body was again inflated. — The *cameleon* also, and the *flatterer*, are equally dexterous in catching their prey with the *tongue* — the *cameleon's* is *hollow* like an elephant's trunk: this it darts nimbly at flies and other insects, which it seems to prefer to the aerial food generally supposed to be its sustenance.

*Month. Mag.* for Jan. 1814, p. 586.

1170. [*Matt. v. 28.*] *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

The evil a man deems *allowable*, is appropriated to him. Being kept from doing it only by the external restraints of fear, when those restraints are removed, he does it freely; and in the mean time he continually does it in his spirit. — What a man thinks in his spirit in the world, that he does after his departure out of the world, when he becomes a spirit.

SWEDENBORG'S *Divine Providence*, m. 81, 101.

1171. [*Mos. iv. 11.*] When any one commits adultery, heaven is instantly closed against him; and he afterwards lives immersed solely in worldly things. — The interiors of his mind cannot possibly be again opened, but by *earnest repentance*.

SWEDENBORG'S *Arcana*, n. 2750.

#### TRUST IN PROVIDENCE.

[*Matt. vi. 25, 33.*] *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

1172. [*Matt. vi. 23.*] Always dissatisfied with the present, Man alone of beings regrets the past, and trembles at the thought of futurity.

St. PIERRE'S *Studies of Nature*, vol. i. p. 95.

1173. [*Matt. vi. 34.*] The desire of foreknowing the future is connate with most people. But this desire originates from the love of evil: it is therefore taken away from those who believe in the Divine Providence; a confidence being given

them, that the Lord will dispose of their lot. They consequently do not desire to foreknow it, lest, by any means, they should interfere with the Divine Providence.

See SWEDENBORG'S *Divine Love*, n. 179.

1174. [*Matt.* vi. 31, 32.] They who assuredly know and believe there is a life after death, are concerned about heavenly things, as being eternal and blessed; but not about worldly things, only so far as the necessities of life require.

See SWEDENBORG'S *Arcana*, n. 6810.

1175. [*Matt.* vi. 30.] All the *works of nature* have the *wants* of man for their *end*; as all the *sentiments* of man have DEITY for their *principle*.

St. PIERRE'S *Studies of Nature*,  
vol. iii. p. 122.

1176. [*Luke* xii. 29—31.] He who makes the wisdom of his understanding subservient to honor, glory or gain, puts himself and the world in the *first* place, the Lord and heaven in the *second*; and what is put in the second place is loved in proportion as it is subservient, and if it be not subservient, it is renounced and rejected; if not before, yet assuredly after, death.

SWEDENBORG'S *Div. Love*, n. 419.

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#### REPENTANCE.

1177. [*Mark* i. 15.] *Repent ye, and believe the Gospel.*

No repentance can be effectual, but such as entirely changes the nature and disposition of the offender; which, in the language of Scripture, is called, "being born again." Mere contrition for past crimes, nor even the pardon of them, cannot effect this, unless it operates to this entire conversion or new birth; as it is properly and emphatically named: for sorrow can no more purify a mind corrupted by a long continuance in vicious habits, than it can restore health to a body distempered by a long course of vice and intemperance.

JENYNS' *Works*, vol. iv. p. 50.

1178. [*Luke* iii. 3.] They who think that by the sacrament of the Lord's Supper their sins are forgiven, though they have not removed them from themselves by repentance; they also, who think to be saved by faith alone; and they who think to be saved by dispensations from the Pope; all believe in immediate mercy and momentaneous salvation. But when this proposition is reversed, it then becomes a truth: that is, when sins are removed, they are also forgiven; for repentance must precede forgiveness, there being no forgiveness without repentance.

See SWEDENBORG'S *Div. Prov.* n. 280.

1179. [*Luke* xiii. 24.] If admission into heaven were of mere mercy, without regard to the life; the Lord being essential Mercy, all would be received by Him however great their numbers. To push down any one into hell, when yet he might be received into heaven, would be not mercy, but unmercifulness; and to choose one in preference to another, would be not justice, but injustice. Those, however, who, in the world, *receive mercy*, have the all of their life of good and of their faith of truth from mercy: they have also from mercy reception into heaven; and are they who are called the *elect*.

See SWEDENBORG'S *Arcana*, nn. 5057,—8.

1180. [*Ps.* lxxxv. 10.] The Divine Providence in reforming, regenerating and saving men, participates equally of the Divine Love and the Divine Wisdom. From more of the Divine Love than of the Divine Wisdom, or from more of the Divine Wisdom than of the Divine Love, a man cannot be reformed, regenerated and saved. The Divine Love would save all, but it can save only by the Divine Wisdom; and, as all the laws by which salvation is effected are of the Divine Wisdom, Love cannot transcend those laws, because the Divine Love and the Divine Wisdom are one, and act in union.

See SWEDENBORG'S *Divine Love*, p. 29.

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#### FORGIVENESS OF SINS.

[*Matt.* vi. 14.] *If ye forgive men their trespasses, your heavenly Father will also forgive you:*

1181. [*Mark* i. 4.] *Remission of sins* does not mean merely the *pardon of sins*, as it is generally understood, but the *removal, or taking away, of sins*; not only the *guilt*, but also the very *nature of sin*, and the *pollution of the soul* through it: and comprehends all that is generally understood by the terms *justification and sanctification*.

Dr. A. CLARKE, on the *Eucharist*, p. 69.

1182. [*1 John* i. 7.] *The blood of Jesus Christ—cleanseth from all sin*—Clearing the understanding by displacing the spirit of error, and purifying the *will* by removing the evil influences that previously work there in the children of disobedience; as the natural blood, circulating in the *arteries and veins*, cleanses and renews the corporeal frame.

1183. [*Matt.* ix. 20.] With the spiritual man that purer blood, which by some is called the animal spirit, is rectified by the purification of his love; and, flowing into the venal blood, purifies it. The contrary takes place in those with whom the love is defiled in the understanding.

SWEDENBORG'S *Divine Love*, n. 423.

1184. [*Mark vii. 3.*] A man is not purified, unless he explore himself, see his sins, acknowledge them, condemn himself for them, and repent by desisting from them. These things he must do as from himself, but still from an acknowledgment at heart that he does them from the Lord.

SWEDENBORG'S *Div. Prov.* n. 121.

1185. [*Acts ii. 38.*] If a man sin, and actually repent, that sin shall be removed from him.

*Laws of Menu.*

1186. [*John i. 12.*] The evil which is of man does not receive good from the Lord in a moment; neither does good from the Lord cast out evil from man in a moment: if either one or other were done in a moment, life in man could not remain.

SWEDENBORG'S *Divine Prov.* n. 177.

1187. [*Luke xxiv. 47.*] Abduction or deliverance from evils, as effected of the LORD by a thousand most secret means, cannot better be seen, and thereby concluded, than from the secret operations of the soul in the body. Those with which man is acquainted, are the following: With respect to the food he is to eat, he sees it or looks at it, smells it, has an appetite for it, tastes it, chews it with his teeth, turns it about with his tongue, swallows it thus down into the stomach, and so into the belly. But the secret operations of the soul with which man is unacquainted, because he perceives them not, are the following: The stomach turns about the food it has received, by means of its solvent liquor opens and separates its parts, that is, digests it, and presents such as is properly prepared to the mouths of the vessels that open into the intestines, which drink it up: It also distributes and sends some parts into the blood, some into the lymphatic vessels, some into the lacteal vessels of the mesentery, and conveys some down into the intestines: Afterwards the chyle, which is drawn through the vessels of the mesentery into its receptacle, is conveyed through the thoracic duct into the Vena Cava, and so into the heart, and from the heart into the lungs, and from thence through the left ventricle of the heart into the aorta, and from the aorta by its different ramifications into the viscera of the whole body, and also into the kidneys; in each of which there is a separation and purification of the blood, and a removal of the heterogeneous parts: Not to mention how the heart distributes its blood to the brain after it has been purified in the lungs; which is done by the arteries called Carotids: and how the brain returns the blood vivified into the above-mentioned Vena Cava, into which the thoracic duct empties the chyle; and so again to the heart. These, besides innumerable others, are the secret operations of the soul in the body. A man perceives nothing of these; and he who is not skilled in anatomy, knows nothing of them: and yet similar things are done in the interiors of a man's mind. Nothing can be done in the body, except from the mind, inasmuch as the mind of man is his spirit, and his spirit is

equally a man; with this only difference, that the things done in the body are done naturally, and the things done in the mind are done spiritually, there is a perfect similitude. Hence it is evident, that the Divine Providence operates by a thousand hidden ways in every man; and that its end is continually to purify him, because its end is to save him; and that nothing more is incumbent on man, but to remove the evils in his external: the rest the LORD provides, if He be implored.

SWEDENBORG'S *Divine Providence*, n. 296.

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#### DISORDERS OF THE BODY ORIGINATE IN THE MIND.

[*Matt. ix. 5.*] *Whether is it easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*

1188. [*Matt. ix. 2.*] With respect to Man, the moral affections are of such extensive influence, that in the whole catalogue of diseases there is not one, as Jesus Christ affirms, but what owes its origin to the abuse of those affections.

See *St. PIERRE'S Studies of Nature*, vol. ii. p. 67.

1189. ——— The passions have a greater influence on health than most people are aware of. All violent and sudden passions dispose to, or actually throw people into, acute diseases. The slow and lasting passions, such as grief and hopeless love, bring on chronic diseases. Till the passion, which caused the disease, is calmed; medicine is applied in vain. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy and perfect calm serenity, and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life.

WESLEY'S *Primitive Physic*.

1190. [*Mark ii. 9.*] According to the doctrines of Stahl, the primary cause of all the disorders in the human body proceeds from the mind, and consequently the mind, being differently affected, produces different diseases. Experience, we are told, demonstrates, that when the mind, which animates the most robust and best organized body, is violently affected, either by sudden sensations, or by such as are long and painful, the body thereby manifestly suffers. Thus, sudden fright, terror, rage, corroding grief, envy, vehement desire, and every other passion, occasion disorders, sometimes suddenly, sometimes slowly, such as apoplexy, palsy, madness, fevers, hysterics, and a variety of other diseases. It evidently appears that, in these cases, it is the mind which has affected the body and occasioned its derangement.

Sir JOHN SINCLAIR'S *Code of Health*, vol. i. p. 75.

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## FAITH.

[John iii. 11, 12.] *We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

1191. [Heb. xi. 1.] If the Scriptures were set in a clear light, real faith would simply consist in believing such evidence as amounts to demonstration, respecting things which have been seen, and are recorded as sufficiently attested; and that would infallibly make people reject their groundless imaginations with the utmost contempt.

See HUTCHINSON'S *Nat. Hist. of the Bible*, p. 262.

1192. [Heb. xi. 6.] The establishing one in a rational and well-grounded belief of the Christian Religion, does more real service to that cause, than the enlisting legions under that denomination whose immoveable faith proceeds only from their ignorance; that is, who believing without any reason, can possibly have no reason for doubting.

JENYNS' *Works*, vol. iii. p. 21.

1193. [1 Pet. iii. 15.] Many innocent and harmless people have so much intellectual cowardice, that they dare not reason about those things, which they are directed by their priests to believe.

DARWIN'S *Temple of Nature*, canto iv. l. 87.

1194. [John vi. 30.] The evidence of *facts* related in Scripture, either *sensitive* or *rational*, is not properly *faith*, but *knowledge*; and the *rational knowledge* of such facts men either have, or may have if they please, after the same manner they now come by the *knowledge* of other transactions related in *profane* history. And as for those revealed *truths* which are *deduced* from them, and which are properly the objects of our *faith*, such as Christ's being the *Son* of God and true *Messiah*, his having almighty *power*, and being truly our *Lord* and our *God*; it is plain they are of such a nature as not to admit of any immediate *sensitive* evidence. Had these mysterious doctrines and truths been in *themselves* capable of *immediate sensitive* evidence either to the Jews or us, they would then become *knowledge*, as was that of the facts and miracles; and such evident knowledge as would necessarily *exclude* all *faith*. So that though our modern unbelievers had actually *seen* all the miracles wrought by our Saviour, yet still on their principles they must have continued void of all *faith* in those *mysterious doctrines* to which the miracles were designed to procure our assent.

Bp. BROWNE'S *Procedure of the Understanding*, p. 219.

1195. [Heb. xi. 6.] No divine revelation concerning *God* and his *attributes*, the *mysteries* of christianity, and all things *supernatural* and *spiritual*, reaches any farther than as to their *existence* only, and that lively *symbol* and *analogy* under which they are represented to the mind of man; which is as *plain*, and obvious, and *intelligible* as any thing in nature and common life.—The very idea of *existence*, which is the most direct and immediate one we have with respect to *immaterial* beings, is from the senses; in the knowledge of which the intellect proceeds thus: As from the existence of one thing *material* actually perceived, I infer the possible and even probable existence of other things material which were never the objects of any of my senses; so from the known existence of things material I draw this consequence, that other things may and must exist which are *not matter*. Were it not for our *actual* sensible perception of *bodily* substance, we should not know what it were to have a *being*, nor could we be conscious of even our *own existence*.

*Ibid.* pp. 276, 387.

1196. [Rom. i. 20.] There is a mutual sympathy and fast connexion between the truths of *Nature*, and those of *Religion*; they fall in together, and close whenever they meet, so as to communicate light and strength to each other.—When, therefore, we stoop in our *Analogies* as *low* as the *Earth*, it is that from thence we may with more vigor take our flight even to *Heaven* itself, for the contemplation of all the glorious objects of another World.

*Ibid.* p. 57.

1197. [1 Cor. xiii. 12.] As by the help of a looking-glass we see the resemblance only or *similitude* of a man, but nothing of the *substance* or *reality* of human nature; so God in his revelations gives us a view of himself, and of all other divine things which have any relation to us, in the *mirror* of *this world*: which, though it can afford us no *direct* or *immediate idea* of the *real true nature* and substance of those divine objects as they are in *themselves*; yet exhibits to us such a semblance and *representation* of them as serves all the ends of *morality* and *religion* in *this life*. These *images* are what we now can *directly discern* and give our assent to; they are the *immediate* objects of our knowledge, and of that *faith* which is built upon it.

Bp. BROWNE'S *Divine Analogy*, p. 58.

1198. ——— Now, in this life, we see by means of a *mirror* reflecting the images of heavenly and spiritual things, *en ainigmati* (Grk.), in an *enigmatical manner*, invisible things being represented by visible; spiritual, by natural; eternal, by temporal: but then, in the eternal world, *face to face*; every thing being seen in itself, and not by means of a representative or *similitude*.

PARKHURST.

1199. [*Heb. xi. 1.*] Those things which appertain to the thought and will of the mind, do usually so beam forth from the face as to manifest themselves in its countenance; especially the affections, such as are of an interior nature discovering themselves from and in the eyes. When the things appertaining to the face act in unity with those which appertain to the mind, they are said to correspond, and are *correspondencies*; as the looks of the face represent, and are *representations*. Thus, the things which appertain to the mind being spiritual, while those which appertain to the body are natural; it is evident, there exists a correspondency between things spiritual and things natural; and that there is a representation of things spiritual in things natural. (SWEDENBORG's *Arcana*, nn. 2988,—9.)—In this way of *Correspondency* is that *Faith* formed, which is the *Evidence* of *things* not seen.

1200. [*John iii. 11, 12.*] When the mind perceives any idea, not immediately, it must be by the means of some other idea, which is itself perceived: Thus, we often see shame or fear in the looks of a man, by perceiving the changes of his countenance to red or pale; but if we do not perceive such redness or paleness themselves, it is impossible we should perceive by them the passions which are in his mind.

BERKELEY's *Theory of Vision*,  
§§ 9, 10. p. 226.

1201. [*Rom. i. 20.* *The invisible things of Him — are clearly seen*]

But not alike to every mortal eye  
Is the great scene unveil'd: some in finer mould  
Are wrought, and temper'd with a purer flame.  
To these the SIRE omnipotent unfolds  
The world's harmonious volume, there to read  
The transcript of Himself. — AKENSIDE.

1202. [*Matt. viii. 10.*] Faith necessarily includes an assent of the mind to the *truth* and *reality* of things *incomprehensible*, and of the nature whereof we can have no conception or idea, otherwise than by semblance and *analogy* with the things of this world; whether we come to the knowledge of their *existence* by reason or revelation.—So far is *faith* from being confined to the *mysteries* of the *Gospel*, that it was of the very essence of religion from the days of *Abel*; and the most noble acts of faith (*See Heb. xi.*) were exerted by *him*, and by *Enoch*, and *Noah*, and *Abraham*, and the succeeding Patriarchs, and *Moses* before any of the inspired Writings appeared in the world.

Bp. BROWNE's *Procedure of the Understanding*, p. 461.

1203. [*John vi. 69.*] Belief, or faith, should be well distinguished, into that assent of the mind which is properly *knowledge*; and the *concurrence* of the *heart* and *will* which *completes* and improves it into a *religious* faith, con-

sequent to that knowledge and *founded* upon it. The assent of the intellect, or *judgment* of the mind, must be *first* fixed or determined, in relation to any proposition whatever in religion; the proposition must be perfectly *intelligible*, and the truth of it must appear from a moral evidence, sufficient for a *full* conviction of the strictest reason: So that it must be a point of knowledge, *before* that full consent of the will and closing of the heart with that point of knowledge, which renders it both *faith* and *knowledge* at the same time, nor can there be an *immediate* assent of the intellect, or concurrence of the will to any proposition containing what is *inconceivable* or *incomprehensible*; whatever is so, cannot be a *direct* and *immediate* object either of *knowledge* or *faith*.

*Ibid.* p. 254.

1204. [*Heb. xi. 1.*] Faith and the twilight seem to agree in this property, that a mixture of darkness is requisite to both: with too refulgent a light, the one vanishes into knowledge, as the other into day.

BOYLE, on the *Style of the H. Scriptures*, p. 99.

1205. [*Rom. i. 17.*] *Faith*, in the strict propriety of the word, is as necessary in *natural* religion, as in *revealed*; for though we have the *utmost proof* and *moral evidence* for the existence of a Deity, which is so far *knowledge* only: yet still because the *intrinsic nature* of God and his *essential* attributes are utterly *incomprehensible* and ineffable, and can be no *immediate* objects of our understanding; men must *indirectly*, and by the mediation of their substitutes, give the *assent* of the *intellect* here, as well as the *consent* of the *will*, to the truth of things as mysterious as any in all revealed religion; and which they are obliged to conceive and apprehend by the same *analogy* we do all the mysteries of christianity.

Bp. BROWNE's *Procedure of the Understanding*, p. 247.

1206. [*Matt. xvi. 17.*] It is *that faith* alone, which is the *operation of God's spirit*, that is capable of crediting *supernatural things*.

Dr. A. CLARKE.

1207. [*Acts xvii. 27.*] The devout man does not only believe but *feels* there is a Deity. He has actual sensations of him; his experience concurs with his reason; he sees him more and more in all his intercourses with him, and even in this life almost loses his faith in conviction.

ADDISON.

1208. [*Matt. xviii. 6.*] The true scriptural meaning of the word, *Faith*, seems nothing more than a docility or promptitude to receive truth; and of Christian faith, to believe the divine

authority of that religion, and to obey its precepts; in this sense surely too much merit can never be imputed to it: but since this denomination has been so undermined, that no two ages, nations, or sects, have affixed to it the same ideas; and so abused, that under it every absurdity that knavery could cram down, or ignorance swallow, have been comprehended; since it is still capable of being so explained, as to mean any thing that an artful preacher pleases to impose on an illiterate audience; the laying too great stress upon it must be highly dangerous to the religion and liberties of mankind: but the proposing it as a composition for moral duties is of all others the most mischievous doctrine; as it unhinges all our notions of divine justice, and establishes wickedness upon a principle; and it is the more mischievous, as it cannot fail of being popular, because, as it is usually inculcated, it is, in fact, nothing more than offering to the people a licence to be profligate, at the easy price of being absurd; a bargain, which they will ever readily agree to.

JENYNS' *Works*, vol. i. p. 219.

1209. [*Jas.* ii. 14.] Man has two faculties, called understanding and will; and they, who admit truths not further than into the memory, and thence in some slight degree into the understanding, but not into the life, that is into the will; as they cannot be in any *illustration* or *interior sight* from the Lord, say that things are to be believed, or that a man ought to have faith. Such also reason concerning things whether they be true or not; being unwilling they should be perceived by any *interior sight* or *understanding*. They say thus, because truths with them are without light from heaven; and to those who see without light from heaven, falses may appear as truths, and truths as falses. Hence so great a blindness has seized several at this day, that, though a man do not the truths of faith or live not according to them, still they say *he may be saved by faith alone*.

SWEDENBORG'S *Arcana*, n. 10,786.

1210. [*Rom.* i. 25.] Such as is any one's life, such is his faith, and such his doctrine; because a life forms to itself a doctrine, and a faith.

SWEDENBORG'S *Divine Prov.* n. 101.

1211. [*Acts* xxvi. 18.] Man is born natural; but in proportion as his understanding is elevated into the light, and his love into the heat of heaven, he becomes spiritual and celestial: in this case he becomes like a garden of Eden, which is in vernal light, and at the same time in vernal heat. The understanding is not made spiritual and celestial, but the love; and when the love is so, it makes the understanding spiritual and celestial. The love becomes spiritual and celestial from a life according to those truths of wisdom, which the understanding teaches and shews. The love imbibes them through its understanding, and not separately of itself; for the love cannot elevate itself, unless it know truths, and these it cannot know but through an understanding elevated and illustrated. Then so far as it loves truths by doing

them, so far it is elevated; for it is one thing to understand, and another thing to will, or one thing to say, and another to do. There are some who understand and speak the truths of wisdom, yet do not will and do them. Thus when the love does the truths of light which it understands and speaks, it is then elevated.

SWEDENBORG'S *Div. Love*, n. 422.

#### CHARITY.

1212. [*John* xiii. 35.] *By this shall all men know that ye are my disciples, if ye have love one to another.*

Charity consists in such an amiable disposition of mind as exercises itself every hour in acts of kindness, patience, complacency, and benevolence to all around us; and which alone is able to promote happiness in the present life, or render us capable of receiving it in another.

JENYNS' *Works*, vol. iv. p. 43.

1213. [*1 Cor.* xiii. 1.] Charity is every work of duty, which a man does sincerely, uprightly, justly and faithfully from the Lord; and he then acts from the Lord, when he shuns evils as sins.

SWEDENBORG'S *Divine Love*, nn. 253, 431.

1214. [*Coloss.* iii. 14.] A statuary, in the forming of a human figure, first carves one limb, and then another; but in the works of nature it is otherwise; a plant or animal is always formed at once, in the first rudiments of them, as appears from the seed; so in virtue, the mind is best formed to it, by learning such a principle, as will give an aptitude, not to any particular virtue, but in general to all virtue. He that learns temperance, does not thereby learn fortitude: But he that has once impressed upon him that true principle of all virtue, is thereby equally disposed to do all kinds of virtuous actions, as he has opportunity. This the Apostle does effectually, by inculcating *Charity* on the minds and hearts of men; which is here very properly called the bond of perfection, because it collects and fastens all virtues together.

Lord VERULAM.

1215. [*Rom.* xiii. 9.] "If our selfish principles were so much predominant above our social, as is asserted by some philosophers, we ought, undoubtedly, to entertain a contemptible notion of human nature.—That species of self-love, which displays itself in kindness to others, you must allow to have great influence over human actions, and even greater, on many occasions, than that which remains in its original shape and form.

For how few are there, who, having a family, children, and relations, do not spend more on the maintenance and education of these than on their own pleasures? This, indeed, you justly observe, may proceed from self-love, since the



prosperity of their family and friends is one, or the chief of their pleasures, as well as their chief honor. Be you also one of those selfish men, and you are sure of every one's good opinion and good will; or, not to shock your nice ears with these expressions, the self-love of every one, and mine among the rest, will then incline us to serve you and speak well of you.

"In my opinion, there are two things which have led astray those philosophers that have insisted so much on the selfishness of man. In the first place, they found that every act of virtue or friendship was attended with a secret pleasure; whence they concluded, that friendship and virtue could not be disinterested. But the fallacy of this is obvious. The virtuous sentiment and passion *produces* the pleasure, and does not arise from it. I feel a pleasure in doing good to my friend, *because I love him*; but do not love him for the sake of that pleasure.

"In the second, it has always been found, that the virtuous are far from being indifferent to praise; and therefore they have been represented as a set of vain-glorious men, who had nothing in view but the applauses of others. But this also is a fallacy. It is very unjust in the world, when they find any tincture of vanity in a laudable action, to depreciate it on that account, or ascribe it entirely to that motive. The case is not the same with vanity as with other passions. Where avarice, or revenge, enter into any seemingly virtuous action, it is difficult for us to determine how far it enters; and it is natural to suppose it the sole actuating principle. But vanity is so closely allied to virtue, and to *love the fame of laudable actions approaches so near the love of laudable actions for their own sake*, that the passions are more capable of mixture than any other kinds of affection; and it is almost impossible to have the latter without some degree of the former. Accordingly we find, that this passion for glory is always warped and varied according to the particular taste or sentiment of the mind on which it falls. Nero had the same vanity in driving a chariot that Trajan had in governing the empire with justice and ability. *To love the glory of virtuous actions is a sure proof of the love of virtuous actions.*"

HUME.

1216. [*Matt.* xxii. 37, 38.] Love towards God is the supreme and most exalted of all loves: Oh! that every individual possessed it! How would their souls and minds be conjoined! Then of a truth should we have a transcript of heaven upon earth, and the kingdom of God would appear!

SWEDENBORG.

1217. ——— To love the Lord, is to love the precepts which are from Him; or, to live from love according to them. —To love the neighbour, is to will and do good to a fellow-citizen, to a man's country, to the Church, to the Lord's kingdom; not, on account of self, to be seen or to merit; but from the affection of what is good.

SWEDENBORG'S *Arcana*, n. 10,787.

1218. [*1 Cor.* xiii. 1, &c.] *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing,* that is, in regard to my attainment of the kingdom of heaven; because there neither eloquence, nor prophecy, nor theological knowledge, nor faith, nor martyrdom, nor bounty to the poor, are wanted; but only such a meek, humble, patient, peaceable, forgiving and benevolent temper and behaviour, as is here specified under the denomination of charity, which alone can enable us to communicate and participate happiness, either in the present or a future state.

JENYNS' *Works*, vol. iv. p. 267.

1219. [*1 Cor.* xiii. 8.] Your heart shall live for ever. *Ps.* xxii. 26. —The Christian doctrine inculcates love and charity above any other doctrine in the whole earth; but there are few who live according to it.

SWEDENBORG'S *Arcana*, n. 2596.

1220. [*Matt.* xxii. 39.] The famous sentence of Solon "Know thyself," so celebrated by writers of antiquity and said by them to have descended from Heaven, however wise it may be, seems to be rather of a selfish nature; and the author of it might have added "Know also other people." But the sacred maxims of the author of Christianity, "Do as you would be done by," and "Love your neighbour as yourself," include all our duties of benevolence and morality; and, if sincerely obeyed by all nations, would a thousand-fold multiply the present happiness of mankind.

DARWIN'S *Temple of Nature*, canto iii. l. 483.

1221. [*2 Pet.* i. 5.] The whole of human virtue may be reduced to speaking the truth always, and doing good to others. See *ÆLIAN*, xii, 59.

1222. [*Jas.* ii. 10.] It is erroneous to state that virtue consists in the medium between two vices. Virtue and vice differ not from each other in *degrees*, but in *principle*. Virtue is the principle of acting conformably to duty, and vice the principle of acting contrary to duty.

KANT.

1223. ——— He who elevates his mind to the Lord, is totally elevated to Him; and he who debases his mind to hell, is totally debased to it: wherefore the whole man, according to his life's love, goes either to heaven or to hell.

SWEDENBORG'S *Divine Love*, n. 339.

## CONSCIENCE.

1224. [Acts xxiii. 1.] *And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.*

Conscience is twofold, interior and exterior: interior conscience is that of the spiritual good and true influences; exterior conscience is that of justice and equity. The latter is at this day given with a considerable number of persons; but the interior, with few. Nevertheless they who enjoy exterior conscience, are saved in the other life.

SWEDENBORG'S *Arcana*, n. 6207.

1225. [Ephes. iv. 30.] *There is a Holy Spirit within us, that treats us as we treat him.*

SENECA.

1226. [John iii. 3.] *They who are regenerated of the Lord, admit truths (from above) instantly into the life, and come into interior perception concerning them. But they who receive truths (from below, progressively upwards) first in the memory, next in the understanding, and lastly in the will; are they who are in faith, acting from a faith, which in such case is called conscience.*

SWEDENBORG'S *Arcana*, n. 10,787. — *Compare 2 Tim. iv. 7. with Acts xxiv. 16.*

1227. [1 Cor. viii. 10, 12.] *What I believe to be right, and practice accordingly, constitutes faith; what I believe to be wrong, and avoid accordingly, constitutes conscience.*

1228. [Rom. ii. 6—11.] *"In all modes of religion which subsist among mankind, however subversive of virtue they may be in theory, there is some salvo for good morals; so that, in fact, they enforce the more essential parts, at least, of that conduct which the good order of society requires. When, under the pretence of conscience, men disturb the peace of society, and are guilty of a breach of the laws, they ought to be restrained by the civil magistrate. If a man commit murder, let him be punished as a murderer, and let no regard be paid to the plea of conscience for committing the act; but let not the opinion which led to the act be meddled with."*

PRIESTLEY.

## FREE-WILL.

1229. [John v. 40.] *Ye will not come to me, that ye might have life.*

If it were possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be saved; for nothing would be more easy to the Lord than to compel a man to fear Him, to worship Him, and, as it were, to love Him, the means of doing so being innumerable. Yet, as what is done in a state of compulsion, is not conjoined with, consequently is not appropriated to man, therefore nothing can be further from the Lord than to compel any one.

SWEDENBORG'S *Arcana*, n. 2881.

1230. ——— To force a man, is not to insinuate into his interior will; it being the will of another, from which, in that case, he must act. When, therefore, he returns to his own state of willing, what had been forced is extirpated.

*Ibid.* n. 5854.

1231. ——— "The principle of all action lies in the will of a free being; we can go no further in search of its source. It is not the word *liberty* that has no signification; it is that of *necessity*. To suppose any act or effect which is not derived from an active principle, is, indeed, to suppose effects without a cause. Either there is no first impulse, or every first impulse can have no prior cause; nor can there be any such thing as will without liberty. Man is therefore a free agent."

ROUSSEAU.

1232. ——— Good-will is more powerful than any other mode of constraint to which men can be subjected; for by means of it every one becomes a law to himself.

PLUTARCH'S *Life of Lycurgus*.

1233. [John v. 19.] *A man is led to believe that he has no freedom, chiefly from this consideration that he knows he has no power of himself to do what is good, or think what is true. Let him, however, believe that no one has or ever had any freedom of thinking what is true, or of doing what is good, of himself; not even the Man who, in consequence of the integrity in which he was principled, was called (Gen. i. 26.) a likeness and image of God. But all the freedom of thinking the truth which is of faith, and of doing the good which is of charity, flows in from the LORD; He being the essential good and the essential truth, consequently the fountain of what is good and of what is true.*

SWEDENBORG'S *Arcana*, n. 2882.

1234. [*Phil. ii. 13.*] A man, from his own hereditary evil, reacts against God. But so far as he believes that all his life is from God; and that every good of life is from the action of God, and every evil of life from the *reaction of man*; in the same proportion there arises a *reaction proper to the action*, and the man acts *with God* as from himself.

SWEDENBORG'S *Div. Love*, n. 68.

1235. [*1 John i. 8—10.*] That a man may see the nature of his will, or what he loves and what he covets, his intellect has a superior and inferior, or an interior and exterior power of thinking; in order that, from his superior or inferior thought, he may see what his will is doing in his inferior and exterior thought. This he sees as a man sees his face in a glass. When he sees and knows what sin is, he may, if he implore the help of the Lord, not will it, but shun it, and afterwards act against it; if not freely, still he may force himself against it by combat, and at length be averted from it and abominate it.

SWEDENBORG'S *Div. Prov.* n. 278.

1236. [*John iii. 19.*] No one, whilst he is in evil, can see what is good; but he, who is in good, can see what is evil. Evil is below, as in a cave; good is above, as on a mountain.

SWEDENBORG'S *Divine Love*, n. 271.

1237. [*Rom. vii. 18.*] A man acts freely, when he acts as often as he wills, and according as he wills. (*See SWEDENBORG'S Div. Prov. n. 285.*)—This is no man's state by nature. Those alone come into it, who receive a new will, or a *heart of flesh* from the Lord.

1238. [*2 Cor. v. 14.*] So long as a man is engaged in spiritual conflicts, or is one of the Church-militant, it *appears* as if the Lord compels him, and thus that he has no freedom; for he fights at that time continually against self-love and the love of the world; consequently against the freedom in which he was born, and in which he has grown up; and this is the reason of such appearance.

SWEDENBORG'S *Arcana*, n. 2881.

1239. [*Rom. vii. 18.*] Thus the Apostle acknowledges, that he had *free-will*, but not *free-agency*: he owns he had full liberty to think and *will*, but not full liberty to speak and *do* whatever he thought and willed. The cause is this: Every man from his birth is in evils of many kinds. These evils are in his will; and the things which are in the will are loved. What a man wills from his interior, he loves; and what he loves, he wills. The will's love flows into the understanding, and there causes its delight to be felt: it comes thence into the thoughts, and also into

intentions. If therefore it were not permitted a man to think according to his will's love, which is hereditarily inherent in him, that love would continue shut up, and never come to sight. The love of evil, which does not appear, is like an enemy lying in wait, like corrupted matter in an ulcer, like poison in the blood, or like rottenness in the breast; which, if kept inclosed, are the causes of death. But when a man is permitted to think the evils of his life's love, even so far as to intend them, but not to do them *actually*, they are cured by spiritual means, as diseases are by natural. A man is thus healed of the *Lor!*; yet no farther than to know how to *keep the door shut*, unless he acknowledge a God, and implore His assistance, as the Apostle did, to deliver him from this *body of death*.

*See SWEDENBORG'S Div. Prov. n. 281.*

#### NEW BIRTH.

1240. [*John iii. 3.*] *Except a man be born again, he cannot see the kingdom of God.*

All the glad tidings of the Gospel, all the benefits of our Saviour, however variously expressed in Scripture, all centre in this one point, that He is our light, our life, our resurrection, our holiness and salvation; that we are in Him new creatures, *created again* unto righteousness, born again of Him, from above, of the Spirit of God. Every thing in the Gospel, is for the sake of this new creature, this new man in *Christ Jesus*, and nothing is regarded without it. This new birth, is not a *part*, but the *whole* of our salvation. Every thing in religion from the beginning, to the end of time, is only for the sake of it. Nothing does us any good, but either as it helps forward our regeneration, or as it is a true fruit or effect of it.

*Law's Spirit of Prayer*, p. 44.

1241. ——— Our Salvation is an *entrance* into the Kingdom of Heaven; now, the *life, light and spirit* of heaven must as necessarily be in a creature before it can *live* in heaven, as the life, light and spirit of this world must be in a creature before it can *live* in this world: Therefore the *only* religion that can save any one must be that which can *raise or generate* the life, light and spirit of Heaven in his Soul, that when the light and spirit of this World leaves him, he may not find himself in eternal Death and Darkness.

*Law's Appeal*, p. 92.

1242. [*1 John iii. 9.*] That *seed* which produces any plant whatever, is, in miniature, a *plant* that in all respects bears an exact resemblance to its parent-tree, and is only by its evolution in the earth, disengaged from its tegument and advanced in growth.

*Nat. Delin. vol. ii. p. 278*



1243. [John iii. 8.] *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

The cause of the winds is not to be sought, according to the received opinion, in the place whence they proceed, but in those which they visit. — All winds blow toward the parts of the Earth where the air is most rarified.

St. PIERRE's *Studies of Nature*, vol. i. pp. 40, 171.

1244. — As electrified bodies, during the insensible discharge of their electricity, are always surrounded by a blast of air, which is emitted in all directions; it should seem, that a superabundant escape of the electric matter from any particular part of the earth, must invariably cause the wind to blow from that quarter; and that a number of such electrical vents may, at one and the same time, cause winds to blow in different directions. But, as we know not where, in particular, the electricity of the earth is either discharged, or absorbed, we cannot, even whilst observing the current of the wind, at any time "tell whence it cometh, and whither it goeth."

1245. — The inequality of heat in the different climates and places, and the earth's rotation on its axis, appear to be the grand and chief causes of all winds, both regular and irregular. — Thus, the regular trade-winds blow from east to west, because the earth revolves the contrary way, or from west to east; and because the heat is at all times greatest in the torrid zone, causing there a constant ascent of air, which afterwards falls northward and southward, whilst the colder air below, coming from the north and south poles, is determined by a continual impulse towards the equator, where it proceeds from east to west round the torrid zone.

DALTON's *Essays*, pp. 87, 88, 90, 95.

1246. — "Every thing we see, gives off its parts to the air, and has a little floating atmosphere of its own round it. The rose is encompassed with a sphere of its own odorous particles; while the nightshade infects the air with scents of a more ungrateful nature. The perfume of musk flies off in such abundance, that the quantity remaining becomes sensibly lighter by the loss. A thousand substances that escape all our senses, we know to be there; the powerful emanations of the loadstone, the effluvia of electricity, the rays of light, and the insinuations of fire. Such are the various substances through which we move, and which we are constantly taking in at every pore, and returning again with imperceptible discharge!"

GOLDSMITH's *Hist. of the Earth*, vol. i. p. 312.

#### PREDESTINATION.

[Acts x. 34, 35.] *GOD is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.*

1247. [1 Pet. i. 20.] On the doctrine of predestination in Christ, as generally understood, it may be justly remarked, that no error of any kind can keep its currency in the world, as this has done for ages, unless it contain much truth; as no false coin can circulate with those of tolerable discernment, except it combine sterling ore with its baser alloy.

1248. [Rom. viii. 29.] With God there is no past, present, and to come; he knows all things equally at all times, and therefore cannot properly be said to foreknow or predestinate any thing.

JENYNS' *Works*, vol. iv. p. 242.

1249. — It is impossible but that an omniscient Being, "in whom we live, and move, and have our being," must foresee all our thoughts and actions, and the consequences which attend them; and therefore must foreknow our destination in the present, and in a future life: but His foreknowledge is not the cause of it, nor in the least controls the freedom of our elections, in which we enjoy as perfect liberty as if they were totally unknown; for the mere knowledge of one being, cannot possibly have any influence on the actions of another.

*Ibid.* p. 241.

1250. — The Apostle (Rom. viii. 29) says, "Whom he did foreknow, he also did predestinate;" that is, Those whom he foreknew would be wicked, he foresees will be punished; and those whom he foresees will be righteous, he foresees also will be rewarded: but they are not wicked and punished, or righteous and rewarded, because he foreknows it; but he foreknows it because they are so.

• *Ibid.* p. 240.

1251. — If any man is well acquainted with the dispositions of another, he may nearly guess how he will conduct himself on any occasion; if he knows they are profligate and prodigal, he may reasonably conclude that he will destroy his health, waste his fortune, and die in an hospital or a gaol; this accordingly happens, but not because he had foreseen it: that could not be the cause of this man's misbehaviour or misfortune, which could be derived only from his own folly and extravagance. What is but conjecture in man, in God is certain prescience; but the elections of free agents are no more controlled by the one than the other.

*Ibid.* p. 242.

1252. — The Lord who is divine love cannot act any otherwise with men, than as a Father upon earth does with his children, only with infinitely more tenderness, because the Divine Love is infinite; also that he cannot recede from any one, because the life of every one is from him. It appears as if he receded from the wicked, whereas it is the wicked themselves who recede; but still out of Love he leadeth them: Wherefore he saith, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: What man is there of you, whom if his son ask bread, will he give him a stone? If ye then, being evil, know how to give good gifts unto your children, how much more shall your father who is in heaven give good things to them that ask him? (*Matt. vii. 7—11.*)—"For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (*Matt. v. 45.*)—Moreover, the Lord desireth the salvation of all, and not the death of any: and *all* who keep His commandments may have a place in heaven.

SWEDENBORG'S *Divine Prov.* n. 330.

#### AT-ONE-MENT.

[*John xvii. 21.—24.*] *As thou, Father, art in me, and I in thee, that they also may be one in us:—And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be perfect in one.*

1253. [*Rom. v. 10, 11.*] By the *Atonement*, is not to be understood an *arbitrary*, *discretionary* pleasure of God, accepting the sufferings of an *innocent* person, as a sufficient *amends* or *satisfaction* for the sins of criminals. This is by no means the true ground of the matter. In this view we neither think rightly of our Saviour, nor rightly of God's receiving us to salvation through him. God is reconciled to us through Jesus Christ in *no other sense* than as we are *new born*, *new created* in Christ Jesus. "As many as received him, to them gave he power to become the sons of God." *John. i. 12.*

LAW'S *Appeal*, p. 199.

1254. — They who suppose the wrath and anger of God upon fallen man, to be a *state* of mind in God himself; to be a political kind of just indignation, a point of honourable resentment which the sovereign Deity, as governor of the world, ought not to recede from, but must have a *sufficient* satisfaction done to his offended authority, before he can, consistently with his Sovereign Honor, receive the sinner into His favor; hold the doctrine of the necessity of Christ's atoning life and death in a mistaken sense. For neither reason nor Scripture will allow us to bring wrath into God himself, as a temper of His mind, who is only infinite, unalterable, overflowing Love, as unchangeable in Love, as He is in power and goodness.—But the Holy Scriptures

continually teach us, that the Holy Jesus became incarnate *to destroy the works of the Devil*, to overcome death and hell that had taken man captive. And is not this sufficiently telling us, *what* that wrath was, and *where* it existed, which must be *atoned*, *satisfied* and *extinguished*, before man could again be alive to God, or reconciled unto Him, so as to have the triune life of light and love in him? It was a wrath of death, a wrath of hell: and when this wrath of death and hell are *removed from human nature*, there neither is, nor can be any *other wrath* of God abiding on it.

See No. 1089.

*Ibid.* p. 179.

1255. [*John xvii. 1.*] The Bolognian stone emits light the more copiously, according to the degree of heat applied to it. This substance, after having been exposed to the light, is plainly visible in a dark place, by light issuing from itself. It has been observed also, that artificial phosphorus emits the very same light that it receives, and no other; and it is consequently inferred, that light consists of real particles of matter, capable of being thus imbibed, retained and emitted. Indeed, Beccarius found that almost every thing in nature imbibed more or less light, and emitted it again in the dark, and with a great deal of labor he distinguished natural bodies into several classes, as they were phosphori with or without preparation.

See PRIESTLEY'S *Hist. of Vision*, pp. 361, 365, 368.

1256. [*John xvii. 6.*] The light shews us the sun it is pushed by. But to argue, that the sun produces the light every instant, and from one moment to another fills with it the enormous space of the sphere it enlightens, would be equally ridiculous as to assert, that the bell produces the air which it agitates on the ear in sensible undulations.

See ABBE PLUCHE'S *Hist. of the Heavens*, vol. ii. p. 228.

1257. [*John xvii. 21.*] There is as much truth in saying, that the Body is in the spirit, as in saying that the Spirit is in the body; because these two different principles could not constitute one and the same individual man, unless both were intimately united in operation and essence.

Bp. BROWNE'S *Procedure of the Understanding*, p. 149.

1258. — When two or more elastic fluids, whose particles do not unite chemically on mixture, are brought together, one measure of each, they occupy the space of two measures, but *become uniformly diffused through each other*, and *remain so*, whatever may be their specific gravities.

DALTON'S *Chem. Philosophy*, part i. p. 150.

1259. [John xvii. 4.] Dr. NIEWENTYT has computed that there flows more than 6,000,000,000 times as many particles of light from a candle in one second of time, as there are grains of sand in the whole earth, supposing each cubic inch to contain 1,000,000.

FERGUSON, *Lect.* vii.

1260. [John xvii. 22.] Light is regarded by philosophers as a substance consisting of a vast number of exceedingly small particles, which are actually projected from luminous bodies, and which probably never return again to the body from which they were emitted. (ACCUM's *Chem.* vol. i. p. 138.)—Thus; as all *images* of natural objects are given and continued by natural light, so all *ideas* are imparted and retained in the presence of spiritual light. Consequently the *prototypes* of existing things, once brought forth out of the light of God into the light of man, abide with us as a permanent revelation, being for ever renewed and embodied in the human spirit, as fast as transmitted thence, by a never-ceasing influx of the omnipotent light of God.

1261. [John xvii. 23.] ARISTOTLE, in his Treatise concerning the Soul, has asserted, that Intellect does not exist individually in this or that man; but that there is one intellect belonging to the whole race of human beings, the common source of all individual thought, as the sun is the common source of light to the world. Similar to this was the doctrine of MALEBRANCHE, who ascribed the production of ideas immediately to God, and taught that the human mind perceives God, and sees all things in him. AVERROES, the Saracenic philosopher of Corduba, proceeded further: he seems to have conceived, that there is no other cause of thought in individual men, than one universal intelligence, which, without multiplying itself, is actually united to all the individuals of the species, as a common soul.

#### THE DEGREES OF LIFE IN MAN.

1262. [Rom. vii. 22, 23.] *I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing into captivity to the law of sin which is in my members.*

The *inward man* has his *will* in the *cerebellum* and his *intellect* in the *cerebrum* of the brains. The *external or carnal mind* has its *will* in the *heart* and its *understanding* in the *lungs* within the breast. Let no one think of these minds and their faculties, as though they were unorganized in a kind of vacuum within the body. Each has its appropriate receptacle. The interior will and intellect pervade those cortical glands and medullary fibrils, which, as diffused in the nervous system, may be compared to the innumerable solar stars sphered in their projected rays throughout the universe. The external will and its under-

standing, as seated primarily in the heart and lungs, borrow and transfuse from the inner mind their subordinate life and glory throughout the muscles and vascular system; as the planetary earths and their atmospheres receive and transmit the solar heat and light in the immeasurable body of expanded nature. Thus the whole man is, as it were, a heaven and a universe in miniature. The inner mind, filled with the Divine Spirit, delights in the law of God; the outer mind, till irradiated by the same Spirit, is subject to the law of sin: when both participate and exhale the Divine Glory, the man is sanctified wholly in spirit, soul and body.

See SWEDENBORG's *Div. Love*, nn. 366—427.

1263. ——— The Pythagoreans believed the soul of Man to be a harmony composed of two parts; the one reasonable, the other irrational. They placed the first in the head, the other round the heart. They contended for its immortality in the Divine Sphere, the Great Soul of the Universe.

From the *opposition* of contraries springs discord, and from their union results harmony.

St. PIERRE's *Studies of Nature*, vol. ii. pp. 89, 102.

All things are double, one against another; and God has made nothing imperfect: one thing establishes the good of another. *Ecclesi.* xlii. 24, 25.

Cold blended with heat, in Spring and Autumn, produces *two saps* in trees, which the strongest heats of Summer do not effect. The most agreeable hours of the day are those of morning and evening, when Shade and Light strive for the mastery of the azure fields.

St. PIERRE's *Studies of Nature*, vol. ii. pp. 102—103.

1264. [Gal. v. 17.] Every thing in nature is formed of *contraries*: it is from their *harmonies* that the sentiment of *pleasure* results, and out of their *oppositions* issues the sentiment of *pain*.

*Ibid*, p. 140.

1265. ——— The *inferior soul* and *body* go under the denomination of *flesh*; against which, the secret influences of the *Holy Spirit* of God come in to the assistance of the purely *spiritual* part of us. The opposing *spirit* of the world, on the other side, is a constant auxiliary to the *flesh*. This struggle (between the *animal nature* and the pure *intellectual spirit* in us) is for no less than life or Death everlasting; and the one or the other must obtain a complete victory.

Bp. BROWNE's *Procedure of the Understanding*, p. 380.

1266. ——— The natural mind reacts against the superior or interior minds, because it covers, includes and contains them. This could not be done without reaction;



for, if it did not react, the interiors or things included would be relaxed, would escape, and be dispersed. If the spiritual mind be closed, the natural mind continually acts against those things from heaven which are of the spiritual mind. But, when the spiritual mind is open, the natural mind is disposed in obedience to the spiritual mind, and is held in subordination; for the spiritual mind acts from above and from within on the natural mind, and removes the things of the world which react there, adapting to itself those things which act in like manner with itself: whence the superabundant reaction is successively removed. This constitutes the change of state, which is called reformation and regeneration.

See SWEDENBORG'S *Div. Love*, nn. 260—263.

1267. [*Rom. ii. 28.*] Evil without any good is in itself dead; wherefore every man is in both. There is, however, this difference; one man is interiorly in the Lord, and exteriorly as if in himself; another is interiorly in himself, but exteriorly as if in the Lord: the latter is in evil, and the former in good; yet each is in both. Thus the Lord separates what is evil and what is good, that the one may be interior and the other exterior; and so provides that they be not mixed.

SWEDENBORG'S *Divine Providence*, n. 227.

After death, however, the exterior, whether good or evil, is taken away.

*Ibid.* See *Matt. xiii. 12.* —xxv. 29. *Mark iv. 25.* *Luke viii. 18.* —xix. 26.

1268. [*Matt. xi. 12.*] There are always two forces acting on man; the one from without, the other from within. The atmospheres are what keep the whole body in connexion, by their continual pressure or incumbence from without: the aerial atmosphere, by its influx, keeps the lungs in their connexion and form; the ethereal atmosphere, in like manner, keeps the interior parts of the body in their connexion. The correspondent internal forces which act from within, are from heaven, and through heaven from the Lord, having in them life. This is very evident from the organ of hearing: Unless there were interior modifications, which are of the life, to which there corresponded exterior modifications that are of the air, hearing could not exist. The same also is evident from the organ of sight: Unless there were an interior light which is of the life, and to which there corresponded an exterior light which is that of the sun, it would be impossible for vision to exist. The case is the same with all the other organs and members in the human body: There are forces acting from without, which are natural, and in themselves not alive; and there are forces acting from within, in themselves alive, which keep each in its connexion, causing it to live; and this according to the form given it for use.

SWEDENBORG'S *Arcana*, n. 3628.

When, by the elective attraction of a man's will, external forces predominate, the man is earthly, natural, or carnal;

but, when the internal have the ascendancy, he becomes religious, heavenly, or spiritual.

1269. [*Acts ii. 3.*] On the day of Pentecost cloven tongues like as of fire sat upon each of the apostles.—This proves that, while natural life enters by respiration, spiritual life comes down from heaven and enters man by the nerves and fibres of the brain.—Dr. Le Gallois, of the faculty of Medicine at Paris, found by experiment that all the cerebrum of a living animal could be removed, and the whole of the cerebellum, and even part of the medulla oblongata, without interrupting respiration; but that this function suddenly ceased when the origin of the eighth pair of nerves was injured by the knife. It therefore became evident that the principle of motion in the respiratory organs proceeds from this point: in fact, when these nerves only were divided, respiration ceased, and the animal died from asphyxia.

*Month. Mag. for Aug. 1814.*

1270. [*Ephes. iii. 16, 17.*] Haller and his followers maintain, that there are two distinct vital powers, one of the nervous and another of the sanguiferous system.—It has been shewn, however, from direct experiment by M. le Gallois, that there is a *threefold* vitality acting independently, 1. In the brain and its sensorial system, 2. In the spinal marrow and its nerves, 3. In the heart and its subordinate muscles. And this, says Dr. Phillips, is finely illustrated by reviewing the various classes of animals: In the lowest class we find only the muscular system, which exists without either nervous system or sensorium: in the next class we find the muscular and nervous systems, which exist without sensorium; and in the most perfect animals, we find the three vital powers combined, each having an existence so immediately depending on the others, but all so connected, that none can exist long without the others.—It appears also, from numerous experiments, that the peristaltic motion of the bowels obeys the same laws as the action of the heart; and that this motion (as a *fourth* degree in the life of perfect animals) is wholly independent of the (interior) nervous system; continuing its action till the parts become cold after the brain and spinal marrow are removed.

See *Phil. Trans. for 1815*, part i. p. 66, &c.

1271. ——— Mr. ABERNETHY says, in his *Lecture for 1815*, that it is evident to him, as it was to Mr. Hunter, that the stomach has a direct sympathy with the most distant parts of the body; and that the heart sympathizes with the stomach.

*Month. Mag. for Aug. 1815*, p. 65.

1272. [*Ps. xxii. 26.*] From anatomy we learn, that every thing lives, or is in compliance with life, where the heart acts by the vessels sent out from itself, and that nothing lives where the heart does not act by its vessels.

That the heart also is the first principle that acts in the body, is evident from embryos: that it is the last, is evident from dying persons; and that it acts without the co-operation of the lungs, is evident from persons suffocated, and from swoons. Hence it may be seen, that as the existence of corporeal life, in persons apparently dead, depends on the heart alone; so in like manner the mental life of those to be recovered from spiritual death, depends on the will alone: the will lives when the thought ceases, as the heart lives when respiration ceases; consequently, the love or will is the essential, ever-during life of man.

SWEDENBORG'S *Divine Love*, n. 399.

1273. — After the body of Bellingham (who suffered, May 25th, 1812, for the assassination of the Right Hon. Spencer Perceval) was opened, his heart performed its functions, or continued *alive* for four hours; its expanding and contracting powers being perceptible till one o'clock in the day. He was executed, precisely as the clock struck eight in the morning.

*Public Prints.*

#### THE HUMAN SOUL.

1274. [Matt. x. 28.] *Fear not them who kill the body, but are not able to kill the soul.*

"This immaterial agent is supposed to exist in or with matter, but to be quite distinct from it, and to be equally capable of existence, after the matter, which now possesses it, is decomposed.—Nor is this theory ill supported by analogy, since heat, electricity, and magnetism, can be given to or taken from a piece of iron; and must therefore exist, whether separated from the metal, or combined with it. From a parity of reasoning, the spirit of animation would appear to be capable of existing as well separately from the body as with it.—"By the words, *spirit of animation* or sensorial power, I mean," says Dr. DARWIN, "that animal life, which mankind possesses in common with brutes, and in some degree even with vegetables." This "may consist of matter of a finer kind"; and be that inferior part of us, that *spiritual body*, of which St. Paul speaks in the 15th chapter to the Corinthians," where he "distinguishes between the psyche or living spirit, and the pneuma or reviving spirit."

No one will deny, that the medulla of the brain and nerves has a certain figure; which, as it is diffused through nearly the whole of the body, must have nearly the figure of that body. Now it follows, that the spirit of animation, or living principle, as it occupies this medulla, and no other part (which is evinced by a great variety of cruel experiments on living animals), it follows, that this spirit of animation has also the same figure as the medulla above described. I appeal to common sense! the spirit of animation acts,—where does it act? It acts wherever there is the medulla above mentioned; and that whether the limb is yet joined to a

living animal, or whether it be recently detached from it; as the heart of a viper or frog will renew its contractions, when pricked with a pin, for many minutes of time after its excision from the body.—Does it act any where else?—No; then it certainly exists in this part of space, and no where else; that is, it hath figure; namely, the figure of the nervous system, which is nearly the figure of the body.

*Zoonomia*, sect. xiv. pp. 109, 111.

1275. — "When the union of the body and soul is broken, it is conceivable that the one may be dissolved and the other preserved entire. Why should the dissolution of the one necessarily bring on that of the other? On the contrary, being so different in their natures their state of union is a state of violence; and when it is broken, they both return to their natural situation: the active and living substance regains all the force it had employed in giving motion to the passive and dead substance to which it had been united. The failings and infirmities of man make us sensible that man is but half alive, and that the life of the soul commences at the death of the body.—We may readily conceive how material bodies wear away and are destroyed by the separation of their parts; but we cannot conceive a like dissolution of a thinking being: and hence, as we cannot imagine how it can die, we may presume it cannot die at all.

ROUSSEAU.

1276. [1 Thess. v. 23.] Those that will allow no *soul* in man but what is *corporeal*, have to explain, how mere *matter* can make syllogisms, and have conceptions of universals, and invent speculative sciences and demonstrations; and, in a word, do all those things which are done by *man*, and by no other animal.

BOYLE'S *Reconcilables of Reason and Religion*. Works, vol. i.

1277. [Jude 10.] The doctrine of the human soul has two parts, the one treating of the rational soul, which is divine (2 Pet. i. 4): the other of the irrational soul, which we have in common with brutes. Two different emanations of souls are manifest in the first creation, the one proceeding from the *breath of God*, the other from the *elements*: As to the primitive emanation of the rational soul; the Scripture says, "*God formed man of the dust of the earth, and breathed into his nostrils the breath of lives.*" But the generation of the irrational or brutal soul was in these words, "Let the *water* bring forth, let the *earth* bring forth." And this irrational soul in man is only an instrument to the rational one; and has the same origin in us as in brutes, namely, the *dust of the earth*. We will therefore style the first part of the general doctrine of the human soul, the *doctrine of the inspired substance*: And the other part, the *doctrine of the sensitive or produced soul*.

See No. 152, &c. FRAN. BACON, as quoted in Barton's *Analogy*, p. 42.

1278. ———— Beasts have not thought, but instead of thought an internal sight, which by correspondency makes one with their external sight. But man can think within himself of the things which he perceives with his bodily senses without himself; and can also, by his faculty of rationality, think superiorly of what he thinks inferiorly. In all other faculties, besides rationality and freedom, men are not men but beasts, and indeed from the *abuse* of these faculties worse than beasts.

SWEDENBORG'S *Div. Prov.* nn. 74, 75.

1279. [*Job xxxv. 11.*] Many men do not know how to distinguish between their own life and that of beasts, because they in like manner are in things external, and at heart are solely concerned about terrestrial, corporeal, and worldly objects. Persons of such a character believe themselves also to be like the beasts in respect of *life*, and that after death they shall be dissipated in like manner; for, having no concern about things spiritual and celestial, they are likewise without knowledge of such things. Hence comes the insane notion of the men of modern times, in that they compare themselves to brute beasts, and do not see the internal distinction. But he that believes in celestial and spiritual things, or suffers spiritual light to flow in and act, sees altogether according to a different view, and likewise discovers his superiority above brute animals.

SWEDENBORG'S *Arcana*, n. 364G.

#### NATURAL AND SPIRITUAL BODIES.

1280. [*1 Cor. xv. 44.*] *There is a natural body, and there is a spiritual body.*—After stating at some length the imperfection of our ideas on the nature of *cohesion*, without which there can be no substantial form arising from the composite particles of any kind of body, Mr. LOCKE candidly owns, “that this primary and supposed obvious quality of body will be found, when examined, to be as incomprehensible as any thing belonging to our minds; and a solid extended substance as hard to be conceived as a thinking immaterial one, whatever difficulties some would raise against it.”—Again, says he, “however we consider *motion* and its communication either from body or spirit, the *idea which belongs to spirit is at least as clear as that which belongs to body.* And if we consider the *active power* of moving, it is much clearer in spirit than body; since two bodies, placed by one another at rest, will never afford us the ideas of power in the one to move the other, but by a borrowed motion: whereas the *mind* affords ideas of an active power every day of moving bodies; and therefore it is worth our consideration, whether *active power* be not the proper attribute of *spirits*, and *passive power* of *matter.* Hence,” he adds, “may be conjectured, that *created spirits are not totally separate from matter*, because they are both active and passive. Pure spirit, viz. God, is only active; pure matter is only passive: those beings that are both active

and passive, we may judge to partake of both. But be that as it will,” says he, “I think we have *as many and as clear* ideas belonging to spirit as we have belonging to body, the substance of each being equally unknown to us; and the idea of *thinking* in spirit as clear as *extension* in body; and the *communication* of motion *by thought*, which we attribute to spirit, is as evident as that *by impulse*, which we ascribe to body.”

1281. ———— The spirit of man is in the body, in the whole and in every part thereof; both in its organs of motion and of sense, and every where else. The (natural) body is the materiality every where annexed to it, adequate to the world in which it then is.—It is hence manifest, that a man after death is equally in an active and sensitive life, and also in a human form, as in the world, but in a more perfect one.

SWEDENBORG'S *Arcana*, n. 4659.

1282. ———— The first contexture of the human form, or the *essential human form* with all and singular its constituents, exists from rudiments continued out of the brain by and throughout the nervous system. This is the form, into which a man comes after death. He is then called a spirit and an angel, being in all perfection a man, but spiritual. The material form, which is added and superinduced in the world, is not a human form from itself, but from the rudimental one; being added and superinduced, that the man may perform uses in the natural world, and also carry along with him from the purer substances of the world a fixed continent of his spiritual interiors, and thus continue and perpetuate his life.

SWEDENBORG'S *Divine Prov.* n. 338.

1283. [*1 Cor. xv. 44.*] In regard to the *human soul* being the *form of man*, whatever duly organized portion of matter it is united to, it therewith constitutes the *same man*; so that the import of the *resurrection* is fulfilled in this, that after death there shall be another state, wherein the soul shall be again united to *such a substance* as may, with tolerable propriety of speech, notwithstanding its differences from our ‘houses of clay,’ be called a *human body.*

See BOYLE, on the *Resurrection*, p. 35.

1284. [*1 Cor. xv. 3—38.*] It appears from microscopical observations, that in every seed there is contained a certain minute part, which is the entire future plant in miniature, and the immediate seat of that spirituous substance to be found in all seeds, and which, when the other parts of the seed are corrupted, increases and displays itself by degrees. Thus, argues the Apostle, as it is not the seed with all the same substance, but the body of the new plant contained within that seed, which can properly be said to come up or rise again; so, in the resurrection of man, not those grosser parts of external materiality consigned to the grave, but that minutely formed interior part (which is most properly the human body, as being the immediate habitation of the soul) is what shall then



be raised, and will discover itself in its proper form. — This body, on account of its subtlety, may deserve the denomination of a *spiritual body*, and may be supposed to resemble those ethereal vehicles ascribed by Platonists to immaterial beings. Nor can it well be conceived, that the highest perfection of human souls in a better world should consist in their being eternally linked to bodies of flesh and blood; bodies, of which the wisest of the philosophers have complained as of prisons or living sepulchres of the soul. Agreeably to which, says the Apostle (2 Cor. v. 4), We that are in this tabernacle (or body) do groan, being burdened: not for that we would be unclothed (or stripped of all body) but so clothed upon, that mortality may be swallowed up of life.

COLLIBER'S *Christian Religion founded on Reason*, pp. 139, 140.

1285. — In truth, the particles of every substance in nature appear to possess private laws and affinities, whereby they proceed to unite, and to arrange themselves in regular forms, when all things necessary combine to assist this tendency; that is, when by any means whatever, the particles are removed to a sufficient distance, and afterwards suffered to approach slowly and regularly according to their various laws of action.

PINKERTON'S *Voy. and Trav.* part xiii. pp. 902—911.

1286. — At this day it is believed, that the body lives from itself, not from its spirit. Wherefore, unless a (carnal) man could now have faith that he is to rise again with the body, he would have no faith in the resurrection.

SWEDENBORG'S *Arcana*, n. 7802.

1287. — Every salt, in crystallizing, invariably assumes its own peculiar form. You may dissolve common salt, or saltpetre, a thousand times, and crystallize them as often by evaporating or cooling the water in which they are dissolved, yet will you still find the common salt will be constantly crystallized in the form of a cube, and the salt-petre in the form of a prism; and if you examine with a microscope such saline particles as are not visible to the naked eye, you will observe these particles to be of the same shape with the larger masses. The definite figure appropriate to every particular species of salt, may admit a little variety from the accidental admixture of other bodies, or from some singular circumstances attending the evaporation and crystallization of the solution; but these varieties are foreign to the nature of the salt, and are not greater than what attend almost every species of vegetables, and even of animals, from change of food and climate.

WATSON'S *Chem.* vol. i. p. 87.

#### DEATH.

[Heb. ix. 27.] *It is appointed unto men once to die.*

1288. [Matt. ix. 24.] The phenomena attending death are these:—Rigidity of the muscles gradually increases until the whole body hardens and freezes. Freezing first appears at the extremities, whence it extends to the centre. If taken to thaw in milder air, the parts acquire their former pliancy, but the animal will not revive. Its death is in consequence of the *solids* being frozen. At a certain degree of cold, the muscles grow *rigid*, and the irritable power is destroyed; thence proceeds their *apparent* death. Cold more intense *freezes* the muscles; freezing destroys the power of irritability, and *real* death is the consequence.—The muscular flesh is then discovered to be full of iceicles; and, when one attempts to twist or bend it, fracture ensues, as of a friable substance.

DALYELL'S *Spallanzani*, vol. i. p. 97.

1289. — If the breath of man  
Once overpass its bounds, no force arrests  
Or may constrain th' unbodied spirit back.  
COWPER'S *Iliad*, vol. i. p. 283.

#### ON THE RESURRECTION.

1290. [Luke xxiii. 43.] *And Jesus said to him (the thief on the cross), Verily I say to thee, To-day shalt thou be with me in paradise.*

As soon as a man dies, and the corporeal parts grow cold, he is raised up into life; and, on this occasion, into the state of all his sensations: so that, at first, he scarcely knows any other than that he is still in the body. The *sensations* in which he is, lead him so to believe. But, when he perceives that he has sensations *more exquisite*, and especially when he begins to *discourse* with other spirits, he then takes notice that he is in the other life, and that the *death of his body* was the *continuation of the life of his spirit*.

There are few that, when they come into the other life, instantly enter heaven. They tarry awhile beneath heaven, that those things of terrestrial and corporeal loves, which they have brought with them from the world, may be wiped away; and that they may be thus prepared to be capable of being in society with angels.—The case is similar with the men of all the earths. After their decease, they are at first beneath heaven, among spirits. When they are prepared, they then become angels.

In the other life, the passage from world to world is effected in a moment; and they who have been, in the world, in any conjunction by love, by friendship, or by veneration, meet together and discourse when they desire it.

SWEDENBORG'S *Arcana*, nn. 4622, 8029, 9104.

1291. ——— Every man after death first enters the *world of spirits*, which is *in the midst* between heaven and hell; and there goes through his times or states, till he is prepared according to his life either for heaven or hell. So long as he abides in that world, he is called a spirit: he who is taken up from that world into heaven, is called an angel; but he who is cast down into hell is called a satan or a devil. So long as the same are in the world of spirits, he who is preparing for heaven is called an angelic spirit; and he who is preparing for hell, an infernal spirit. The angelic spirit, in the mean time, is in conjunction with heaven; and the infernal spirit, with hell.

SWEDENBORG'S *Divine Love*, n. 140.

1292. [*Luke* xxiii. 43.] Respecting the resurrection, the doctrine of the Essenes was this, That bodies are corruptible, and that the matter they are made of is not permanent; but that souls are immortal, and continue for ever, that they come out of the most subtil air, and are united to their bodies as to prisons, but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward.

JOSEPH. Wars, vol. v. b. ii. chap. viii. § 2.

1293. [*Luke* xii. 2.] When a man comes out of the natural into the spiritual world, which takes place when he dies, he then leaves his externals with his body, and retains his internals which he had treasured up in his spirit; and then, if his internal has been infernal, he appears a devil, even such as he had been as to his spirit, when he lived in the world.

SWEDENBORG'S *Divine Prov.* n. 224.

1294. [*1 Cor.* xv. 35.] *How are the dead raised up? and with what body do they come?* —All the religious of the East, says LOUBERE (in his *Hist. of Siam*), do truly believe that “there remains something of a man after his death, which subsists independently and separately from his body. But they give extension and figure to that which remains; and attribute to it all the same members, all the same substances, both solid and liquid, which our bodies are composed of. They only suppose, that souls are of a matter subtil enough to escape being seen or handled.”

PRIESTLEY.

1295. ——— There exists, say the first spiritualists, a luminous, igneous subtil fluid, which, under the name of ether or spirit, fills the universe. According to their account, when an earthly body is to be animated, a small round particle of this fluid enters and entirely fills it, until by death its gross elements begin to dissolve, when this incorruptible particle takes its leave, and, retaining the shape of the body, becomes a phantom or ghost, the perfect representation of the deceased. (VOLNEY.)

See MACROBIUS, *Som. Scip. passim*.

1296. [*1 Cor.* xv. 35.] The determinate hour of death, says *Seneca*, is not the last to the soul, but to the body: *his words are, Hora illa decretoria non est animo suprema, sed corpori.* And, as Lactantius tells us, Chrysippus used to affirm that after death, within a short period of time, *we shall be restored into the same form in which we now are, — “eis ho nun esmen apokastatesesthai schema”* (Grk.).

See KNATCHBULL, on *1 Pet.* iii. 20, 21.

1297. [*Matt.* xii. 36.] A man, after death, does not lose the smallest portion of any thing which has ever been either in his exterior or interior memory: so that no circumstance can be conceived so small and trifling, as not to be reserved with him. He leaves nothing behind him at death but the bones and flesh, which, during his life in the world, were not animated of themselves, but received animation from the life of his spirit, annexed for that end to his corporeal parts.

*1 Cor.* xv. 50.

SWEDENBORG'S *Arcana*, n. 2475.

1298. [*1 Cor.* xv. 51. *We shall all be changed*] Re-collecting here the change which takes place in the life of Caterpillars, silk-worms, &c. by the casting of their external bodies, the intelligent reader will be pleased to see the idea of man's change by death still further illustrated by the following description of a most singular insect. —“Towards the mouth of the river Maese, and in the Leek, the Vahai, and other branches of the Rhine, is annually found an extraordinary sort of insect, called an *Ephemeroa*, remarkable for the shortness of its life, which the name implies. It is a kind of fly, having four wings, six legs, and two straight hairy tails. Midsummer is the usual time of its appearance, and it lives only five or six hours, being born about six in the evening, and dying about eleven at night; but it must be observed, that before it assumes the figure of a fly, it lives three years under that of a worm, in a little cell of clay. It begins its change by shedding its coat, which being done, and the animal thereby rendered light and nimble, it spends the few hours of its life in playing about the surface of the waters; on which the female drops her eggs, and then expires.

SMITH'S *Wonders*.

1299. [*1 Cor.* xv. 44.] The institutes of Menu assert, that the *vital souls* of those men who have committed sins in the body, shall certainly, after death, assume another body, composed of nerves, with five sensations, in order to be the more susceptible of torment; and being intimately united with those minute nervous particles, according to their distribution, they shall feel, in that new body, the pangs inflicted in each by the sentence of Yama.

See FORBES'S *Oriental Memoirs*, vol. iii. p. 22.

1300. [*1 John* iii. 2.] The esse of an angel is that which is called his soul; his existere is that which is called his body;

and the proceeding from both is that which is called the sphere of his life. By this trine an angel is an image of God.

SWEDENBORG, *on the Athanasian Creed*,  
n. 18. p. 43.

1301. [2 *Pet.* i. 4.] That all-pervading Spirit, that spirit which gives light to the visible sun, even the same in kind am I, *though infinitely distant in degree*. Let my soul return to the immortal spirit of God, and then let my body, which ends in ashes, return to dust! (*Extracted from the Vedas, in the Works of Sir W. JONES, vol. vi. p. 425.*) — Pythagoras taught that human souls are portions of, the Divine substance.

See CICERO *de Natur. Deor.* l. i. — MINUT.  
FELIX, p. 151. — LACTANT. l. i. c. 5.

1302. [1 *Cor.* xv. 52.]

Heaven in loud thunders bids the trumpet sound,  
And wide beneath them groans the rending ground.  
POPE'S *Iliad*, b. xxi. l. 452—3.

Those very elements, which we partake  
Alive, when dead some other bodies make;  
Translated grow, have sense, or can disconsure;  
But death on deathless substance has no force.

OWID'S *Metamorph.* b. xv. l. 394.

#### HEAVEN, HELL, AND THE INTERMEDIATE STATE

[John xiv. 2.] *In my Father's house are many mansions.*

The heaven, and heaven of heavens, cannot contain God.  
1 *Kings* viii. 27.

I knew a man in Christ caught up to the *third* heaven.  
And I knew such a man caught up into *paradise*. 2 *Cor.*  
xii. 2, 3.

1303. [Luke xii. 56, 57.] As men are educated, they can neither understand, nor believe any thing; for of those things they are taught to believe, they do not begin with evidence to prove them, they do not so much as know, by what rules things are to be proved, but go upon other people's words, and so never come to any certainty in any point: they treat the Scriptures as they have been learned to treat Heathen Stories, to find out the constructions of words; but offer not to seek for the evidence of the *facts*, or the intention of the Author, or what effects it is to have upon them.

HUTCHINSON'S *Religion of Satan*, p. 83.

1304. [Isai. xl. 22.] Around our earth, to a great but unknown height, is circumfused an *atmosphere* of an impalpable *gaseous* fluid, intermingled with portions of every

solid or aqueous matter that, by an extreme comminution, is capable of suspension in this aerial fluid.

ACCUM'S *Chem.* vol. i. p. 14.

1305. [Rev. xxi. 18.] The atmosphere is composed of twenty-seven parts of oxygen gas and twenty-three of azote or nitrogen gas, which are simply diffused together, but which, when combined, become nitrous acid. Water consists of eighty-six parts oxygen, and fourteen parts of hydrogen or inflammable air, in a state of combination. It is also probable, that much oxygen enters the composition of glass; as those materials which promote vitrification, contain so much of it, as minium and manganese; and that *glass* is hence a *solid acid* in the temperature of our atmosphere, as *water* is a *fluid* one.

DARWIN'S *Temple of Nature*,  
canto iii. l. 13.

1306. [Rev. xxi. 1.] No one gas is capable of retaining another in water: it escapes, not indeed instantly, as in a vacuum; but gradually, as carbonic acid escapes into the atmosphere from the bottom of a cavity communicating with it.

DALTON'S *Chem. Philos.* part 1. p. 202.

Consequently the different gases, all but one, rise to their respective altitudes above the watery atmosphere.

1307. — All travellers who have at various seasons ascended to the summits of the highest mountains on this Globe, between the Tropics and beyond them, in the heart of a Continent, or in Islands, never could perceive, in the clouds below them, any thing but a gray and lead-coloured surface, without any variation whatever as to color, being always similar to that of a lake.

ST. PIERRE'S *Studies of Nature*,  
vol. ii. p. 111.

1308. — From observations taken with a seven-foot reflector, Dr. Herschel thinks himself authorized to say that Saturn has two concentric rings; of which the *outer* must be, in diameter, 204,883 miles; elevated 2,839 miles above the *inner* or lower ring.

VINCE'S *Astron.* n. 490.

1309. — Within those rings, Mr. JOHN HADLEY informed the Royal Society, that he had discerned with his reflecting telescope *two belts*; which, with the above-mentioned rings, will form round Saturn what Ezekiel saw around the earth, as four wheels or rings, one within another.

See *Abs. Phil. Trans. R. S.*  
vol. vi. p. 665.



1310. [2 Cor. xii. 4.] The atmospheres called ether and air, which receive and transmute the heat and light of the sun, are dead. These being dead, the whole subjacent earth and all its particular objects are, in themselves, dead also. Yet the earth, its objects and atmospheres, are *begirt or belted round with spiritual spheres*, which proceed and flow from the sun of the spiritual world. Were not the earth so begirt with living spheres, it could not be actuated or kept in motion; it could not produce those useful forms, its vegetables; nor those vital forms, its animals: neither could it administer the materials requisite for man's existence and subsistence.

See SWEDENBORG'S *Divine Love*, n. 158.

1311. [John iii. 12.] The spiritual world and the natural world are alike. In both there are atmospheres, waters and earths, from which all things exist with an infinite variety. But the natural atmospheres, though receptacles of the fire and light of their own sun, have not within them any thing from the sun of the spiritual world; yet they are surrounded by spiritual atmospheres from that sun, in which angelic spirits breathe, speak and hear, like men in the natural world.

*Ibid.* m. 173—176.

1312. [Isai. xl. 22.]

High o'er the clouds, and empty realms of wind,  
The God a clearer space for heav'n design'd;  
Where fields of light, and liquid ether flow,  
Purg'd from the pond'rous dregs of earth below.

GARTH'S *Ovid*, b. i. l. 83, &c.

1313. [Dan. ii. 39, 40.] Were those four ages mentioned (in Dan. ii. 39, 40) produced successively around our earth by metallic effluvia, lying directly as so many *terræ firmæ*, in concentric expanses, for the immediate reception of disembodied souls?—"It is not impossible that we may discover, in our atmosphere, certain substances naturally very compact, even metals themselves; as a metallic substance, for instance, only a little more volatile than mercury, might exist in that situation.—It is even extremely probable, that, both at the first creation, and every day, gases are formed, which are difficultly miscible with atmospheric air, and are continually separating from it. If these gases be specifically lighter than the general atmospheric mass, they must, of course, gather in the higher regions, and form strata that float upon the common air.

KERR'S *Transla. of Lavoisier's Chemistry*, 4th edit. p. 78.

1314. [Isai. xl. 22.]

Earth first an equal to herself in fame  
Brought forth, that covers all, the starry frame,  
The spacious heav'n, of gods the safe domain,  
Who live in endless bliss, exempt from pain.

COCKE'S *Hesiod, the Theogony*, l. 206.

1315. [Eph. vi. 12.] If the *invisible* part of our world (as we may call the air and ether) be peopled with intelligent, though not visible, inhabitants; it seems not very likely, that all the celestial globes, and all their *ethereal vortices* should be quite destitute of appropriate inhabitants, earthly and spiritual, infernal and heavenly, in their respective orders and degrees.

See BOYLE, on the *High Veneration Man's Intellect owes to God*, pp. 72—76.

1316. [Luke xvi. 23.] While the Earth wheels around its axis, were a human being fixed beyond the vortex of its atmosphere, he would behold rivers, oceans, kingdoms, whirling before him with a velocity almost thrice that of a cannon ball. Could his eye sustain the sight, he would behold our Globe also whirling round the sun, as it describes its annual circle, seventy-five times faster than a bullet shot from a cannon.

St. PIERRE'S *Studies of Nature*, vol. ii. p. 21.

1317. ——— The distance between the earth and the sun is about seventeen million German miles; so that a cannon-ball, could it retain always the same velocity it had at its first discharge from the earth, would be twenty-five years in passing to the sun.—Shot again, with the same swiftness, it might reach Syrius, the nearest of the fixed stars, in about 700 years!

HUGEN, *Cosmotheor*, pp. 124, 137.

1318. [Luke xvi. 26.] As a vortex necessarily throws off the heaviest bodies towards the circumference of its eddy, Saturn and Jupiter go their rounds, as preponderant Globes, at a considerable distance from the centre of our Sun's atmosphere. With what velocity must they fly? Our Earth, so much nearer the Sun, performs, it is alleged, every year through the Heavens a round of sixty-four millions of leagues in diameter!

See St. PIERRE'S *Studies of Nature*, vol. ii. p. 51.

1319. ——— The vortices, conceived by Descartes around each planet, are realities almost palpable. These may be proved from the effects which necessarily imply their existence. For instance: the moon keeps up at a certain distance from the earth, instead of being precipitated thereon, because a globular or oval vortex spreading around the earth, stops or lets the vortex of the moon roll over its outside,—as an electrical atmosphere round a tube or cylinder causes a bubble or particle of gold to roll over it without letting the gold-leaf bubble precipitate.

See ABBE PLUCHE'S *Hist. of the Heav.* vol. ii. pp. 212, 214.

1320. [*Luke* xvi. 23.] In the spiritual (or intermediate) world, hell is under the universal angelic heaven, and our terraqueous globe under both. The hells are around man, and thence contiguous to the earth.

*Eph.* vi. 12. SWEDENBORG'S *Div. Love*, nn. 106, 343.

1321. [*Luke* xxiii. 43.] The Bukhârs say, there will be eight different array, or paradises, for the good; and seven hells, where sinners are to be purified by fire, and where those who shall suffer most are liars, cheats, and make-bates.

*Modern Univer. Hist.* vol. v. p. 139.

The meaning is, that the four degrees of Paradise are divided each into two kingdoms, or into an upper and a lower sphere: the four degrees of Hades are also similarly divided; except that the upper sphere of the highest degree, is so penetrated and changed by the lowest sphere of Paradise, as to leave only seven subordinate hells, or states of vastation.

1322. [*Rev.* xx. 13.] Hades, or Pluto was sometimes called by the antient Greeks the infernal Jupiter.

*Univer. Hist.* vol. i. p. 62.

1323. ———

Achilles' deadly wrath num'rous souls  
Of Heroes sent to Hades premature,  
And left their bodies to devouring dogs  
And birds of heaven.

— CowPER'S *Iliad*.

1324. [*Heb.* i. 2.] All the inhabitants, or men of every earth, after finishing their life in the world, become spirits, and remain around their own earth.

See SWEDENBORG'S *Arcana*, n. 9478.

1325. [*Ps.* cxlvii. 10.] Those spirits who have not rendered themselves worthy of being admitted into the habitations of the blessed, go (in the elementary spheres around each earth, with their feet towards the circumference) alternately upwards and downwards (for a time, or, till they are cast thence into the hells at the extremity of the solar system).

BARTOLOMEO, by Johnston, p. 337.

1326. [*Luke* xvi. 26.] SWEDENBORG says, there are spirits and angelic spirits on the different spheres around the planet Mars: the spirits, just deceased, are in a spiritual sphere that lies around the aqueous vapor; the angelic spirits there, are in four concentric spiritual spheres, that lie discretely above the iron, copper, silver and golden gaseous spheres, which successively encircle every earth, probably, in the universe. These gaseous spheres are elementary; and

intermediate hells for wicked spirits to inhabit, previously to their judgment.

There is a vortex, *gulf*, or whirlpool, as a boundary to our solar system separating it from the other systems of the starry heavens: this great interstice cannot be passed by spirits, without leave given by the spirits underneath in that (limbo) gulf. (See SWEDENBORG'S *Arcana*, nn. 7482, 9582: also *Gal.* iv. 3, 9.)—There is a similar gulf or eddy, necessarily around our revolving earth, and every other earth in the universe. Also, between the elementary and spiritual spheres, which encompass each earth.

1327. [*Rev.* xxi. 1.] The heaven (in the intermediate world) where the men of the external church are, is called *sea*, because their habitation in the spiritual world (surrounding our earth) appears at a distance, as it were, in a sea; for the celestial angels (there), who are angels of the supreme heaven, dwell as in an ethereal atmosphere, the spiritual angels, who are angels of the middle heaven, dwell as in an aerial atmosphere, and the spiritual-natural angels, who are angels of the ultimate (or lowest) heaven, dwell as it were in a watery atmosphere, which, as was observed, at a distance appears like a sea.

SWEDENBORG'S *Apoc. Rev.* n. 878.

1328. [*Luke* xvi. 22.] SWEDENBORG makes a distinction between a "heaven of Angelic Spirits," and a "heaven of Angels:" the former is a distinct spiritual sphere around our earth; the latter, a similar sphere around the throne of God.

The Lord's heaven is so immense, as to exceed all belief: the inhabitants of this earth are very few respectively.

The three heavens together constitute the Greatest Man.

Heaven, in the proper sense, is the Divine Good and the Divine True, which are (spheres) from the Lord.

*Arcana*, nn. 3474, 3631, 4805, 4330, 4931.

1329. [*Luke* xxiv. 39.] An Angelic Heaven (exhibited in the atmosphere of any earth) is in the sight of the Lord as one Man (the New Christian Heaven, as the Man Jesus Christ) whose soul and life the Lord is. This Divine Man is in every particular of his form a man, not only as to his external members and organs, but also as to his internal members and organs, which are many; and even as to his skin, membranes, cartilages, and bones. None of these parts however in that man are material, but they are all spiritual.

SWEDENBORG'S *Divine Prov.* n. 254.

Thus there is one God, and one Mediator of God and man, the man Christ Jesus. 1 *Tim.* ii. 5.

We are members of His Body, of His Flesh, and of His Bones. *Eph.* v. 30.

He has reconciled us in the body of His Flesh through death, to present us holy and unblameable and unproveable in his sight. *Coloss.* i. 21, 22.

1330. [2 Cor. v. 1.] All men, in the universal orb or round of earths, have their situation either in the Grand man; that is, in heaven; or, out of the Grand Man, in hell, as to their souls, or, what is the same thing, as to the spirit which is to live after the body's decease. All are in heaven according to the good of love and truth of faith thence derived; and in hell, according to the evil of hatred and the false thence derived.

SWEDENBORG'S *Arcana*, n. 3644.

1331. [Heb. i. 2.] The spirits of other earths appear not within the sphere, where the spirits of our earth are; but out of it (in the spheres encompassing their own respective earths); some at a greater, some at a less distance; and also in different directions. But in the inmost heaven (which is immediately around the Lord) they do not appear separated from each other (but united into ONE BODY in that *Eternal Son*, the *offspring Glory* of the Father's Substance, the *Heir of all*.)

Departed spirits appear near their own planet, but out of it. The spirits of every planet are separated from each other; and are near their own orb.

Wherever in the universe there is an earth or moon, there human inhabitants exist; for man is the end for which every earth was created, as a supply for heaven.

*Ibid.* nn. 7078, 7171, 7800, 9237.

1332. [Luke i. 79.] In hell, there is not darkness but an obscure luminousness, like what proceeds from a coal-fire; in which they see each other: they would not otherwise be able to live. This luminousness with them has its rise from the light of heaven; which, when it falls into their wild notions, that is, into their fables and lusts, undergoes such a change. The Lord is every-where present with light, even in the hells: otherwise the inhabitants would not have any faculty of thinking and thence of speaking: but it is made a light, according to the reception. This luminousness is what is here (Luke i. 79) called the *shadow of death*, and is compared to darkness. It is also turned by them into darkness, when they approach the light of heaven: when they are in darkness, they are in stupidity and infatuation.

*Ibid.* n. 4531.

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#### SIGNS OF THE JUDGMENT.

1333. [Matt. xxiv. 29.] *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken.*

In ASHE'S *Travels in America*, (Vol. i. p. 16.) we are told that, one night after the heavenly vault had been for some time shrouded in the intensity of a 'dark-

ness visible,' it suddenly appeared all on fire: not exhibiting the stream or character of aurora-borealis; but an immensity vivid and clear, through which the stars, *detached from the firmament*, traversed in eccentric directions, followed by trains of light of diversified magnitude and brightness. Many meteors rose majestically out of the horizon: and having gradually attained an elevation of thirty degrees, suddenly burst; and descended to the earth in a shower of brilliant sparks, or glittering gems. This splendid phenomenon was succeeded by a multitude of shooting-stars, and balls and columns of fire; which, after assuming a variety of forms (vertical, spiral, and circular), vanished in slight flashes of lightning, and left the sky in its usual appearance and serenity.

1334. — According to the observations of Messrs. Benzenberg and Brandes, *many of the falling stars seen in Europe were only sixty thousand yards high*. One (fall) was even measured, which did not exceed twenty-eight thousand yards, or 15 miles. These measures, which can give no result but by approximation, deserve well to be repeated. In warm climates, especially under the tropics, the falling stars leave a tail behind them, which remains luminous 12 or 16 seconds; at other times they seem to burst into sparks, and they are generally lower than those in the north of Europe. We perceive them only in a serene and azure sky: they have, perhaps, never been seen below a cloud. Falling stars often follow the same direction for several hours; which direction is then that of the wind. These meteors, most frequently seen in the vicinity of volcanoes, are perhaps modified by the nature of the soil and the air, like certain effects of the *looming*, and the terrestrial refraction *peculiar* to the coasts of Calabria and Sicily.

See HUMBOLDT'S *Trav. in S. America*.  
Or *Suppl. to Month. Mag. for Jan. 1815*.

1335. — From the eclipses of Jupiter's satellites, it appears, that light takes 8 minutes and 13 seconds in passing across the semidiameter of the earth's orbit. Thus, moving at the astonishing rate of about 167,000 geographical miles in one second, it passes from the sun to the earth in little more than eight minutes. Consequently, from its leaving the nearest of the fixed stars, which is, at least, four hundred thousand times more remote than the sun, it is nearly six years in its progress to our eyes; so that a star placed at that distance would be still visible for six years after its destruction (or fall), supposing that process actually to take place.

See ACCUM'S *Chem.* vol. i. p. 140

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## THE SECOND COMING OF CHRIST.

1336. [Matt. xxiv. 30.] *Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

Although there are many places of the earth to which the sun is vertical at noon, and, consequently, his rays can suffer no refraction at that time, because they come perpendicularly through the atmosphere; yet there is no place to which the sun's rays do not fall obliquely on the top of the atmosphere, at his rising and setting; and, consequently, no clear day in which the sun will not be visible (as to his refracted image, the emblem of the Son of man in heaven) before he rises in the horizon, and after he sets in it: and the longer or shorter, as the atmosphere is more or less replete with vapors.

FERGUSON'S *Lectures*, the vii.

1337. — On Feb. 5th, 1674, near Marienburg in Prussia, I saw the sun, says HEVELIUS, in a sky every where serene enough, being yet some degrees above the horizon, and shining very bright, yet lancing out very long and reddish rays, 40 or 50 degrees towards the zenith. Under the sun towards the horizon, there hung a somewhat dilute small cloud, beneath which there appeared a mock sun of the same size, to sense, with the true sun, and under the same vertical, of a somewhat red color. Soon after, the true sun more and more descending to the horizon, towards the said cloud, the spurious sun beneath it grew clearer and clearer, so as that the reddish color in that apparent solar disc vanished, and put on the genuine solar light, and that the more, the less the genuine disk of the sun was distant from the false sun: till at length the upper true sun passed into the lower counterfeit one, and so remained alone.

*Abridg. Phil. Trans.* vol. fi. p. 130.

1338. [Ezek. i. 26—28.] "At day-break," says ULLOA, "the whole mountain of Pambamarca, where we then resided, was encompassed with very thick clouds; which the rising of the sun dispersed so far, as to leave only some vapors, too fine to be seen. On the side opposite to the rising sun, and about ten fathoms distant from the place where we were standing, we saw, as in a looking-glass, each his own image; the head being, as it were, the centre of three circular rainbows, one without the other, and just near enough to each other as that the colors of the internal verged upon those more external; while round all was a circle of white, but with a greater-space between. In this manner these circles were crected, like a mirror, before us; and as we moved, they moved, in disposition and order. But, what is most remarkable, though we were six in number, every one saw the phenomenon, with regard to himself, and not that relating to

others. The diameter of the arches gradually altered, as the sun rose above the horizon; and the whole, after continuing a long time, insensibly faded away. In the beginning, the diameter of the inward iris, taken from its last color, was about five degrees and a half; and that of the white arch, which surrounded the rest, was not less than sixty-seven degrees. At the beginning of the phenomenon, the arches seemed of an oval, or elliptical figure, like the disk of the sun; and afterwards became perfectly circular. Each of these was of a red color, bordered with an orange; and the last bordered by a bright yellow, which altered into a straw color, and this turned to a green; but, in all, the external color remained red."

1339. [Matt. xxiv. 29, 30.] In the spiritual heavens above and around our earth, the Lord appears to the angels, in their Sun, as a Man encompassed with a solar fiery sphere. These angels have all the light of their respective heavens from that sun. Its heat is the Divine Good Sphere; and its light, the Divine True Sphere: each from the Divine Love, which is a fiery emanation appearing around the Lord. But that sun, or solar sphere, appears only to the upper angels there, not to the spirits beneath; these being more remote from the reception of what is the good of love and the true of faith, than the angels in the heavens above.—As to the natural sun of our world, it appears openly to no one in the other life; yet it is presented in idea there as a *dark obscure*, opposite to the Lord, the sun of heaven.

SWEDENBORG'S *Arcana*, n. 10,809.

1340. [Matt. xvi. 27.] In the spiritual atmosphere of an earth beyond our solar system, "there was seen," says SWEDENBORG, "an obscure cloud towards the east descending from a certain altitude. In descending it appeared by degrees lucid, and in human form. At length this form was in a flaming radiance: around which were little stars of the same color. Thus the Lord exhibited Himself present with the spirits there (as the sun appears to lie on an elevated, intervening cloud; and would apparently come down in such a descending medium, as stars seem to fall in precipitated hazy flakes of the partially condensed aqueous vapor). To the presence on this occasion were gathered together (for judgment) from all parts, all the spirits belonging that earth. When they came near, the good were separated from the evil; the good to the right, the evil to the left: and this, instantly as of their own accord. Those to the right were arranged in order according to the quality of the good, those to the left according to the quality of the evil, appertaining to each respectively. The good were left to form a heavenly society among themselves; but the evil were cast into hells. I saw afterwards that the flaming radiance descended into the lower spheres of that earth to a considerable depth; appearing at one time lucidly flameous, at another obscurely lucid, and occasionally quite obscure. Such varied appearance, I was told by the angels there, is according to the reception of what is true from good, and of what is false from evil, with those who inhabit the lower spheres of that earth; but not at all owing

to that flaming radiance, undergoing such varieties. They said also, that the lower spheres of that earth are inhabited as well by the good as by the evil; but that the good are entirely separated into distinct degrees above the evil, in order that the latter may through the former be governed by the Lord. They added, that the good are by turns thence elevated into heaven-by the Lord, while others succeed in their place, continually. After a similar manner, in that descent the good were separated from the evil, and all things reduced to order; for the evil by various arts and cunning devices have there introduced themselves into the abodes of the good, and infested them: this caused the visitation we are describing.—That cloud, which in descending appeared by degrees lucid, in human form, and afterwards as a flaming radiance, was an angelic society; in the midst of which was the Lord, as he predicted He would come to judgment in the superior regions above and around our earth, and as John the Revelator saw Him come, “in the glory of his Father with his angels.”

See SWEDENBORG'S *Arcana*, nn. 10,810, 10,811.  
And *Rev. i. and xiv.*

1341. ——— The Indian philosophers enumerate five principal places for the more or less elevated reception of departed spirits. The lowest, situated on and above the common atmospheric air in the “sublimed aqueous vapor,” they represent as a first and common receptacle for all. The highest they describe as a heaven from which souls have no need of again descending towards the earth; for in it they are already cleansed, having attained there the highest perfection on this side the heaven of heavens or the immediate throne of the eternal God. From all the subordinate spheres they are *now and then sent down*; but they again ascend to them or not, according as their past conduct in life has been meritorious or deserving of punishment.

See BARTOLOMEO, by Johnston, p. 339.

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#### THE BOOK OF LIFE.

1342. [*Rev. xx. 12.*] *I saw the dead, small and great, stand before God: and the books were opened; and another book was opened which is the book of life.*

In the four spiritual spheres, of Love, Wisdom, Goodness and Truth, God beholds the images of earthly objects, as we see ideas of things in looking on their names in books of different languages. Hence those spheres, when the under-strata of their opposites are removed, are the books opened.

1343. [*Luke x. 20.*] The shadows of things floating in water, a little below its surface, are reflected from the air above the water, more strongly than objects above the surface of the water are reflected from the water: consequently, fishes playing beneath the surface of a still water may see their images distinctly playing in the air, with this advantage over men who view their faces in the

water; for things in air that are reflected from the water, must have, when placed over the water, their dark or shadowed sides reflected from it, which renders the images obscure. On the contrary, the inhabitants of the waters have almost a hemisphere of light falling on their upper sides which are the sides that are reflected from the air, which consequently renders such images lighter, and more striking to the eye, than reflections of obscured things in air, when reflected from the water.

*Abridg. Phil. Trans. vol. xii. p. 4.*

1344. [*Rev. xvii. 15.*] As upon viewing the bottom of the ocean from its surface, we see an infinity of animals moving therein, and seeking food; so were some superior being to regard the earth at a proper distance, he might consider us in the same light: he might from his superior station, behold a number of busy little beings, immersed in the aerial fluid, that every where surrounds them, and sedulously employed in procuring the means of subsistence. This fluid, though too fine for the gross perception of its inhabitants, might, to his nicer organs of sight, be very visible; and, while he at once saw into its operations, he might smile at the varieties of human conjecture concerning it: he might readily discern, perhaps, the height above the surface of the earth to which this fluid atmosphere reaches: he might exactly determine that peculiar form of its parts which gives it the spring or elasticity with which it is endued: he might distinguish which of its parts were pure incorruptible air, and which only made for a little time to assume the appearance, so as to be quickly returned back to the element from whence it came. But as for us who are immersed at the bottom of this gulph, we must be contented with a more confined knowledge; and wanting a proper point of prospect, remain satisfied with a combination of the effects.

GOLDSMITH'S *Hist. of the Earth*, &c.  
vol. i. p. 298.

1345. [*Rev. iv. 1. Come up hither*] Objects must appear to rise in the elevation of a sphere, equally as in the ebullition of a spring.—About six miles from Lake George in America, there is a crystal fountain which incessantly throws up, from dark, rocky caverns below, tons of water every minute, with such amazing force, as to jet and swell perpendicularly upwards two or three feet above the common surface. In its transparent waters are seen innumerable bands of fish, some clothed in the most brilliant colors: you imagine the picture to be within a few inches of your eyes, and that you may without the least difficulty touch any one of the fish, when it really is *twenty or thirty feet under water*.

See BARTRAM'S *Trav. p. 163.*

1346. [*Rev. xvii. 8.*] At a clear break of day, persons standing on the top of *Ætna*, which is considerably raised above the region of common air, may plainly see the whole island of Sicily, and all the towns thereof, as if it were elevated and hanging in the air, near the eye, just as, by refraction,

tion, stones lying at the bottom of a pond appear nigh the surface of the water.

*Phil. Trans. of R. S. vol. i. p. 637.*

1347. [*Acts x. 11—16.*] Sailing along the coast of Tartary, June 16th, 1787, at four in the evening, we discovered, says J. F. G. DE LA PEROUSE, the continent, which extended from west by south to north by east; and very soon after, to the south, an extensive land, running west towards Tartary, so as not to leave an opening of 15 degrees between it and the continent. We distinguished the mountains, the vallies, and all the particulars of the land; and could not conceive how we had entered into this strait, which could be no other than that of Tessoy, the search after which we had given up. In this situation I thought it advisable to haul our wind, and steer south-south-east. But soon these hills and vallies disappeared. The most extraordinary fog-bank I had ever beheld was the cause of our illusion. We saw it disperse; *its shapes, its colors, ascended, and vanished in the region of the clouds*; and we had still day-light enough left to remove every doubt about the existence of this fantastic land. I sailed all night over the space of sea it had appeared to occupy, and at day-break nothing of it was visible, though our horizon was so extensive, that we distinctly saw the coast of Tartary upwards of fifteen leagues distant.

*Voyage round the World, vol. ii. p. 7.*

1348. [*Rev. xvii. 8.*] On Wednesday July 26th, 1797, WILLIAM LATHAM Esq. being informed that the Coast of France might plainly be distinguished from the Sea-side at *Hastings* by the naked eye, went down from his house there immediately to the shore, and was surprised to find that, even without the assistance of a Telescope, he could very plainly see the cliffs on the opposite coast; which, at the nearest part, are between 40 and 50 miles distant, and are not discernible, from that low situation, by the aid of the best glasses.—He then went upon the Eastern Cliff, which is of a considerable height, from whence he could at once see Dover Cliffs, and the French Coast, all along from Calais, Boulogne, &c. to St. Vallery; and as far to the westward even as Deppe. By the Telescope, the French fishing-boats were plainly to be seen at Anchor; and the different colors of the land upon the heights, together with the buildings, were perfectly discernible. This curious phenomenon continued in the highest splendor (though a black cloud totally obscured the face of the sun for some time) from about 5 till past 8 o'clock in the afternoon, when it gradually vanished.—He learnt that the same phenomenon had been equally visible at Winchelsea, and other places along the coast.

1349. [*Heb. xii. 22, 23.*] Every man, with respect to his spirit, is in some association; in a celestial one, if he be in the affection of what is good; in an infernal one, if he be in the concupiscence of what is evil. From an infernal association he cannot be extricated, by the Lord, but according

to the laws of His Divine Providence; of which this is one, that a man must see himself therein, desire to depart, and endeavour of himself to do so. This a man can do while in the world, but not after death: he then abides to all eternity in the society, which he had introduced himself into, while in the world. This is the reason why a man ought to examine himself, to see and acknowledge his sins, to repent of them, and then to persevere to his life's end.

SWEDENBORG'S *Div. Prov. n. 278.*

1350. [*Matt. xxiv. 35.*] In the Intermediate State, earthly objects are imaged upwards in the different spheres arising from our teraqueous globe; whilst all the sacred buildings, cities, plantations, &c., that have been executed according to the divine directions given in Scripture, still remain permanently fixed in the four concentric spheres of the Sun of Righteousness which correspond with the spiritual spheres around our earth. Now, as our earth in its revolution from west to east, is continually removing with all its spiritual appearances in its *imagery* heavens, it may with strict propriety be said in this case, as also when earthly objects perish, that *heaven and earth* do really pass away. But, as the objects taken up into the Angelic Heavens apparently come down to the extremities of the solar spheres thence, and are thus permanently fixed over the revolving earth, those heavenly ideas, images, or words "shall not pass away."

*See Heb. xi. 10.—Rev. xxi. 2.*

1351. [*Jer. i. 11, 13.*] From Jer. i. 11, 13. and other passages of sacred Writ, it should seem that, in the spiritual world, the things which exist around angels and spirits according to their affections and thoughts, represent a kind of universe. The Prophets testify that, in that world, there appear lands, mountains, hills, vallies, plains, fields, lakes, rivers, fountains, as in the natural world; consequently all things of the mineral kingdom. That there appear also paradises, gardens, groves, woods, in which are trees and shrubs of all kinds with fruits and seeds; also plants, flowers, herbs and grasses: consequently all things of the vegetable kingdom. That there appear, in short, animals, birds and fishes of all kinds; consequently all things of the animal kingdom. Such things appear to the life and exist around an angel, and around angelic societies, as things produced or created from them. They remain also around those that produce them; and do not recede, except when the producing angel, or society, departs to some other place. They then disappear. Also when other angels succeed in their place, the appearance of things around where they had been is changed: the paradises are changed as to their trees and fruits; the gardens are changed as to their roses and seeds; also the fields, as to their herbs and grasses; and the kinds of animals and birds are changed likewise. The reason why such things so exist, and are so changed, is, because they are correspondent exhibitions and representative images of the affections and thoughts of spiritual beings, irradiated and displayed under the creative influence of the Divine Glory.

*See SWEDENBORG'S Divine Love, nn. 321, 322.*



1352. [1 Cor. xiii. 12.] In the spiritual world are exhibited the essential images of all things in the animal, vegetable and mineral kingdoms. Amidst such appearances there is an angel, who sees them around him, and knows that they are representations of himself. When also the inmost of his intellect is opened, he sees his image and knows himself in them, even as in a glass.

*Ibid.* n. 63.

#### THE JUDGMENT.

[Rev. xx. 12.] *And the dead were judged, out of those things which were written in the books, according to their works.*

1353. [Ezek. xviii. 14—17.] No one ever suffers punishment in the other life, on account of *hereditary* evil; because it is not his, consequently he is not blameable for it; but he suffers punishment on account of *actual* evil, which is his own; consequently in proportion as, by *actual* life, he has appropriated to himself the *hereditary* evil.

SWEDENBORG'S *Arcana*, n. 2308.

1354. [John iii. 19.] God's sentence of *condemnation*, is only a leaving them that are lost, in such a misery of their *own nature*, as has finally rejected all that was possible to relieve it.

*John* v. 40.

*Law's Appeal*, p. 89.

1355. [1 Cor. xiii. 5.] Evil enters into the will by being *detained in the thought*, by consent, especially by act and the delight thence derived. When a man thus appropriates to himself evil, he procures to himself a sphere of that evil; which sphere is that to which spirits from hell adjoin themselves, who are in the sphere of a like evil; for like is conjoined to like.

See SWEDENBORG'S *Arcana*, nn. 6207, 6206.

#### THE DESTRUCTION OF THE WORLD.

1356. [2 Pet. iii. 10.] *The day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, an earth also, and the works that are therein, shall be burnt up.*

"Whether (this be spoken of) the whole world, or our great vortex only, I dispute not," says the Honourable ROBERT BOYLE (in his *Considerations about the Reconcilableness of Reason and Religion*, p. 88).—The probable opinion of the Cartesians is, that the earth and divers other mundane globes, as the planets, are turned about their own axes by the motion of the respective ethereal vortices or whirlpools, in which they swim.

BOYLE, on the *High Veneration Man's Intellect owes to God*, p. 20.

1357. [2 Pet. iii, 10, 12.] On Hewit Common, about three miles from York, my attention, says N. PIGOTT, Esq. (F. R. S.) was attracted towards the W.N.W. by some luminous matter in motion, which, collecting together from several directions, and immediately taking fire, presented itself under the form of a ball, of so vivid a brightness, that the whole horizon was illuminated, so that the smallest object might have been seen on the ground.—Nine or ten minutes after its dissipation, I heard a noise, much resembling the report of a cannon at a very great distance.—Supposing sound to move 1106 feet in one second of time, I calculate its perpendicular altitude above the earth's surface to have been about 40 miles.

*Phil. Trans. Abridg.* vol. xv. p. 620.

If the aspect of the earth be horrible in polar climates, the sky affords the most beautiful spectacle. As soon as the nights grow dark, fires of a thousand colors, and a thousand various shapes lighten the sky. Sometimes they begin by forming a large scarf of clear and moving light, whose extremities reach to the horizon, and which rapidly traverses the heavens with a motion resembling the cast of a fisherman's net, preserving in this motion very perceptibly a direction perpendicular to the meridian. Most frequently after these preludes, all the lights unite towards the zenith where they form the head of a kind of crown. To describe all the figures which these lights assume, and all the motions they make, would be an endless task. Their most ordinary motion is one which makes them resemble curtains flying in the air; and by the shades of colors which they assume, one would take them to be of those taffeties which are called flame-coloured; sometimes they carpet part of the heavens with scarlet.—On the night between the first and the second of September, 1767, from ten in the evening until one in the morning, the heavens were on fire throughout the arctic hemisphere; the night was as brilliant as the day: I read a letter, says M. DE KERGUELEN TREMAREC, at midnight as easily as I could have done at noon. We first of all saw, remarks this intelligent observer, a luminous cloud in the form of an arch, which occupied half the firmament. From this, about eleven o'clock, rose columns perpendicular to the horizon, and alternately white and red. The upper part of these columns towards midnight changed into sheaves of a flame color, from the centre of which arrows of light issued into the air like rockets; at length after midnight, these columns, which were arranged with such admirable symmetry, were confounded all at once in a brilliant chaos of cones, pyramids, radii, sheaves, and globes of fire. This celestial appearance disappeared gradually; but the air was full of light even till day.—Phenomena of this description have been seen in all ages and countries; but what are their origin? Why are they observed towards the north? As every one is allowed to have his own system, I shall hazard a conjecture on the probable cause of the aurora borealis, called so from its luminousness resembling that of dawn, although more commonly known by the name of the northern lights, on account of their being seen in the north. *1mo*, I imagine the matter of the aurora borealis to be the same as that of lightning or electricity. *2do*, That the diurnal motion of the earth occasions a con-

tinual flux of this matter towards the poles; which makes these meteors most visible in their neighbouring regions. *3to*, That a certain density, temper, and particular constitution of air be requisite to cause the igneous particles to approach, heap together, and compress so as by their fermentation to produce those sheaves, rockets, and luminous columns which are peculiar to the aurora borealis. *4to*, That all the rapid movements, the lateral divergences, the sudden appearance of columns, &c., result from their mutual attraction and repulsion, a natural property of electric fire, as is proved by the alternate attraction and repulsion of gold leaves and light bodies by electrical globes. *5to*, That if this meteor appear but rarely, it is because the air possesses seldom the requisite density, or is properly constituted to produce it. — The most celebrated philosophers have long maintained an opinion that the element of fire is dispersed throughout existence, and that solid and fluid bodies are abundantly impregnated with igneous particles. I conceive that the ether of Newton, the elementary fire of Boerhaave, and electric fire, are the same substance, whose different effects vary in proportion to the impulse, agitation, direction, strength and quantity of the assembled matter; hence the action of the sun on this substance produces the double advantage of light and heat. Thus the attrition of a globe of glass re-unites a certain quantity of it, which managed and directed with art, produces the various phenomena of electricity. Thus the sudden and violent collision of two hard bodies elicits sparks, and the continual friction of two bodies of whatever description they be, excites and originates elementary fire in sufficient quantity to inflame and consume any combustible matter exposed to its action. — When a great quantity of particles of fire is accumulated in condensed clouds which compress and drive them together, the particles of fire then striking the one against the other, inflame, sparkle, kindle into a blaze, and burst with explosion the prison which incloses them. Hence the flash of lightning and the thunder-clap; and if the lightning be seen before the thunder be heard, it is because the vibrations which expand from the igneous matter are more rapid of flight than the undulations of the air which bring us the sound. — When clouds have less density; when they pass over space more lightly and more freely; when they contain only a small quantity of the particles of fire, then, should they unite and clash together, they kindle into flame without explosion; they produce that silent lightning, and those falling stars which shine and disappear. When the atmosphere is not too much overspread with clouds, and those have no more than the density requisite for sustaining and leading on the particles of fire in their sphere of mutual attraction, without keeping them in, without heaping or pressing them; then no explosion succeeds; but the particles of fire inflame in the open air, and according to the different figures, though different consistence of the inflammable matter, and the different refractions of light, those globes, pyramids, radii, sheaves, and columns differently coloured of the aurora borealis are seen. The identity of the essence of lightning and that of electricity, which has lately been discovered, and whose respective effects are very various, greatly supports the hypothesis, that the light of the sun, of lightning, electric phenomena,

common fire, are only different effects of the same cause differently acted upon, disposed, modified and circumstanced. These auroræ borealis are greatly useful to the inhabitants of the polar regions; it seems as if nature were desirous by them to make amends for the absence of the sun, and the privation of his beams.

PINKERTON's *Coll. of Voy. and Trav.*  
vol. i. pp. 246, 785, &c.

1358. ——— *Light* occasions the rapid combustion of hydrogen in oxymuriatic acid gas. The more powerful the light, the more rapid is the diminution of the mixture. But if, in experiments, the hand, or any opaque body, be interposed to cut off the solar light, the diminution is instantly suspended. — The effect of light is nearly the same on mixtures of this gas with carburetted hydrogen and carbonic oxyde. — If hydrogen and oxymuriatic acid be mixed in a strong phial, and the mixture exposed to the solar rays, an explosion almost instantly takes place with a loud report (or 'great noise').

DALTON's *Chem. Phil.* part ii. p. 301.

1359. [2 *Pet.* iii. 11, 12.] It is somewhat remarkable that those gases which are known to combine occasionally, as azote and oxygen, and those which are never known to combine, as hydrogen and carbonic acid, should dissolve one another with equal facility; nay, these last exercise this solvent power with more effect than the former; for, hydrogen can draw up carbonic acid from the bottom to the top of any vessel, notwithstanding the latter is 20 times the specific gravity of the former.

*Ibid.* part i. p. 179.

1360. [2 *Pet.* iii. 10.] The earth, in stretching forth its sphere, necessarily exhibits itself and every object that covers it, at the extremity of every degree in its atmosphere. Consequently in the judgment, when the Light of God preys upon or consumes the spheres of the wicked as the light of the sun also destroys correspondent gases, the appearance then is that the earth, its works, and all that do wickedly, are burned up as stubble. See *Mat.* iv. 1.

1361. [2 *Pet.* i. 19.] This *sure word of prophecy*, respecting the coming of Christ to judgment, is delivered by our Lord Himself in *Matt.* xvi. 28, *John* xxi. 22; where it is positively declared, that the disciple whom Jesus loved should survive the great event when the Son of man should come in the glory of his Father to reward every man according to his works. — See the accomplishment, *Rev.* i. 9—18. See No. 963.

1362. [*Matt.* xvi. 28.] The Book of Revelation opens with declaring Jesus Christ's appearance to John, commanding him to write what he (actually) saw: and he

accordingly thus describes the fulfilment of our Lord's prediction in *Matt.* xxiv. 29, 30, 34, 40, 41:—"I BEHELD (says he), and lo! the sun became black as sackcloth of hair, the moon became as blood; and the stars of heaven fell to the earth."—"And I looked, and behold a white cloud, and upon the cloud sat one like the son of man," &c. *Rev.* vi. 12, 13; xiv. 14.—"And I *saw* the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the Book of Life: and the dead *were* judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and Death and Hades deliv-

ered up the dead which were in them: and they *were* judged every man according to his works. And," mark the awful consequence! "Death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life", the Lamb's Book of Life, "was cast into the lake of fire." *Rev.* xx. 12, &c.

O! that men were wise, that they even understood this;—their latter end in this world, and the uncertainty of it; the resurrection to another world, and then, the final judgment, either to everlasting punishment, or to the life eternal, through Jesus Christ our Lord. Amen.

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## END OF PART FIRST.

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**FACTS AUTHENTIC,**  
IN  
**Science and Religion:**

*DESIGNED TO ILLUSTRATE*

A  
**NEW TRANSLATION OF THE BIBLE.**

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BY THE REV. WILLIAM COWHERD,

*LATE MINISTER OF CHRIST-CHURCH, SALFORD.*

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A POSTHUMOUS WORK.

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*If I have told you earthly things, and ye believe not, how shall ye believe  
if I tell you of heavenly things?*

*John iii. 12.*

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# FACTS AUTHENTIC,

IN

## Science and Religion.

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### PART II.

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**T**HE Holy Scriptures, independently of their divine origin, contain, among other excellencies, more sublimity and beauty, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or country they may have been composed.

Sir W. JONES.

1363. [*Gen. i. 1.*] In reading this sacred Book, you cannot proceed immediately "to any *direct perception*, or *simple apprehension*, or (*internal*) *consciousness*, or purely *spiritual ideas* of things divine and supernatural." Look for them in things natural and human. Observe here below, "how our little system is an epitome of the universe, and man a remote image, and picture in miniature, of the Divine Being himself. — How it is by looking into this world, and more particularly into ourselves, that we can have any conception at all of things divine and supernatural; which are there alone to be discerned, and that by reflection only and similitude: but as truly and clearly, as the substance of a human face is by a clear and lively resemblance of it in a glass. — How the knowledge by that image only, is true, and real, and useful; though a man had no power to turn about (*Rev. i. 12.*) and view the substance itself: And so likewise, how our knowledge of sun, moon and stars, appearing to us in the water only, would be thus far and sufficiently well grounded; though our eyes were naturally so prone and fixed to this little globe of ours, that we could not look upward for the least direct and immediate view of them. — How this is a sure and solid foundation of all the divine knowledge we have; and how therefore it is here the mind begins to exert the noblest and most exalted of all its operations, in substituting its conceptions of things natural and human, for representing the correspondant, but undiscerned, substance and reality of things divine and supernatural: And in carrying on

an unerring parity of reason between them through all its own conceptions and notions, together with all its regular judgments, and positions, and deductions concerning them; without glancing at the *real nature* or *true properties* of what must be allowed entirely unknown, otherwise than by this semblance and analogy. — Thus all nature within our *direct* view, becomes a large and spacious field of divine as well as of human knowledge, abundantly sufficient for all the purposes of religion in this life: And they who are not content with this kind and degree of it, must in effect renounce all religion as well natural as revealed.

*Bp. BROWNE's Analogy, p. 205.*

1364. ——— It is a pious labor, says *St. JEROM*, but it is likewise a dangerous presumption, that he who should be judged by every one, should take upon him to be every one's judge, to change the language of the Antients, and bring back the world, already grown old, to the first lessons of children. For what person is there, whether ignorant or knowing, that, taking this Book and finding it to differ from that which he had previously learnt, will not instantly cry out, 'The author is guilty of forgery and sacrilege, in having dared to add to the Sacred Writings, or to change and correct them.' (*Pref. in Evan. ad Damas.*) — The Hebrews call the Bible, *MIKRA*, — *what is to be read*.

*See Essay for a New Translation, p. 36.*

*Mr. Psalmanazar* wrote the account of the Jews, in the first volume of the *Universal History*. (*Dr. A. CLARKE.*) — Yes, but he wrote also, the History of the Celtes, and Scythians, of the Greeks at the early periods, the antient Spaniards, Gauls, and Germans.

REES.



1365. — In the first Chapter of Genesis, we have an account of the first Creation, produced out of the Infinite Human; in which all things are good. In the Second Chapter, after man was created, we have another account of plants, trees, animals &c., of a middle nature; produced out of the combined spirit of Infinite and finite man. The Tree of Life was of the first creation; the tree of knowledge was of the second: of course, the former represented what was purely of God; the latter, what was of God and man, when spiritually joined. — In the second creation, God infused a right spirit into man's inverted soul; and in the third, shewed man's proper nature, by creating it specifically into unclean, savage, and abominable creatures. From the spirit, so infused, arose Paradise: from man's inverted nature, Hades went up as a *misty* darkness. The former was to be the immediate receptacle of good souls; the latter, of evil ones. The First SHECHINAH, having effected this double work of redemption and salvation, as he stood manifested on our earth, proceeds by an emanation from Himself, to elevate a portion of the good spirit of Paradise to be a heaven in the angelic sun; and to cast down of the evil spirit of Hades to be a hell for the final reception of wicked souls, beneath the earth and the natural sun, in the lower hemisphere of the solar system. — As the *spirit* of water, *Oxygen* and *Hydrogen*, can enter and assume water from its natural state, constituting thereby *vital* atmospheric air; so the INFINITE HUMAN SPIRIT, the DIVINE LOVE and WISDOM, penetrated and raised around our earth a *glorified* spirit from man; which being *thus vivified*, the males of the human race were to receive it back immediately from the Lord; and the females, mediately, through the men. But, to obtain this accommodated spirit of life, sacramentally received by eating the fruit and drinking the juice of the Palm, *the tree of lives*, the first-born men, the priests of the Church, were to conjoin themselves in affection and thought primarily with the Lord; whilst the chief-women and their congregations, in thought and affection, were to be subordinatedly conjoined with all that was good and true from the Lord in their preachers and husbands. It was thus in the First Church, that the man, Adam, by the inhaled breath of lives, became a living soul; and that the interior of Eve, his wife, was actually, though spiritually, *taken out of man*. — Man being in this way only a receiver, had indeed through Paradise, and through Hades, the *knowledge of good and evil*; but was not to be acknowledged, or even thought of in sacred worship, as the *source* of either. Among the Gentiles however, whose sacramental tree, it seems, was the *vine*; human teachers and rulers were set up in the Church as Gods, knowing good and evil *from themselves*, independently of any superior source. By adopting this idea, and its concomitant rituals, the Adamic Church fell into that idolatrous worship of man, which has continued ever since, to be more or less, the direct counterpart of all true religion.

1366. — In the beginning] *Bereshith* (Hebr.) denotes the primary sphere of God Himself, in which He conglomerated the radical essence of every heavenly body, and particularly that of our earth. — In this sense JESUS, the

CHRIST (who, in every degree of the Divine Glory, is the *express* or *refracted Image of the Father's Person*) as to his appearance in the *first of the seven Spirits of God*, is called the *Beginning of the creation of God*. Rev. iii. 14. —

*Rudiment*: *Eth* (Hebr.) is left untranslated in the common English Bible, and in all the Antient Versions, except the *Syriac*, where it is rendered *esse*, an essential principle, or first rudiment. It would be highly absurd to suppose this important word to be here a mere particle, as the only appropriate particle *ha*, which could be wanted, immediately follows as prefix to the qualified term *shamin*, *heavens*; — which with the prefix *ha* in *hashamin* signifies *these* (visible) *heavens*, or the *skies*.

Verse 2. — *Empty and void*] as a mere rudimental sketch, unfilled up with minerals, and unadorned with either vegetable or animal production.

See No. 25.

1367. — The word *cælum*, whence our term *cælestial* comes originally from *koilos* (Grk.), *concave*, because the *heaven* forms a *concave canopy* over our heads.

CREIGHTON'S *Dict. of Scripture Proper Names*, Preface, p. 24.

1368. — The word *bara* (Hebr.) is never used but for the simple creation or production of matter in atoms. The atoms of the heavens were created, and in the same act concentered into small grains called spirit, v. 2. (HUTCHINSON'S *Principia*, part ii. p. 5.) — All the atoms of matter were created at first. *Ibid.* p. 174.

Verse 2.] The word *tehom*, as it appears by usage, expresses the condition of the primitive matter of our terraqueous globe, as being then *in atoms* or small grains, *loose* and apparently fluid. (*Ibid.* part ii. p. 118.) — HUTCHINSON represents what he calls the spirit as coming in at the pores of the solar orb in dark rays, and going out as light in the bright rays. The Hebrew word, he says, which is mostly used for light, and still sounds *æter*, is used for what is just issuing from the fire, and is still acting in imitation of fire. This *æter*, he argues, divided into atoms at the sun's centre, is called fire; further dispersed, he supposes it is flame; further removed, if not interrupted by the way, nor too far dispersed, he calls it light, and also, if it pervade opaque bodies and be not too far dispersed, heat. (*Ibid.* pp. 392, 393.) — How is this? and why?

*Spirit*.] From Amos and Esdras (as quoted in the margin of the text) it appears this spirit (the wind or air) was created, and its place is described as upon and around the earth. *Ibid.* p. 12.

Verse 3.] This *light* is afterwards described to be on the surface of the waters (or watery atmospheres). (*Ibid.*) — By *expansion* the motion of fire and light, at the orb of the sun, moves the light in all the way hither, and that here, instantaneously. *Ibid.* p. 223.

Verse 4.] *Darkness* was the first descriptive name of (the opaque) airs. (*Ibid.* p. 7.) — Then light will be the circumambient solar fluid above and around those airs; a distinct, but visible fluid when put in motion by the active rays of the sun. The airs without motion are

called darkness ; in one degree of motion, called spirit ; in a further, called light ; in another, called expansion : as expansion caused compression, that caused separation, that caused the solidity of the earth and the clearness of the water. (*Ibid.* p. 30.) — God did not create things perfect at once, but in atoms, to shew that it was His Spirit, and not the spirit of the world, which produced motion, &c.; that light is not the issue of the sun, but the sun the issue of light; that the origin of all bodies was from impalpable dust; that His Wisdom and Power infused into an invisible thin fluid a power to act, before there were two atoms of solids together; and to sort, form, unite and keep them together, place and keep them in proper situations, &c.: and thereby (to shew) His continued dominion and operation on matter, which could not have appeared so plainly, if He had made and only revealed that He had created all things perfect, or in the state they were in when formed. *Ibid.* p. 45.

(Verse 6.) The Archbishop of York in the margin of his Translation of the *PENTATEUCH*, printed in 1574, opposite the word *expansion*, writes *Heb. a stretching forth or sending out.*

Verse 20.] The atoms of the matter, which creatures are made of, are neither atoms of the heavens, nor of the earth, nor of the water. — No atom, as being a solid unit, can ever augment or diminish, much less be dispossessed of its *space* or *extension*. *Ibid.* pp. 3, 120.

1369. — God has created a precise number of simple matters, or of elements essentially different among themselves, and invariably the same, to assist the increase of organized bodies, and the alloy of the mixed ones: By the diversity of these elements, he varies the scene of the universe. But he prevents the destruction of that universe by the very immutability of the nature and number of these elements. He sets bounds thus to the alterations which appear in them; so that the world is for ever changed, and yet the same for ever.

See No. 1, &c.

ABBE PLUCHE, *Hist. of the Heav.*  
vol. ii. p. 87.

1370. [*Gen.* i. 2.] When the comet of 1811 was about 114 millions of miles from the earth, its solid or planetary body was found to be nearly 428 miles in diameter.

HERSCHEL, *Phil. Trans.* for 1812,  
part i. p. 118.

Oct. 6th, the real diameter of its head was found to be about 127 thousand miles.

*Ibid.* p. 121.

At the same time the *apparent* extent of its whole atmosphere was more than 507 thousand miles in diameter, but its *real* extent, of which we can have no observation, must far exceed the above calculated dimensions.

*Ibid.* p. 122.

By computation, the bright envelope of the cometic atmosphere must, in *real* diameter, have exceeded 643 thousand miles.

*Ibid.* p. 123.

On the 12th of October, the real breadth of the tail was nearly 15 millions of miles.

*Ibid.* p. 124.

The real length of its tail, as seen Oct. 15th, must have been upwards of 100 millions of miles.

*Ibid.*

That the apparent tail of a comet is its off-side atmosphere illuminated at its edges by the solar rays that pass externally of the nucleus, may be considered as established by observation, — “two brilliant streams having been actually seen at the borders of the tail in the same diverging situation during a motion of the comet through more than 130 degrees.”

*Ibid.* p. 136.

From the complete resemblance of many comets to a number of nebulae I have seen, says Herschel, I think it not unlikely that the matter they contain is originally nebulous.

See No. 7, 16, 22, 47.

*Ibid.* p. 142.

1371. [*Gen.* i. 1.] The New Comet (another incipient earth) passed Aldebaran in Taurus about the 15th of January, 1812; and was then advancing northward, nearly at the rate of a degree per day. (— This, and the great comet of 1811, I suppose to be the *two spots* which HERSCHEL observed to break away from the Sun in 1807. — W. C.) — Again, on the 20th of July at Marseilles, and on the first of August at Paris, another new comet was observed between the feet of the Griffin and the head of the Lynx: it was not perceptible without the aid of glasses.

*Public Prints.*

1372. — Each comet, or gaseous earth, revolves, I conceive, in a very elliptical orbit between the spiritual and the natural sun in the solar system, before it has density and gravity enough to begin its course around the natural sun as a planet.

1373. [*Gen.* i. 2.] The solar spots are now (March, 1815) become conspicuous on each side of the sun, as it presents itself alternately in about thirteen days and a half.

CAPEL LOEFF, *Month. Mag.* for April,  
1815, p. 197.

1374. [*Gen.* i. 1.] It is the opinion of some learned men (See *JENKIN'S Reasonableness*, and *STILLINGFLEETS' Orig. Sacra.*) that writing was an art coeval with mankind, and the invention of Adam himself. JOSEPHUS indeed informs us, that it was in use before the Flood; and from thence some have conjectured, that the History of the Creation, and the rest of the book of Genesis, were (for the substance of them) delivered down to Moses in verse (which was the most ancient way of writing) and that, from them, he compiled his Book.

STACKHOUSE.

1375. — SWEDENBORG intimates, that MOSES drew the introductory matter of the eleven first Chapters of Genesis, through *Egyptian* conduits, from the primeval fountains of *Indian* literature in *Great Tartary*.

See his *Arcana*, n. 66.

1376. — As the Egyptians held that the world had been created of God, SIMPLICIUS affirms the Mosaic account of the creation to be wholly borrowed from Egyptian traditions.

See *Simplic. in Aristot. Phys.*  
l. viii. p. 268.

Thus ORPHEUS wrote that all things were made by ONE GODHEAD of three names; and that these three names manifest one and the same power of that invisible and incomprehensible God, who is the maker of all things, bringing into existence that which was not.

See SUIDAS, in voce, *Orpheus*, and *Procl.*  
in *Tim.* l. 2. p. 117. Also TIMOTHEUS *Chronog.* apud EUSEB. *Chron. Græc.* p. 4. and CEDREN, p. 57.

1377. — *Elohim* is a name not appropriated to God alone, but also to Angels, *Ps.* lxxxvi. 8; — to Judges, *Exod.* xxi. 6. *1 Sam.* ii. 25; and even to false Gods, *Josh.* xxiii. 16.

1378. — The Hebrew language often expresses the superlative degree, by a word of plural termination. (LOCKE.) — In this sense the term *Elohim* might be rendered, the SUPREME BEING.

1379. — *Elohim* is a noun singular, or it could not have been connected with a verb singular.

BELLAMY's *History of all Religions*.

1380. — In the Hebrew a *Mem* prefixed to a substantive of action, expresses an agent, or instrument to perform that action. — When a prophet speaks God's words, *inanimate* agents are distinguished by being *feminine*.

HUTCHINSON.

1381. — *Vau*, in Hebrew, signifies such a conjunction as the sense directs: *as, so, therefore, and, that, but, or, when, yet, then, because, now, though, &c.* — The Hebrew has few prepositions: its verbs mostly carry in themselves the prepositions that determine the of the noun.

*Ibid.* — See also BOYLE, on the style of Scripture, p. 64.

Verse 2.] The copulative *vau* is often, very often, a mere expletive, which in a translation is better omitted.

Dr. GEDDES.

1382. [*Gen.* i. 3.] The copies of the Hebrew Bible kept in rolls in the Jewish synagogues, are to this day, without points: yet the English Bible, generally speaking, is a translation of the Massoretic reading.

*Bib. Research. Introduc.* p. 88.

1383. [*Gen.* i. 2. *Darkness.*] "A dark Rembrand shade." MACKENZIE.

Place around you at high mid-day, a tent, composed of dense and opaque materials: the temporary darkness which, by shutting yourself up in it, you will procure, may give you an idea of the darkness that now covered the earth, which did not antecidentally subsist, but was the consequence of other things.

See *Basil. Hexæhem. homil.* 2. pp. 23, 24.  
*edit. Paris*, 1618.

1384. [*Gen.* i. 2, 5.] SANCONIATHON, the great Phenician philosopher, supposed by some cotemporary with Gideon, gives a correspondent account of the creation. He says in the beginning there was *Chaos erebodes* (*Grk.*), which in the Phenician tongue, is *Chauth Ereb*, that is, *night or evening darkness*. From the commixture of the Spirit with Chaos, he adds, was produced *Mot*, which some call *ilus* (*Grk.*), that is, matter or watery moisture. Out of this, he shews, was produced the whole seed of the creation, and the generation of the whole.

SHERLEY, on the *Origin of Bodies*, &c. p. 113.

1385. — According to HALHED's preface to his Code of Gentoo Laws, pp. 104, 5, there are reckoned among the Bramins *seven Deeps*: the *first* is, in length and breadth or in diameter, eight hundred thousand miles nearly; the *second*, twice as much; the *third*, four times as much; the *fourth*, eight times as much; the *fifth*, sixteen times as much; the *sixth*, thirty-two times as much; and the *seventh* sixty-four times as much.

1386. — M. BOUGUER observes from experiment, that sea-water would be perfectly opaque at the thickness of 679 feet; and that the air of our atmosphere would cease to be transparent, if the light had 518385 toises of it to traverse.

See PRIESTLEY on *Vision*, p. 426.

1387. [*Gen.* i. 2, 31.] M. BEGUELIN says, the color of pure air always appears blue, and always reflects that color on all objects without distinction; yet that it is too faint to be perceived when our eyes are strongly affected by the light of the sun, reflected from other objects around us.

*Ibid.* p. 441.



1388. [*Gen. i. 3.*] From a Treatise by Mr. GEORGE DOUGLAS on the Light and Heat of Planets, it would seem that each of them possesses the *same degree* of light and heat as our earth does. — This is disputed in *Month. Mag.* for April, 1815.

See No. 5.

1389. [*Gen. i. 5.* *And the evening and the morning were the first day.*] This is absurd; as the duration between evening and morning is only *one night*.

See No. 26, 29.

1390. ——— “All the Gauls,” says CÆsar, “measure time, not by the number of days, but of nights. Accordingly they observe their birth-days, and the beginning of months and years, in such a manner, as to cause the day to follow the night.”

1391. [*Gen. i. 6.* *Let there be a firmament*] This *expanse* would be produced by the *centrifugal* force of the Earth's rotatory motion round its axis: which force reacts as *centripetal* against the centrifugal force of the revolving sun. But as the repelling force of the Sun's sphere will inevitably overpower that of the Earth, this latter body must be constantly driven off to a still greater distance.

Mr. PARKER of Fleet-street, London, observed in the rays of the sun, at the focus of a burning-glass, a violent rotatory motion, which became visible on a small mass of gold when melted; for the gold instantly assumed a motion round its axis, and that invariably the same way as the earth moves round its axis. The velocity of this motion was accelerated, if at any time the sun shone with greater brightness than before. — Thus is the earth turned by the Sun's rays. Apply the same idea to all the earths in the Universe; and account for the difference of their rotatory velocities, by their respective distances from the Sun.

See No. 15.

1392. [*Gen. i. 7.* *The waters — above the firmament*] Till we are told of it, we neither see nor even suspect the collections of these rarified waters, which however experience demonstrates to be dispersed all round us, and in the purest air. *Edras* vi. 41.

See No. 34, 366.

ABBE PLUCHE.

1393. [*Gen. i. 9.* *Let the waters — be gathered together, — and let the dry land appear*] The rotation of the earth would cause this division.

See No. 43.

See St. PIERRE.

1394. ——— When the waters of the universal sea covering the earth, had been raised into the atmosphere till the dry land began to appear, the Continent of America, it created in its present form of stretching from south to north,

would necessarily raise an obstruction to the *equinoctial current* above described [See No. 48.]; and cause from that time such mutations in the flux of the ocean, as constitute what is now called the *gulf-stream*. This current, remarks the ingenious and scientific HUMBOLDT, carried at first to the north-west, and passing into the gulf of Mexico through the strait which is formed by False Cape and Cape St. Antonio, follows the bendings of the Mexican coast, from Vera Cruz to the mouth of the Rio del Norte, and thence to the mouths of the Mississippi, and the shoals to the west of the southern extremity of Florida. Having made this vast circuit to the west, the north, the east, and the south, the current takes a new direction towards the north, and throws itself with impetuosity into the Gulf of Florida; whence it issues again towards the Straits of Gibraltar, the Isle of Madeira, and the group of the Canary Islands. Knowing by repeated experiments the swiftness of this spontaneous flux, and its circuit to be 3800 leagues, we can estimate that a boat, with no extraneous impulsion, could not return by it to the same place from which it departed, in less than two years and ten months. It would require, for instance, thirteen months so to pass from the Canary islands to the coasts of Caraccas; ten months, to make the tour of the gulf of Mexico and reach Tortoise-shoals opposite the port of Havannah; while forty or fifty days might be sufficient to carry it from the Straits of Florida to the bank of Newfoundland. It would be difficult indeed, to fix the rapidity of the retrograde current from this bank to the coasts of Africa: estimating however, the mean velocity at seven or eight miles in twenty-four hours, we shall find ten or eleven months requisite for this last distance. Singular effects are produced by this slow but regular motion. Fruits from the torrid zone of America, are annually cast on the western coasts of Ireland and Norway. And WALLACE relates, that twice, in 1682 and 1684, American savages of the race of the Esquimaux, driven out to sea in their leathern canoes, during a storm, and left to the guidance of the currents, reached the Orcaades. This last example is so much the more worthy of attention, as it proves at the same time how, in the infant state of the world, the spontaneous motion of the sea would providentially contribute to disseminate the different races of men over the face of the globe.

See his *Travels in South America*.  
*Or Suppl. to Month. Mag.* for Jan. 1815, p. 589.

1395. ——— From certain experiments it would appear, that little more than one fourth of the surface of our earth, at least between the Polar Circles, is *dry land*.

See FERGUSON'S *Astron.* 6th Edit. p. 20.

The whole surface of the earth\* contains no more than 5507,634452,576256 square feet.

HUTTON.

1396. [*Gen. i. 11, 12.* *And the earth brought forth grass, the herb yielding seed &c.*] In the physics of the poets and

philosophers, it is the sun that has the honor of having covered our abode with these noble productions. In the physics of Moses, the sun is not their father: He finds them made a day before himself; and the birth of flowers is one day earlier than that of Aurora.

See No. 29, &c.

ABBE PLUCHE.

1397. [*Gen. i. 14.*] In consequence of the precession of the equinoxes, the tropical year is 9 seconds shorter now than it was about 1700 years ago. The tropical year has therefore decreased at the mean rate of about *half a second* in 100 years.

See No. 35.

VINCE'S *Astr. Art.* 1088.

1398. ——— From the *Asiatic Researches*, vol. ii. p. 393, we learn that the Indians made astronomical observations, so early as in the year 1181 before the birth of Christ. By repeated observations on the starry heavens, their Brahmins remarked that the course of the stars was in a certain measure retarded by their ascension and distance from the earth. They calculated this retardation, and found that, since the moon with her apogee and ascending nodes was in conjunction with the sun on the first of April, 1,955,884,890 years must have elapsed; and that 2,364,115,410 years were necessary to produce it again: this grand period of complete revolution being thus 4,320,000,000 years.

BARTOLOMEO, by Johnston, p. 349.

1399. ——— If philosophy was formerly brought from India to Europe, why should it not return from polished Europe to degenerated India? (*St. PIERRE.*) — HOLWELL first directed the attention of Europeans to the Writings of the Indians, and the excellent ideas they entertain respecting the Deity, Providence, and Virtue. Since that period, Hastings, Sir W. Jones, Halhed, Wilkins (*Swedenborg*), and others, have made us acquainted with many fragments of the Indian wisdom of early times.

BARTOLOMEO, by Johnston, p. 378.

1400. [*Gen. i. 16.*] Coherence in the Text of Scripture, where it appears defective, may be very well made out by rendering *Hebrew* verbs (and some *Greek* aorists) in a Preterpluperfect tense instead of a perfect; or by some such other Grammatical variation of the words, as all that understand *Hebrew* well, know to be allowed by the propriety of that tongue, which is not restricted by the Modes, Tenses, &c. of our Western languages.

BOYLE, on the *Style of Scripture*, p. 57.

1401. ——— *Asah* (*Hebr.*), in the preterpluperfect tense, is rightly rendered *had made* in the 31st verse following.

JACKSON'S *Chron. Antig.* vol. i. p. 6.

1402. [*Gen. i. 20.* *Let the waters bring forth abundantly &c.*] That *fish* and *fowl* originated thus from the same source the *waters*, it has been thought some degree of natural proof that both are oviparous and use a similar motion in swimming and flying.

See No. 20, 24, 28.

1403. ——— Sir ROBERT HAWKINS, becalmed almost six months with a fleet about the islands of Azores, says, "all the sea became so replenished with several sorts of jellies, and forms of serpents, adders, snakes, as seemed wonderful: some green, some black, some yellow, some white, some of divers colors: and many of them *had life*; and some there were a yard and a half, and two yards long; which, had I not seen, I could hardly have believed."

1404. ——— From *Chap. ii. 19*, it appears that the fowls were created out of the ground, as the beasts were; the *English* Version, therefore, like the *Syriac*, and the *Samaritan Hebrew*, should be, *And let fowl fly above the earth.*

See JACKSON'S *Chron. Antig.* vol. i. p. 11.

1405. ——— In *Ching-Tu*, MARTINI tells us, there is a small extraordinary bird with a red tail, and the finest variety of feathers: It is there called *Tong-hoa-fang*, that is, the bird of the flower *Tong-hoa*; from which it is supposed to be produced, and which it is so like, that one would imagine it to be a living flower. (*Atlas Sinensis, Martiniere, et al.*) — This bird, however, is now no-where to be found but in the books of the Chinese geographers.

*Modern Univer. Hist.* vol. viii. p. 222.

1406. [*Gen. i. 22.*] All that now live in the sea are piscivorous; except that —

Barbels, unlike the rest, are just and mild,  
No fish they harm, by them no seas are spoil'd;  
Nor on their own, nor different kinds they prey,  
But equal laws of common right obey;  
Undreaded, they with guiltless pleasure feed  
On fat'n'g slime, or bite the sea-grown weed.  
The good and just are Heav'n's peculiar care;  
All rav'nous kinds the sacred barbel spare;  
Nor will, though hungry, seize the gentle fry,  
Eut give the look, and, pitying, pass them by.

OPPIAN'S *Halieutics*, b. 2, vol. 1054.

— Thus, from God alone, proceeds all that is good in Creation; from man alone, all that is evil and infernal; but from God and man conjoined, all that is spiritual and celestial. In the productions of the First Chapter, God is alone: in the institutions of the Second, God and man join; in the disorders of the Third, man is separated, and becomes a curse.

1407. [*Gen. i. 24.*] The earth produces nothing of itself, but all things by the assistance of water impregnated with seeds; which it deposits in its bosom.

SHERLEY, p. 109.

Thales of Miletus, the first philosopher that wrote in Greek, held water to be the beginning of things; and that God out of water framed all things.

CICERO, *de Naturâ Deorum, lib. i. cap. 2.*

Orpheus teaching that, *ek tou hudatos ilus kateste* (*Grk.*), *of water, slime was made*; and Apollonius, that *ex ilou eblaste chthonaute,—earth, of slime was made*; the scholiasts, in explaining the words, affirm that the *Chaos*, of which all things were made, was *water*, which *coagulated* itself and became *slime*; and that *slime condensed*, became *solid earth*.

SHERLEY, *on the Origin of Bodies, &c. p. 114.*

1408. [*Gen. i. 26.*] If man be made after the image and likeness of God, the latter must necessarily have some semblance of man.

Dr. GEDDES' *Critical Remarks*,  
p. 27. Note †

1409. ——— As *Man*, or *Adam*, is here put for mankind, and afterwards spoken of distributively, "Let them have dominion," &c.; so in 1 *Tim. ii. 14, 15.* *Woman* is first put for the whole sex, and then it is said, "If they continue in faith and charity, and holiness with sobriety, *she* (womankind) shall be saved by child-bearing;" that is, undoubtedly, *through the birth of the REDEEMER.*

See No. 52, 1081.

See *Chap. iii. 15.*

1410. [*Gen. i. 27.*] "M. Buffon, from the rule, That animals which can procreate together, and whose progeny can also procreate, are of one species; concludes, that all men are of one race or species; and endeavours to support that favourite opinion by ascribing to the climate, to food, or other accidental causes, all the varieties that are found among men. But is he seriously of opinion, that any operation of climate, or of other accidental cause can account for the copper-color and smooth skin universal among the Americans; or the black nipple no less universal among the female Samoides?—It is in vain to ascribe to the climate the low stature of the Esquimaux, the smallness of their feet, or the overgrown size of their heads. It is equally in vain to ascribe to climate the low stature of the Laplanders, or their ugly visage. The black color of negroes, their lips, flat nose, crisped woolly hair, and rank smell, distinguish them from every other race of men. The Abyssinians, on the contrary, are tall and well made, their complexion a brown olive, features well proportioned, eyes large and of a sparkling black, thin lips, a nose rather high than flat. There is no such difference of climate between Abyssinia and Negro-land, as to produce these striking differences."

"Nor can this hypothesis concerning the extremities of heat and cold, be supported with respect to the sallow complexion of the Samoides, Laplanders, and Greenlanders. The Finlanders, and northern Norwegians, live in a climate less cold than that of the people mentioned; and yet are fair beyond other Europeans. I say more, there are many instances of races of people preserving their original color, in climates very different from their own; but not a single instance of the contrary, as far as I can learn. There have been four complete generations of negroes in Pennsylvania, without any visible change of color; they continue jet-black, as originally. Those who ascribe all to the sun, ought to consider how little probable it is, that the color it impresses on the parents should be communicated to their infant children, who never saw the sun. Let a European, for years, expose himself to the sun in a hot climate, till he be quite brown; his children will nevertheless have the same complexion with those in Europe. From the action of the sun, is it possible to explain, why a negro, like a European, is born with a ruddy skin, which turns jet-black the eighth or ninth day?"

"Upon summing up the whole particulars mentioned above, would one hesitate a moment to adopt the following opinion, where there is no counterbalancing evidence, viz. 'That God created many pairs of the human race, differing from each other, both externally and internally; that he fitted those pairs for different climates, and placed each pair in its proper climate; and that the peculiarities of the original pairs were preserved entire in their descendants?'"

See No. 63. Lord KAMES, *as quoted in the History of America, vol. i. pp. 137—139.*

1411. [*Gen. i. 28. Be fruitful and multiply*] Though early marriages increase population, they appear to have a natural tendency to diminish the *stature* of a people. For instance, among the Jews of the present day who still marry early, we seldom find any but little or middle-sized men. Of the ancient Germans on the contrary, who were almost all large, and appeared to the Romans like half-giants, we know from TACITUS, that they married late.

SMITH'S *Michaelis, vol. i. p. 474.*

1412. ——— By the future improvements of human reason such governments may possibly hereafter be established, as may a hundred-fold increase the numbers of mankind, and a thousand-fold their happiness.

DARWIN'S *Zoonomia, vol. ii. p. 670.*

But, hitherto, even Christians have been brought up in the belief that the universe was framed, that every thing might be subservient to the pride and pleasure of a few men—called kings.

H. WHITE, *Junr.*

1413. ——— Idolatrous nations are compared in the Scriptures to *bulls, rams and goats*; for it is written, *Many bulls have compassed me about, Ps. xii. 13. The ram which thou hast seen is the king of Persia, Dan. viii. 20. The rough goat is the king of Greece, Dan. viii. 21. —*



But the Israelites are compared to *doves*, &c. *O my dove, thou art in the cleft of the rock*, Cant. ii. 14.  
*Işai*. xlv. 11.

See Rabbi SOLOMON JARCHI,  
 on Gen. xv. 9.

1414. — SAVARY informs us, that of the Egyptians, men, women, and children, are remarkably expert, and he says graceful, in swimming. Man is the only perfect animal which learns to swim, all others swim naturally: in general we find that islanders, and all those people whose country is intersected by canals, or abounds in rivers, are skilful in this manly exercise, whilst those living more inland are ignorant of it.

*Beloe's Herod. Urania*, lxxxix. Note 81.

1415. — BRYDONE in his entertaining Tour through Sicily and Malta, informs us, that the Sicilian authors make mention of one Colas, who, from his extraordinary skill in diving, was named the *Fish*.

*Ibid*. ch. viii. Note 6.

1416. — On the eastern coast of Tartary dwells a Nation, called *Fiattou* or *Fiatta*, the inhabitants of which clothe themselves with the skins of fishes, and from this custom they derive their name, *Yu pi*—which in Chinese signifies a *fish-skin*.

DUHALDE'S *Hist. of China*,  
 vol. iv. p. 148.

Pactyes also had (war) vests made of skins.

*Beloe's HEROD. ch. lxxvii.*

1417. — The Ethiopians, at the time of circumcising their children, give them the name of the *ox*, the *sheep*, the *lion*, &c.

SANTOS' *Hist of Eastern Ethiopia*. —  
*Pinkerton's Coll. part lxxvii. p. 341.*

1418. — The Hottentots give to their new-born children a name, which is generally that of some wild or domestic animal.

See No. 194, 204. THUNBERG'S *Account of the Cape of Good Hope*. — *Pinkerton's Coll.*  
 part lxxix. p. 141.

1419. [*Gen. i. 28, 29.*]

Take not away the life you cannot give,  
 For all things have an equal right to live.  
 Kill noxious creatures, where 't is sin to save;  
 This only just prerogative we have:  
 But nourish life with vegetable food,  
 And shun the sacrilegious taste of blood.

OVID'S *Metamorphoses*, b. xv. l. 705.

1420. — As soon as men became animals of prey, which they were not originally, they fed on those of their own kind as well as on other animals. The autient Germans sometimes rioted in human repasts; and the native tribes of America feed, with infernal satisfaction, on the bodies of their enemies.

OSWALD, in *Nicholson on Diet*, p. 49.

Potent in arms, and dreadful at the spear,  
 They live injurious, and devoid of fear;  
 On the crude flesh of beasts, they feed, alone,  
 Savage their nature, and their hearts of stone.

COOKE'S *Hesiod, Works and Days*,  
 b. i. vol. 206.

See No. 102.

1421. [*Gen. i. 29, 30.*] Wild beasts seldom arrive at so great an age as animals which live on vegetables.

*Univ. Mag. (May 1759)*, p. 235.

1422. — It hence appears, that animal food was never designed for man; also that beasts of prey were not created in the first order of living creatures; but only granivorous and granivorous animals.

See, on the unalterable continuance of  
 this Law, *Eccles. iii. 14, 15.*

See KIRWAN'S *Geological*  
*Facts*, as quoted in  
*Bib. Research. vol. i.*  
 p. 217.

1423. — Every animal has a particular plant on which it lives. There is not one even among the carnivorous, but what makes use of some species of vegetable. This is observable not only in dogs, which feed on the grass that bears their name, and in wolves, foxes, birds of prey, which eat the plants denominated from the names of the respective animals, but even in the fishes of the sea, which are entire strangers to our element. Most of them come to spawn on our coasts, only when certain plants are in flower, or in fruit. If these happen to be destroyed, the fishes visit us no longer.

St. PIERRE'S *Studies of Nature*,  
 vol. i. p. 48.

1424. — Providence at first presented to man his food ready dressed in the fruits of trees. He placed principally for this purpose, between the Tropics, the banana and the bread-fruit; in the Temperate Zones, the ever-green oak, and especially the chestnut-tree which produces more substantial fruit than the corn-plaut on ground of equal extent with its branches; and perhaps in the Frigid Zone, the pine, whose kernels are eatable. — Men ought accordingly to promote the culture of every tree which produces alimentary fruit, and attempt to naturalize in public gardens all the foreign vegetables, capable of furnishing new means of subsistence and of industry.

*Gen. ii. 16.*

*Ibid*, vol. iv. p. 433.

See No. 68, 69, 73, 75, 77, 81, 83, 84, 92, 122.

1425. ——— The corn-plant, probably, was not intended for *man's* food at first. See *Gen.* iii. 19. It is no-where indigenous at present. Its grain, from the form and size, appears more adapted to the beak of *birds*. Its culture also is so laborious and difficult, that not a twentieth part of mankind eats bread. Almost all the people of Asia live on rice which needs no other preparation for the table, but to be stripped of its pellicle and boiled. Africa lives on millet; America on manioc, potatoes and other roots.

*Ibid.* vol. iv. p. 433.

1426. ——— The potato possesses two modes of securing its reproduction, the one by producing tuberous roots, the other by the general mode of flowers and seed-vessels. As the plant employs the same fluid in both these operations, if its blossoms are constantly picked off, and it is prevented from forming any seed at all, all the fluid which would have been employed in that operation will be exerted in forming an increased crop of tubers. Now, as the blossoming tops of the potato, when boiled, are equal to the best spinage, the scanty pittance of the poor and the advantage of the farmer may be considerably increased by permitting indigent persons or their children gratuitously to crop the potato-fields, not suffering a seed-vessel to be formed on any of the plants.

See *The Statesman*, No. 2018, p. 3.

1427. ——— The Earl of Lauderdale calculates that, on his plan of using a wholly vegetable diet, a farm consisting of 504 statute acres, under the management which he directs, would produce sufficient for the support of 1,877 people; and consequently that nine millions of people, the supposed population of England, would require only 2,412,746 acres. In that case England would support 180,000,000, of people; that is, twenty times its present number of inhabitants.

See *Gen.* iii. 18.

1428. [*Gen.* i. 31.] It deserves to be duly examined, whether a supposed evil in the works of God may not be more than counterbalanced by advantages undiscovered by the superficial observer. The lady-bird, because its larvæ are found in the cankered spots of fruit-trees, has been supposed to be the cause of their blight, though it is in reality the best remedy against that disease: This beautiful little insect, both when perfect and in its larva-state, feeds entirely on the aphids, a genus of which the blight in question is a species. Rooks cover the fresh-ploughed fields, not in search of grain, but of the various grubs and worms injurious to the future crop. Pigeons prefer to wheat and barley the small seeds of the tinea-tare and melilot, which are weeds among the corn. The hedge-hog, falsely accused of sucking cows, feeds altogether on beetles, cockchafers, and other insects, which are extremely injurious to the agriculturist either in their larva or perfect state. Worms and grubs are also the food of the mole; and although, in his mining process, he undoubtedly

overturns many growing plants, yet he is probably, on the whole, more useful than injurious to man. In short, there is no instance of a proscribed animal, that appears to deserve the treatment he meets with. Superficial observation is by no means sufficient to justify cruel proscription.

See No. 215, 218, 422. See *Month. Mag.* for Aug. 1815, p. 32.

1429. [*Gen.* ii.] The distinction in Scripture of Chapters and Verses as now in use, was contrived by *Stephanus*; and being by him drawn up in haste, it will be perhaps no slander to that industrious promoter of heavenly learning, to say, he hath sometimes severed matters that should have been left united, and united others which more conveniently he might have severed.

BOYLE, on the style of Scripture, p. 61.

1430. [*Gen.* ii. 2.] It appears from the 31st verse of the former Chapter, that we ought here to read on the *sixth day God ended his work*; as it is in the *Samaritan Hebrew Copy*, in the *Septuagint*, in the *Syriac*, in *Josephus*, and in *Philo Judæus*.

See *JACKSON'S Chron. Antiq.* vol. i. p. 12.

1431. ——— According to a tradition still extant among the modern Persians, God created the world in six periods of different lengths, making in all a complete year of 365 days.

See No. 49. See *LORD, on the Relig. of the Persæes*, p. 6, &c.

1432. [*Gen.* ii. 5.] There are two worlds, says *PLATO*: one that has the form of a paradigm or exemplar, which is an intelligible world, ever existing; the other, an image of the exemplar, had a beginning and is visible. God, he adds, making use of this exemplar, frames the idea and powers; that is, the *seeds* of things in the intelligible world, into material beings and actual existences in the visible world. Thus *Plato* makes the first and original idea, resident in the Divine Wisdom or mind of God, to be the cause of the secondary idea or *seed*, which contains the picture of the thing to be made, and depends for its continued existence on the primary or original idea and exemplar seated in God Himself.

See No. 156, 354. See *TIMÆUS*, fol. 49.

1433. ——— *Adamah*, in the Ethiopic language, signifies *beautiful*, elegant, pleasant, &c.; from whence if we deduce the Hebrew and Phœnician *Adamah*, *earth*, it will not be remote from the *kosmos* of the Greeks, though that seems to have had a more extensive signification. On this supposition, *Adam* derived his name not from a certain fictitious redness, but from the beauty and perfection of his nature,

being, as it were, the master-piece of creation: See *Acts* vii. 20. And agreeably hereto the Ethiopians, to the word Adam, always annex the idea of something perfect and beautiful. Nor is it improbable, that the city *Admah* or *Adamah*, before it was destroyed with Sodom and Gomorrah, seated on the banks of Jordan, and compared to the garden of the Lord, was so denominated from the pleasantness of its situation.

*Univer. Hist.* vol. xvii. p. 509, Note (Y).

1434. [*Gen.* ii. 6, 7.] All the personages whose histories were so earnestly related in Eastern countries never existed, and are nothing more than the ancient symbols personified.

See *Abbe PLUCHE'S Hist. of the Heavens*, vol. i. p. 142.

1435. ——— The Egyptians, and most of the Eastern nations, be the first inventors of it who they will, had an allegory or a picture which became famous, and which is every-where met with. It represented hideous figures, or monstrous giants, as springing out of the earth. One of which had many arms; another pulled up the largest oaks; and a third had in his hands the fourth part of a mountain, which he flung against heaven. They were all distinguished by some singular attempt, and by frightful names, the most known of which were Briareus, Othus, Ephialtes, Enceladus, Mimas, Porphyryon, and Ronach or Ræchus: all personages which compose so many symbols, or significant characters; as will appear from an interpretation of their singular names. Briareus signifies *the loss of serenity*: Othus, *the diversity of seasons*: Ephialtes, *great gatherings of clouds*: Enceladus, *the hawks spread by vast overflowing waters*: Porphyryon, *earthquakes or fractures of the land*: Mimas, *the great rains*: and Ræchus, *the wind*. Thus by the bare recital of these allegorical names, we have a lively picture of those earth-born meteors which constitute the most striking phenomena in nature.

See No. 364.

*Ibid*, vol. i. p. 76.

1436. [*Gen.* ii. 7. *And the Lord God formed man*] This can be understood only of his mental formation. As to the creation of mankind, of males and females; that was described in the former Chapter.

See No. 52, 56, 62.

1437. ——— Not from the uncreate, infinite Being, the essential Life; but from things created and finite, so formed that the Divine Spirit may be in them, beings may be created, such as men and angels, to be recipients of life.

See No. 153.

SWEDENBORG, on *Divine Love*, p. 4.

1438. ——— That the Souls of men are not created out of nothing, but are born of an eternal original, is plain from hence; from that *delight* in, and *desire of eternal*

*existence* which is so strong and natural in the soul of man. For nothing can delight in, or desire eternity, or so much as form a notion of it, or think upon it, or any way reach after it, but that alone which is generated from it, and come out of it. For it is a self-evident Truth, that nothing can look higher, or further back, than into its own original; and therefore, nothing can look or reach back into eternity, but that which came out of it. This is as certain, as that a line reaches, and can reach no further back, than to that point from whence it arose.

See No. 158. *Rev. WM. LAW'S Appeal to all that doubt the Truths of the Gospel*, p. 13.

1439. ——— Paganism, as well as Scripture, derives man from clay and from heaven at the same time: from the clay or earth mixed with water, because he lives in a body of which terrestrial elements are the basis; from heaven, because he has received a life, a soul, and an understanding altogether celestial.

See No. 1277.

See *Abbe PLUCHE'S Hist. of the Heavens*, vol. ii. p. 55.

1440. ——— It is the unanimous testimony of history, and even of legends, that the first human beings were every where savages, and that it was to civilize them, and teach them to *make bread*, that the gods manifested themselves.

VOLNEY.

There are three successive states through which most nations pass; that of barbarism, that of nature, and that of corruption — In the first they are below Nature; in the second they come up to her; and in the third they go beyond her.

*St. PIERRE'S Studies of Nature*, vol. iv. pp. 78, 187.

1441. ——— When any one, not in the union of love and wisdom, comes into heaven, he comes into anguish of the breast, and the soul or breath of his respiration struggles as in those who are in the agonies of death.

SWEDENBORG, on *Divine Love*, n. 423.

1442. [*Gen.* ii. 7, 8.] References to the pre-adamitical state of the Globe so commonly met with in the Scientific Writers of Germany, may claim to be received as founded, if we consider the *irrefragable nature of arguments brought from the Fossil Kingdom*.

See No. 41.

See *NEWTON'S Defence of Vegetable Regimen*, vol. i. p. 6.

1443. ——— If we may be allowed to draw any conclusions from the immense buildings now existing, and from the little of the inscriptions, which can be interpreted on se-



veral of the choultries and pagodas, it may safely be pronounced, that no part of the world has more marks of antiquity for arts, sciences, and civilization, than the peninsula of India, from the Ganges to Cape Comorin. (*Abridg. Phil. Trans.* vol. xiii. p. 322.) — India was the nursery of the arts and sciences, which were afterwards spread and perfected among other nations.

See No. 164. BERTHOLLET's *Art of Dyeing*, translated by Hamilton, vol. i. *Introduc.* p. vii.

1444. ——— India, was so named by foreigners after the river *Indus*.

HALHED.

1445. ——— The whole extent of Hindostan is unequalled for the excellency of its waters, salubrity of air, mildness of climate, and the temperate constitutions of the natives. Even in the depth of winter the earth and trees are covered with verdure; and in the rainy season the air is so delightfully pleasant, that it gives youthful vigor to old age.

ABUL FAZEL. — See *Forbes' Orient. Memoirs*, vol. iii. p. 98.

1446. ——— India, or the East Indies (as it is now called), extended over not only a great part of the continent of Asia, but also of the islands of the ocean lying to the south of it. Situated between the 84th and 127th degrees of longitude, and between one degree 12 minutes and 36 degrees of north latitude; it contains in length, from west to east, about 2315 miles, in breadth, from south to north, 2110 miles. Bounded on the north by the countries of *Great and Little Thibet*; on the south, with the *Indian* ocean; on the east, with *China*, and the *Chinese* sea; and on the west, with *Persia* and the *Indian* sea, it is divided into three great regions: the peninsula of India within, or on this side of the *Ganges*; the peninsula without, or beyond, the *Ganges*; and the main land. The two peninsulas contain several potent kingdoms; but the third part is, at present, under one sovereign, called by Europeans the Great Mogul. This is chiefly the part known to the Orientals by the name of *India* or *Hindustán*.

See No. 296. *Modern Univer. Hist.* vol. vi. p. 204.

1447. ——— India, on its most enlarged scale, in which the antients appear to have understood it, comprises an area of nearly forty degrees on each side, including a space almost as large as all *Europe*; being divided on the west from *Persia* by the *Arachosian* mountains, limited on the east by the *Chinese* part of the farther peninsula, confined on the north by the wilds of *Tartary*, and extending to the south as far as the isles of *Java*. — In *India* the primitive religion and languages of the *Hindoos* prevail at this day with more or less of their antient purity; and in it

the *Nazari* letters are still used with more or less deviation from their original form.

*Works of Sir W. JONES*, vol. i. p. 22.

1448. ——— Japan is situate on the most eastern verge of Asia, and consists of three large, and a number of smaller islands; its extent is from 30 to 41 degrees of latitude, and from 13 to 147 degrees east longitude: says South and North Britain divided by an arm of the sea, Japan might be most aptly compared to England, Scotland, and Ireland, with their attendant smaller islands, peninsulas, bays, channels, &c. — This country is described by the famed Venetian traveller Marco Paolo, under the name of *Zipangri*, which MARTINI tells us is the same as the Chinese *Ge-puen-gin*, with the addition of an *r*, after the Tartaric manner; *Ge* signifying the sun, *Huen* the origin or rising, and *Gin* a man.

*Modern Univer. Hist.* vol. ix. p. 2.

1449. ——— It is received by tradition, says ABUL-FEDA, that the inhabited earth began (to be civilized, and to have its Meridians calculated) at the West, in the *Fortunate Islands*, or the Canaries as they are now called. — Modern Geographers have found by experience, that the needle of the Mariner's Compass, at the *Azores*, points directly to the North Pole.

See Dr. Gregory's *Description of the Terrestrial Globe*, pp. 273, 275.

1450. ——— "In the end," says PLUTARCH (*de Iside et Oseride*, p. 369), "the evil Genius will fall (never to rise again). Then men will become happy, and their bodies cast no shade." — This proves, says VOLNEY, that the equator was considered as the true *Paradise*. Again: "All the antient opinions of the Egyptian and Grecian theologians are to be found in India (*Eden*), and they appear to have been introduced, by means of the commerce of Arabia and the vicinity of Persia, time immemorial."

1451. ——— A girdle of palm-trees, to which are suspended the date and the cocoa, surrounds the Earth between the burning Tropics. — On the scorched plains of Aden and Lahor the date and the sugar-cane are reaped.

See No. 178. St. PIERRE's *Studies of Nature*, vol. i. p. 83.

1452. ——— *Eden* or *Aden*, signifying pleasure, that name was given to places delightful as to situation.

*Univer. Hist.* vol. i. p. 109.

1453. ——— Aden was a city of great importance, on the south end of Arabia.

*Modern Univer. Hist.* vol. xii. p. 422

1454. ——— Syria was the site of Paradise, according to the Mosaic history.

Dr. DARWIN's *Temple of Nature*,  
p. 5. note on l. 36.

1455. ——— Eden was the seat of the Syrian kings.

*Amos* i. 5. See WELL's *Geography*, vol. i.  
chap. 1. sect. 4.

1456. ——— Taking the Phasis for Pison, and the Araxis for Gihon, commentators place the terrestrial Paradise in the beautiful vales of Georgia, about sixty miles distant from the springs of the Euphrates and Araxes, and also of the Phasis: thus comprehending all Media and part of Armenia and Iberia. — (*Univer. Hist.* vol. ix. p. 184.) — A pretty garden for *one couple* to till!

See No. 172, 173.

1457. [*Gen.* ii. 7, 19.] All that can be gathered from *Mahabharata* or *Great History* of India, written in Malabar verse; and from the catalogues of Indian kings in the *Asiatic Researches*, is as follows: Menu the First, or Adam, lived 5806 years before the year 1800 of the Christian era. Menu the Second, or Menu Mahusha, the *Nochos* of the Greeks, and the Noah of the Israelites, lived 4749 years before that period. Under the government of this king happened the *Vellapralaya*, the deluge. Then comes *Hirannyacasipu*, perhaps Nimrod, whom the Brahmins class among the wicked demons, and who lived 4006 years before the birth of Christ. *Bali*, or *Mahabali*, the Belus of the Assyrians, lived 3904; *Budha*, the Thaut of the Egyptians, and the *Hermes* of the Greeks, 2827 years before the year 1800.

BARTOLOMEO, by Johnston, p. 303.

1458. [*Gen.* ii. 8.] Berosus, by birth a Chaldean, gives us a series of ten kings that reigned at *Babylon* before the flood; exactly answering to the ten generations, which begin with *Adam* and end in *Noah*. — (*See Univer. Hist.* b. i. chap. i. sec. v.) — The prophet *Isaiah* (xxiii. 13) declares that the kingdom of *Babylon* was of *Assyrian* origin; as does *Ptolemy* in his *Chronological Canon*, which takes date about 747 years before Christ, when *Nul* made his first appearance on this side the Euphrates in the 23d year of his reign.

See No. 232.

*Ibid*, Preface, p. 33.

1459. [*Gen.* ii. 9.] The palmyra, or brab-tree, flourishes on the banks of the Nerbudda and many Guzerat rivers. It gives an oriental costume to the land-scape, and is a tree of long duration. When in perfection, it yields daily about three quarts of palm-wine; which when boiled down produces a pound of coarse sugar, called jaggaree.

See No. 97, 80.

FORBES' *Oriental Memoirs*,  
vol. ii. p. 452.

1460. [*Gen.* ii. 9, 19.] As God taught man to write, we will suppose that he also taught man to speak. — Eating the fruit of the tree of lives was made a sacramental act (*Rev.* ii. 7. xxii. 2, 14). — That Paradise was a Place of Religious Worship, See HUTCHINSON's *Introduc.* to *Moses's Sine* See No. 179, 176.

*Principio*, pp. lxxvii. cix. and  
from p. exviii. to cxx.

1461. ——— A tree for the acknowledgment of good and evil: — The *sacrificial tree*, the vine, the offering of whose fruit brought to the knowledge of the priest what good had been received and what evil done by the people.

This Tree and its concomitant worship, was mimicked by the Heathens, who drank intoxicating wine.

See No. 186.

1462. [*Gen.* ii. 9, 17.] Whatever was the origin of the aversion to wine among the ancient Egyptians, it is plain that their religion inculcated it as a liquor productive of mischief and impiety. (See *Beloe's HEROD. Euterpe*, lxxvii. note 144.) — In the *First Covenant* between God and man, wine was not used. See *Gen.* ix. 20.

1463. ——— The tree of knowledge of good and evil, and the tree of life, must have been emblematic or allegorical.

Dr. DARWIN.

1464. [*Gen.* ii. 9, 10.] The Mythologists of *Thibet* apply the word *Amrita*, or *Immortal*, to a celestial tree bearing ambrosial fruit, and adjoining to four vast rocks, from which as many sacred rivers derive their several streams.

See No. 174. *Works* of Sir W. JONES, vol. i. p. 23.

1465. ——— The vast region of Tartary, being situated under the finest climate in the world, is every-where of an extraordinary goodness and fertility. But although almost all the great rivers of Asia have their springs in the mountains of this country, yet the land being perhaps the highest any-where on earth, it is, in several parts, destitute of water; so that it is inhabitable only near the rivers and lakes. Yet, though the soil be so luxuriant, Great Tartary does not produce a single wood of tall trees, of any kind whatever, excepting in some few places towards the frontiers: all the wood, that is found in the heart of the country, consists in shrubs, which never exceed the height of a pike; and these are very rare.

See *Modern Univer. Hist.* vol. iv.  
pp. 292, 293.

1466. ——— We know from history, that the Scythians, Sarmatians, Huns, Chazars, and Mogols, have been successively the masters of these vast countries, and were

altogether nomadic nations, who lived without agriculture: the country has been without wood since time immemorial, nor could there even spring up any wood whatsoever, since its rambling possessors every spring set fire to the old dry grass, in order to make room for the new grass, which, by the latter end of May, is usually found, near the rivers, the height of an ordinary man's waist.

See Dr. WALLERIUS's *Minerology*, sect. 8.

1407. [*Gen. ii. 11, 12.*] At Thibet in Tartary, there is gold in large quantities, and frequently very fine. In the form of gold-dust it is found in the beds of rivers, and at their several bendings, generally attached to small pieces of stone, with every appearance of its having been part of a larger mass. They find it sometimes in large masses, lumps, and irregular veins: the adhering stone is generally flint or quartz, and I have sometimes seen, says Mr. ROBERT SAUNDERS, a half-formed, impure sort of precious stone in the mass.

*Phil. Trans. Abr. Anno 1789, p. 547.*

1468. ——— Tincal, the nature and production of which we have only hitherto been able to guess at, is now well known, and Thibet, from whence we are supplied, contains it in inexhaustible quantities. It is a fossil brought to market in the state it is dug out of the lake, and afterwards refined into borax by ourselves (in Bengal).

*Ibid, p. 548.*

1469. [———13.] Our Translation always confounds *Arabia the Stony* (*Cush*), which bounded Egypt towards the land of Canaan, with *Ethiopia*, which was at a very great distance from it on the opposite side (of Egypt), and which the Scriptures always call *Lud*.

See No. 665, 672, 673. See *Essay for a New Translation, part ii. p. 7.*

1470. ——— *Gihon*] This river is supposed to be the Nile, which encompasses the land of *Ethiopia* and overflows the plain of Egypt.

See a *Portuguese Manuscript translated at the desire of the Royal Society by Sir PETER WYCHE*, p. 20.

1471. ——— The river *Oxus* is by the Orientals styled *Gihon*.

*PINKERTON's Coll. vol. ix. p. 169.*

1472. ——— It is said, that *Arabia Felix* went formerly under the name of *Ethiopia*, because the Abyssinians

or Egyptians, whom the Persians call *Black Indians*, conquered and possessed it a long time. Some authors believe, that by *Cush* on the river *Gihon* is meant only the antient country of the Scythians on the *Araxes*.

The Hebrew grammarians derive the word *Habascha*, which signifies *Ethiopia*, from *Habouscha*, which denotes a people raised from a mixture of different nations, originally of different countries. According to D' Herbelot and others, the Abyssinians, Nubians, and Fangi, are all comprehended under the word *Habasch*. (*Univ. Hist. vol. xvii. p. 475, note (B).*)—These different nations or castes that has either some reference to their abilities, or to the hieroglyphic of their families; and these are acquired after they arrive at the age of manhood.

*Gen. ii. 7, 19.*

See CARVER's *Trav. in North America*, p. 248.

1474. ——— It is not improbable, that the people of all nations at first recorded their conceptions by tracing out the images of things in a coarse manner, which was gradually improved into hieroglyphics, as in some measure appears from the rude picture-writing of the Mexicans, the antient character of the Chinese, and from what we find related of the Scythians by CLEMENS *Alexandrinus*, EUSTATHIUS, and HERODOTUS.

— *Herodotus* affirms, that the proper Ethiopians were originally from India.

See No. 665, 672.

*Univ. Hist. vol. xvii. p. 510. note (2).*

1475. [———15.] The complexion of the natives of Malabar is *brown*.—Their literati and persons of rank live in *palm-gardens*.

BARTOLOMEO, by Johnston, p. 153.

1476. ——— The word *yinacchek* (*Hebr.*), is so far, when applied to man, from placing or putting him only to work, that it is rather the contrary; it is to place him free from labor or toil, to place him in that sense at rest, to dedicate him. (*HUTCHINSON's Introd. to Moses's Sine Principio, p. cxlii.*)—Hence *obed* (*Hebr.*) is in all the old languages to be a disciple, to be religious, to serve, to worship, to offer sacrifice; to employ one's faculties, abilities, and substance, to the service of God, &c. as *Exod. iii. 12. vii. 16. x. 7.* And *shemar*, to keep, to ob-



serve (*Deut. v. 12*) the sabbath (*Gen. xvii. 9*) the covenant. (*Ibid. p. cxliii.*)—*Dr. GREGORY* was of opinion, that Adam at this time was made the *High-priest* of the world.

See No. 175, 296.

See his *Tracts*, p. 7.

1477. [*Gen. ii. 16, 17.*] There are two ways of coming at any sort of learning, and a moral conduct of life; the one is by instruction in words, the other by practical exercises. Moses, as a legislator directed of God, very carefully joined these two methods of instruction together: he neither left these practical exercises to go on without verbal instruction, nor did he permit the hearing of the law to proceed without the exercises for practice. Beginning immediately from the earliest infancy, and the appointment of every one's diet, he left nothing of the very smallest consequence to be done at the pleasure and disposal of the person himself: accordingly he made a fixed rule of law what sorts of food they should abstain from, and what sorts they should make use of; as also what communion they should have with others, what great diligence they should use in their occupations, and what times of rest should be interposed for the hearing of the law, and learning it exactly, not once or twice, or oftener, but every week.

See No. 99, 108, 185, 187, 324. See *JOSEPH. Against Apion*, b. ii. § 17, 18.

1478. [—19] Those animals and vegetables, which are useful to man, are from the Lord. But those which are hurtful to man, are from hell, being correspondent forms of the lusts which stream forth from the evil loves of the inhabitants there; and are produced on earth by the same law of permission, as that by which evils themselves flow from thence into men.

See No. 400.

*SWEDENBORG, on Divine Love*, nn. 336, — 340.

1479. — The Lord from Himself, through the spiritual world, operates all things which exist in nature. By the spiritual world is meant both heaven and hell. In the first Chapter we had an account of those heavenly productions, which were all *very good*. Here and in the next Chapter we learn, that there was a *secondary* creation of things *injurious* to man. The *savage beasts of the field*, *thorns also and thistles*, endowed with evil dispositions and noxious qualities, were produced according to that correcting law of the Divine Providence which makes disobedience or sin punish itself in its own effects and their consequences. — That things noxious on earth derive their origin from man's evil, and thus from hell, may be confirmed from the state of the land of Canaan. While the Israelites lived according to the commandments, the earth gave her increase, as did the flocks and herds. But when they lived contrary to the commandments, the earth was barren and *accursed*. Instead of

harvest, it produced thorns and briars, the flocks and herds miscarried, and there were irroads of wild beasts.

See *SWEDENBORG, on Divine Love*, nn. 339, — 356.

1480. [*Gen. ii. 19.*] The notion of equivocal generation, says Mr. JOHN LOCKE in a letter to his friend Sir HANS SLOANE, I should quite lay aside as a groundless fancy, if you could resolve me but one instance that puzzles me in that affair; namely, how strange and new creatures can be found in the bodies of men and other animals, which are not reducible to any species of creatures in any country, from which they might derive their origin. Other instances might be mentioned, which I think can hardly be accounted for by univocal generation, according to the ordinary philosophy.

See *Month. Mag.* for October 1815, p. 229.

1481. — Ravenous animals only became necessary when the graminivorous had multiplied to so great a degree that their *carcasses* would have spread infection. Hence they appear to me, says RICHARD KERWAN, Esq., to have been of *posterior* creation.

See his *Geological Facts*, as quoted in *Bib. Research*. vol. i. p. 217.

1482. — Beasts of prey are absolutely necessary. But for them, the Earth would be infested with cadaverous substances. There perishes annually by natural death the twentieth part at least of quadrupeds; the tenth part of fowls; and an indefinite number of insects, as most of their species live only one year, some one day, others but a few hours. As the rains convey these spoils of death to the rivers, and thence to the seas, the whole amphibious race seem created expressly for clearing such situations. There also most of the ferocious animals descend by night from the mountains, to hunt for their prey. But it is in hot countries especially, where the effects of corruption are most rapid and most dangerous, that Providence has multiplied the carnivorous animals. Tribes of lions, tigers, leopards, panthers, civet-cats, ounces, jackals, hyenas, condors, &c. resort thither to reinforce those of wolves, foxes, martens, otters, vultures, crows, &c.. Legions of voracious crabs are nestled in their sands; the caimans and the crocodiles lie in ambush among their reeds; shell-fish of innumerable species armed with utensils fit for sucking, piercing, fling, bruising, roughen the face of the rocks and pave the borders of their seas; clouds of sea-fowls hover with a loud noise over their shallows, or sail round and round at the discretion of the waves in quest of food; the lamprey, the becune, the carang, and the whole species of cartilaginous fishes, which live only on flesh, swim there in crowds, constantly employed in devouring the wreck of bodies thrown on the shore. There also, more than in cooler climes, the insect-legions hasten the consumption of putrifying bodies. The wasps, furnished with scissars, cut asunder the fleshy parts; the flies pump out the fluids; the

sea-worms cut in pieces the bones. These last on the southern coasts, and especially at the mouths of rivers, are in such prodigious quantities, and armed with augers so formidable, that they are capable of devouring a ship of war in less time than it took to build her.

St. PIERRE'S *Studies of Nature*,  
vol. i. p. 304.

1483. [Gen. ii. 19.] Hindostan abounds with animals, both wild and tame: of the former kind are elephants, rhinoceros, lions, tigers, leopards, wolves, jackals, and the like.

*Modern Univer. Hist.* vol. vi. p. 209.

1484. ——— The inhabitants of Kirman (in Persia) are lean and slender, with brown or wheat-coloured complexions. — They cultivate sugar, and eat bread made of millet.

EBN. HAUKAL, pp. 142, 143.

1485. [——— 20.] It was in India, says LUCIAN, that philosophy first alighted on the earth.

See *Forbes' Oriental Memoirs*,  
vol. iv. p. 88.

1486. [——— 19, 20.] Some think that Adam was at first in such a state of freedom or free-will, that he could of himself love God and be wise; and that such free-will was lost in his posterity. But this is an error; as man is not a life, but the recipient of a life; and as he who is but a recipient of his life, cannot, from any thing his own, love and be wise, Adam therefore, when he wished to be wise and to love from what he supposed to be his own, fell from wisdom and love, and was cast out of Paradise.

See No. 220, 224. SWEDENBORG, on *Divine Love*, n. 117.

1487. [——— 21, 22.] The Mosaic history of Paradise and of Adam and Eve has been thought by some to be a sacred allegory, designed to teach obedience to divine commands, and to account for the origin of evil, like Jotham's fable of the trees; *Judg.* ix. 8. or Nathan's fable of the poor man and his lamb; 2 *Sam.* xii. 1. or like the parables in the New Testament; as otherwise knowledge could not be said to grow upon one tree, and life upon another, or a serpent to converse; and lastly, that this account originated with the Magi or philosophers of Egypt, with whom Moses was educated, and that this part of the history, where Eve is said to have been made from a rib of Adam might have been a hieroglyphic design of the Egyptian philosophers, shewing their opinion that Mankind was originally of both sexes united, and was afterwards divided into males and females: an opinion in later times held by Plato, and I believe by Aris-

totle, and which must have arisen from profound enquiries into the original state of animal existence.

See No. 250.

DARWIN'S *Temple of Nature*,  
*Additional Notes*; x.

1488. [Gen. ii. 21, 22.] An extraordinary phenomenon has lately astonished the anatomists of the metropolis. A young man about 16 years of age died lately of a disorder which baffled all the skill of the faculty. But a day or two before his death (1814), he felt the sensation as if something alive were within him. The motion was perceptible to the hand of another; when laid on his stomach, more vigorous and sensible than that of a woman in the last state of pregnancy. On his death he was opened, when a female *fœtus* was found in the upper ventricle of his belly. It was imperfect, as it had only one leg, but it had arms, nails, hair, and the sex was perceptible. It had clearly been coeval with his own birth, and by the convulsive motions had been alive till nearly his own extinction. It is in the possession of Mr. Carpué, Lecturer in Anatomy in Dean-street, London.

*Public Prints.*

1489. ——— During the first six months of gestation, the embryo probably sleeps, as it seems to have no use for voluntary power; it then seems to awake, to stretch its limbs, and change its posture in some degree, which is termed quickening.

See No. 66.

DARWIN'S *Temple of Nature*,  
*Canto i. l. 392.*

1490. ——— *Was not this a dream?* — The *cerebellum*, as I have learnt, says SWEDENBORG, is in a *wakeful state during sleep*, when the *cerebrum* is asleep. Hence the men of the most Antient Church had their dreams. — Love never sleeps.

See No. 161, 162.

*Arcana*, nn. 1977, 1983.

1491. [——— 23.] The word *Heva*, which is known to signify *the life*, signifies also a serpent. (See CLEMENT of Alexandria, *Cohortat. ad Gent.* p. 11. edit. Oxon.) — Hence the *Hivites*, *Exod.* iii. 8.

1492. [——— 24.] The antient *Hindoos*, according to STRABO, differed in nothing from the *Africans*, but in the straightness and smoothness of their hair, while that of the others was crisp or woolly; a difference proceeding chiefly, if not entirely, from the respective humidity or dryness of their atmosphere. (*Works of Sir W. Jones*, vol. i. p. 31.) — The *Chinese* and *Hindoos* were originally the same people, but having been separated near four thousand years, have retained few strong features of their antient consanguinity.

*Matt.* xix. 8.

*Ibid.* p. 108.

1493. [Gen. ii. 24.] *Shenevhem* (Hebr.), *they two*. The Vulgate, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word *TWO*.

— *One flesh*; i. e. of one and the same tribe: not *whites* and *blacks*; nor of opposite complexions.

1494. [Gen. iii. 1.] Among the animal representations of the ether, and its various powers, the *serpent* was one of principal note.

See No. 190, 196, 205, 213, 875. Bp. Horne's HUTCHINSON, p. 30.

1495. ——— Every one may know, that the most ancient people could not practise *verbal* discourse, because the expressions of the tongue were not immediately infused, but must have been invented and applied to things: which could not be done but in a course of time.

Luke ix. 53. SWEDENBORG'S *Arcana*, n. 8249.

1496. ——— When men grew, *promethesteroi* (Grk.), (which is the signification of PROMETHEUS), *more cunning, more apt to contrive*, they departed from their primitive temperance, and lost their serenity. Then the use of *fire* was discovered, which was the source of all mechanical arts.

COOKE'S *Hesiod, Works and Days*, b. 1. vol. 69.

1497. ——— *Subtle* arum (Hebr.), in its primary acceptation, signifies *naked* (or *simple*), and is so rendered in the last verse of the preceding Chapter.

Univer. Hist. vol. iv. p. 117.

1498. ——— The Phœnician word, *Nakhsh* (in Hebrew *Nachash*), a serpent, is from a verb in the same language signifying — to see.

Le CLERC.

1499. ——— *Nachashti* (Hebr.), *I have observed*, Gen. xxx. 27. xlv. 5, 15. Hence *nachash*, an observer; an aruspex; a diviner by serpents.

1500. ——— In the mount Moses's rod was turned into a *nachash*; which, from his fear of it, it seems, was *noxious*. — At the time Moses wrote, a *minachash*, was a philosopher.

HUTCHINSON'S *Introduc. to Moses's Sine Principio*, pp. clv, — clix.

1501. [Gen. iii. 5.] The feasts of Bacchus, according to HERODOTUS and PLUTARCH, had their origin in Egypt.

See SPENCER de Leg. Heb. l. ii. c. 3. sec. 2.

1502. ——— Ye shall be (in Idol Images, worshipped) as Gods knowing good and evil. — This is the counter part of true religion throughout the Bible.

See No. 220, 224.

1503. ——— The *Asuri*, or the wicked angels, contended with the utmost desire for deification. (From the Indian Book *Mahabharata*, as quoted in Johnston's BARTOLOMEO, in a Note at p. 335.) — The Indians describe the *Assyrians* and *Medes* as a wild, cruel, hostile people: accordingly, the *Assyrians* may be understood under the appellation *Asuri*.

BARTOLOMEO, pp. 333, 335.

1504. ——— *Ke-elohim* (Hebr.), like God. (Syriac Version.) The original *mode* of transgression is still continued, and the *original sin* in consequence.

Dr. A. CLARKE, in loco.

1505. [—— 7.] In warm countries the ground is shaded with creeping vegetables and trees in form of a parasol; some of which, such as the (double fruited) cocoa-tree of the Sechelles or Mahe islands in the 50th degree of south latitude, and the talipot of Ceylon, have leaves from twelve to fifteen feet long, and from seven to eight feet broad. One of these cocoa-leaves is to be seen in the Royal Cabinet of Natural History, Paris. — The Maldivia Islands are the native places of the cocoa-tree, as the Sechelles are of the double cocoa-nuts.

St. PIERRE'S *Studies of Nature*, vol. ii. pp. 252, 265, 375, 438.

1506. ——— In Hindostan there are trees, of a kind unknown to Europeans, that bear leaves as broad as bucklers.

The soil also produces in great plenty, carrots, potatoes, onions, and garlic.

Modern Univer. Hist. vol. vi. pp. 208, 209.

1507. ——— The leaf of the banana resembles a long and broad girdle, which undoubtedly procured for it the name of Adam's fig-tree,

See No. 210. See St. PIERRE'S *Studies of Nature*, p. 438.

1508. ——— The leaf of the talipot of Ceylon being naturally round and capable of covering from fifteen to twenty persons, the soldiers employ it as a covering to



their tents. When dried, it is at once strong and pliant, so that you may fold and unfold it like a fan. Rolled together, it is not thicker than a man's arm and extremely light. How providentially does this exist in a country alternately burnt up by the sun, and inundated by the rains, for six months of the year.

See *St. PIERRE'S Studies of Nature*,  
p. 438.

1509. [*Gen. iii. 7.*] The leaves of the Banana-tree, which readily grows in Egypt, are two ells long, and two feet broad. Its stalk rises very high, and in a year becomes there six inches or more in diameter. From the middle of its leaves rises a branch divided into several knobs, out of each of which issue ten or twelve of the fruit, as long as a middle-sized cucumber, and which contains a rich, smooth, nourishing, cool and sweet-tasted pulp. Of all these grapes, collected on a single branch, is formed a cluster or mass of 150 or 200 of the fruit.—This plant, without any cost, nourishes for several months together thousands of the inhabitants, and has always been the resource of Egypt, Ethiopia and India.

See *Abbe PLUCHE'S Hist. of the Heav.* vol. i. p. 43.

1510. ——— The vijahua leaf is three or four feet long, and about one broad.—These leaves grow wild, and without any stem. Their underside is green, and the upper white, covered with a very fine white and viscid down.

N. B. ULLOA says they are generally five feet in length, and two and a half in breadth.

See *his Voy. by Adams*, vol. i.  
pp. 180, 210.

1511. ——— *Tepak* (*Hebr.*), translated *sewed*, signifies to fit together, to tie, in which sense it is used *Job* xvi. 15. and *Ezek. xiii. 18*. And *aleh*, which has been rendered *leaves*, signifies such branches of trees as were used for booths or bowers: *Nehem. viii. 15*.

See No. 1534. *Univer. Hist.* vol. i. p. 129.

1512. [——— 8. *And they heard the voice of the LORD God walking in the garden*]

Amid ambrosial tufts, where spicy plants  
Weeping their perfum'd tears of myrrh, and nard  
Stood crown'd with Charon's rose; or where, apart,  
The patriarch palm his load of sugar'd dates  
Shower'd plenteous: where the fig, of standard strength,  
And rich pomegranate, wrapt in dulcet pulp  
Their racy seeds, or where the citron's bough,  
Bent with its load of golden fruit mature.

See No. 177, 188.

MASON.

1513. [*Gen. iii. 8.*] In India the fig-tree of the Banians throws from the extremity of its branches a multitude of shoots, which, dropping to the ground take root, and form around the principal trunk a great number of covered arcades or palaces of verdure, whose shade is impervious to rain and the rays of the sun. Compare *Gen. iii. 24. Amos i. 5*.

See No. 212.

*St. PIERRE'S Studies of Nature*,  
vol. iv. p. 439.

1514. ——— In *PIRKE ELIEZER* (*cap. 14.*) the Jewish Doctors assert, that God had descended nine times, and that the tenth time he shall descend in the age to come, i. e. in the time of the Messiah. The first time was in the garden of Eden: the second, at the confusion of tongues: the third, at the destruction of Sodom: the fourth, at his talking with Moses on Mount Horeb: the fifth, at his appearance on Sinai: the sixth and seventh, when he spoke to Moses in the hollow of the rock: the eighth and ninth, in the tabernacle: the tenth will be, they say, when he shall appear in the times of the Messiah.

See *Judgment of the Jewish Church*,  
p. 282.

1515. [——— 10.] 'The three last days of the moon, when her disc is nearly divested of its glory, the American Indians call, *her naked days*.

*CARVER'S Trav. in N. America*, p. 161.

1516. [——— 11.] *Who taught thee to get drunk?* The inhabitants of Great Tartary, in general, are (still) fond of strong liquors; which, when they can procure, they never let rest, while they are able to stand. When they have a mind to make merry, each brings what liquor he can procure; and then they set themselves to drink night and day, never stirring till every drop is exhausted.

See *Modern Univer. Hist.* vol. iv.  
p. 302.

1517. [——— 14.] The proper duty of a Brahmin is meditation on things divine, and the proper manner of his procuring a subsistence is by *begging*. *BUCHANAN, in Pinkerton's Coll. part xxxiii. p. 581*.

The Brahmins have existed from the beginning of time.

See No. 208.

*Ibid.* vol. viii. p. 614.

1518. ——— *For thy belly shalt thou go* See *Ps.* cix. 10.—On our march through this part of the country, towards Persia, the only person we saw was a fat Brahmin sitting on the highway *begging alms*.

See *Gen. xlix. 17.* *GLADWIN'S Khojeh Abdulkurreem*,  
p. 20.

1519. [*Gen. iii. 15.*] ANTHONY COLLINS, in two curious Works composed on the subject, presumes to demonstrate that none of the prophecies of the Old Testament can be literally applied to Jesus Christ. Jews also have laboured to prove the same thing, particularly in their *Liber Nizzachon Vetus*, and *Munimen Fidei*, as published in the *Tela Ignea Satanae* by Wagenseil, in 4to, at Altorf, 1681.

See No. 311.

1520. ——— HALLER, in his excellent Treatise on the chicken, proves, by facts so convincing that it is impossible to withhold our assent, that the fetus belongs to the female, in particular, that the tadpoles of frogs, toads, and newts, pre-existed fecundation; that they existed in the egg produced by the mother, before it was moistened by the semen of the male. He also discovered, that, in the egg of the torpedo, a fetus exists previous to fecundation.

See No. 227. See his *Dissertation on Animals and Vegetables*, — And *Lettera Sopra Diverse Produzione Marine*.

1521. [———17, 18.] Are we not hence taught, that things of a noxious nature had their origin, after the introduction of death into the world, “from the recrements of dead vegetable or animal bodies?” — “The story of the Phoenix rising from its own ashes with a star upon its head seems to have been a hieroglyphic emblem of the destruction and resuscitation of all things.”

DARWIN's *Temple of Nature*, canto iv. l. 387 — 411.

1522. ——— The most unwholesome regions of the Earth are in Asia, on the banks of the Ganges from which proceed every year putrid fevers: that in 1771 cost Bengal the lives of more than a million of men. These plagues are caused principally by the rice-plantations, which are artificial morasses transformed after the crop is reaped, by the rotting of the roots and stalks left on the ground, into infectious puddles exhaling pestilential vapors. From the same cause, in Africa the air of Madagascar is corrupted during six months in the year. It is also from the antient miry canals of Egypt, that the leprosy and the pestilence there are perpetually issuing forth. Similar diseases, putrid and bilious fevers, with land-scurvy, annually issue from the canals of Holland. The bad air of Rome in Summer proceeds likewise from its antient aqueducts. The purple fever, the dysentery, &c. so epidemic in the country after the heats of Summer, proceed generally from the puddles of the peasantry, in which leaves and the refuse of plants are permitted to putrefy. Many also of our city-distempers issue from our cemeteries and lay stalls. In short, there would not probably have been a single unwholesome spot on the Earth, if men had not put their hands to it; as all uninhabited islands have been ever found exceedingly healthful.

St. PIERRE's *Studies of Nature*, vol. i. p. 315.

1523. [*Gen. iii. 17.*] There is not perhaps an infectious morass on the Globe, except in places where men have injudiciously destroyed the plants whose roots absorbed the humidity of the earth, and whose foliage repelled that of the heavens.

*Ibid.* p. 343.

1524. ——— When similar portions of contaminated air were exposed by Mr. Brande to the operation of the vine, mint, the pea, and water-cresses, all in a healthy state of vegetation; by the vine and mint the air was found purified, unaltered by the pea, and rendered less pure by the cresses.

See TILLOCH's *Philosoph. Mag.* for March 1816, p. 226.

1525. [———18.] The thorny Rest Harrow, which occasions so much trouble to the husbandmen in Scania, grows in large quantities all over Egypt, and in the bordering countries of Asia. HASSELQUIST thinks this is the pernicious weed denoted by *Thorns* in the Sacred Scriptures.

*Trav. to the East*, p. 92.

1526. ——— In some parts of Persia, weeds and thorns grow as high as the waist of a man, so thickly entangled, that one cannot, without considerable difficulty, be extricated from them.

EBN. HAUKAL, p. 100.

1527. ——— Nothing is more common in coppice-woods than to see a young oak start out of a tuft of brambles, which enamels the earth all around with its clusters of prickly flowers; or a young pine arise out of a yellow brake of marine-rushes. Thus, the thorny plants are the original cradles of the forests; and the scourge of the agriculture of Man is made the bulwark of that of nature.

St. PIERRE's *Studies of Nature*, vol. ii. p. 371.

1528. ——— We are told by DIODORUS Siculus (*Bibl. Histor. lib. 1. sect. 8*) that the most antient Grecians, and some other nations, “ranged over the fields and woods in search of food, as the beasts did, eating any wild herb that they could find, and such fruits as the trees produced of their own accord.”

1529. [———18, 19.] Is not the plain meaning of these words, that man is now condemned to eat only bread and the herb of the field, till the day of his death? — He is not allowed to eat of the Vine, till after the flood; and then

under particular restrictions. See Ch. ix. 3, 4. — The diet of the Parisians consists chiefly of bread and herbs.

See No. 225, 231.

Dr. LISTER.

1530. [Gen. iii. 19.] The bread of the lower class of people in the East is commonly made of dourra.

BOWYER'S *Views in Egypt*.

1531. ——— Man could not have existed on the Earth, had he been under the necessity of deriving his first nutriment from the corn-plant; which, of all vegetable productions, demands the most culture, machinery, and handling. Before it is cast into the ground, ploughs, harrows and manure must be used. When it begins to grow, it must be weeded; when come to maturity, the sickle must be employed to cut it down; flails, fanners, bags, barns to thresh it out, to winnow it and to store it up; mills to reduce it to flour, to bolt it and to sift it; bakehouses where it must be kneaded, leavened, baked and converted into bread. As God appointed this for man's principal labor, ought we not to conform, and employ ourselves in husbandry rather than in fabricating the vain and useless ornaments of dress, in which human vanity and depravity are presumptuously arrayed at present.

Gen. xli. 57.

St. PIERRE'S *Studies of Nature*,

See No. 76.

vol. iii. p. 653. — vol. iv. p. 433.

1532. ——— Bodily labor soothes to rest the solicitudes of the mind, fixes natural restlessness, and promotes among the people health, humanity, religion and happiness.

*Ibid.* vol. iii. p. 176.

1533. [———20.] And Adam called his wife's name LIFE, because she was the mother of all living. *Chavau* (*H ebr.*) and *Zoe* (*Grk.*), both signify life.

See No. 1491.

1534. [———21.] Posidio, in Arabia, lupo vir & uxor per genus constituti, presunt, pelliti ambo, e palmulis vicitantes. (See CURTIUS de *Hortis*, p. 89 : cited by *Hutchinson*, in his *Introduc. to Moses's Sine Principio*, p. cexlvii.)

LUCRETIUS allows Paradise, tabernacles of boughs, coverings of skins, and every thing he could gather out of tradition or Scripture, without owning the author.

*Ibid.* p. cexlviii.

1535. ——— Different Castes were clothed in different animal-skins, and named accordingly, Serpents, Goats, Sheep, beasts or bulls, Cows, &c.

See No. 198.

1536. [———22.] Instead of *is become*, the Hebrew, the Samaritan Text, the Samaritan Version, the Syriac, and the Septuagint, have what answers to *was*, in the preterite tense.

1537. [Gen. iii. 22.] Though instead of the interrogative point, the Hebrews make use of the interrogative *he*; yet the sense of the words, and a certain supposed modulation, do oftentimes make an interrogation where that *he* is wanting.

BOYLE, on the style of the Holy Scriptures, p. 66.

1538. ——— And take also of the tree of life] The fermented juice of the palm-tree being more powerfully intoxicating than that of the vine. — The cocoa-nut tree grows in a stately column, from thirty to fifty feet in height, crowned by a verdant capital of waving branches, covered with long spiral leaves; under this foliage, bunches of blossoms, clusters of green fruit, and others arrived at maturity, appear in mingled beauty. — Many of the trees are not permitted to bear fruit; but the embryo bud, from which the blossoms and nuts would spring, is tied up to prevent its expansion; and a small incision being then made at the end, there oozes in gentle drops a cool pleasant liquor, called *Toddy*; — the palm-wine of the poets. This, when first drawn, is cooling and salutary: but when fermented and distilled, produces an intoxicating spirit.

See FORBES'S *Oriental Memoirs*,

vol. i. pp. 22, — 24.

1539. [———23.] Go, degraded creature, animal destitute of clothing, intelligence without light. Go, and provide for thy wants. It will not be in thy power to enlighten thy blinded reason, but by directing it continually toward Heaven; nor to sustain thy miserable life, without the assistance of beings like thyself. — Behold, then, thy indispensable obligations of loving God above all things, and thy neighbour as thyself.

See No. 98.

St. PIERRE'S *Studies of Nature*,

vol. iii. p. 56.

1540. ——— The vast and opulent empire of China, which contains fifteen provinces, and is sometimes styled *Great Tartary*, is bounded on the north by the famous Chinese wall; on the east, by the Chinese ocean; on the south, by the Indian sea; and on the west, by a vast sandy desert, and a long ridge of inaccessible mountains, which divide it from western Tartary, as the great wall does from northern Tartary.

*Modern Univer. Hist.* vol. viii.

b. xiii. c. 1.

1541. ——— The antient religion of the Chinese appears to have been greatly similar to that of the antient Patriarchs. They neither deified their monarchs and great men, nor introduced any such impious and unnatural rites as their worship as were practised by other nations.

*Ibid.* p. 100.



1542. [*Gen.* iii. 23, 24.] The Tartars, twelve hundred years before Jesus Christ, peopled the islands of the eastern ocean. Kempfer observes, that the Japanese and the Tartars have the same warlike genius, the same intrepidity of mind, and contempt of death; and he thinks, that if we would define a Japanese properly we ought to name him a civilized and well-bred Tartar. Does not the veneration of the Indians and Chinese for certain mountains of Tartary, give a strong indication of their first abode? This is not all: Meudes Pinto relates, from a Chinese chronicle, the history of a princess called *Nanca*, who laid the foundation of the city of Nankin, to which she gave her name. This princess came with her three sons six hundred and thirty-nine years after the Deluge, from a country situated under the 62d degree of northern latitude.

In China, they turn their face towards the north pole, to make libations in honor of the dead. When we consider the veneration of this people for the memory of their ancestors, we conceive but one natural interpretation of this usage; I mean, that the Chinese turn themselves towards that quarter of the globe where is the place of their nativity, and where their forefathers are at rest.

Since Fohi, Diemschid, the Chaldeans, and the Brahmins, were strangers to the different countries where they settled, we have some probability for believing, that they emigrated from the same country, and that that country is Scythia.

Linnaeus remarks, that several of our plants and vegetables, unknown in ancient times, grow spontaneously in Siberia, and were not cultivated in Europe before the invasion of the Goths, who, no doubt, imported them along with their architecture. M. Linnaeus adds, that, according to M. Heinzelman, wheat and barley grow naturally in Russian Tartary, and that the inhabitants of Siberia make bread of rye which is found in a state of nature, and without being sown.

To that hour, the real country of corn was unknown. This plant, so precious to the life of man, is not a production of our climates. It is, then, natural in Tartary, in the same manner as pepper in the Moluccas, or coffee in Arabia. But it will then follow, of course, that it was introduced by the northern tribes: the almost universal use of wheat and bread, is a clear indication that it descended from that people to the rest of mankind. If the use of it does not obtain in India and China, it is because those nations have found a species of food of equal excellence; I mean rice, which is a native of the same climate, and which affords them different crops with little culture.

This population of the north is proved by sufficient documents, by the frequent irruptions, by the numerous armies, which desolated and conquered all the countries of Egypt.

During the Paraisaical state, the North Pole was in the East. When the North Pole was deflected, Adam the Tartar, was turned out of Paradise, and went northward to cultivate the corn plant, in countries where it was indigenous.

Zoroaster, describing the country, the situation of rivers, mountains, the regulation of time, the succession of the seasons — says, that the longest day of summer is double the

shortest day of winter. This phenomenon marks the climate of sixteen hours: it is still that of Tartary.

The Antients had a generic name to express every kind of revolution. Now, we find among the Tartars a period of a hundred and eighty years, which they call *Vau* (a day). A hundred and forty-four times a hundred and eighty years, make exactly twenty-five thousand nine hundred and twenty years. This is the true revolution of the fixed stars, as deduced from the most accurate of our modern observations.

The pilgrimages which the Indians make to the Pagoda of the Grand Lama, and into Siberia, seem to be a homage which the piety of the Indians still renders to the country whence they had their origin.

*Antient Hist. of Asia*, by M. BAILLY,  
vol. i. pp. 234 — 210, 213 — 214.

1543. [*Gen.* iii. 24.] Astronomers have remarked, by the direction of the spots which move on the disc of Jupiter, that the axis of this planet is perpendicular to the ecliptic; and that this globe makes its revolution in ten hours: They have then a uniform season, or perpetual spring, their days always equal, five hours of night, and five of day.

*Nat. Delin.* vol. iv. p. 242.

1544. ——— [*A flaming sword*] The words so rendered are in the original the *flame of cutting*, or *division*, or a *dividing flame*; for the word that here signifies a *sword*, signifies also *division*; and, in *Matt.* x. 34, and *Luke* xiii. 51, is translated both ways. (*Univer. Hist.* vol. i. p. 130) — This appearance of a *divided sword* over the tree of life, probably, was like that of a *cloven tongue* over the head of every believer during the descent of the Holy Spirit at Pentecost.

In the world of spirits, the different kinds of love and their affections are represented by *flames*, and this with inexpressible variation.

See No. 184.

SWEDENBORG'S *Arcana*, n. 3222.

1545. ——— Before the destruction of Jerusalem, there was a star, resembling a *sword* which stood over the city, and a comet which continued a whole year.

JOSEPHUS, *Wars*, b. 6. c. 5, § 3,  
vol. iv.

1546. ——— On the 6th of Oct. 1763 (as on many different days) at 5 o'clock afternoon, a kind of mock-sun appeared of equal altitude with the real sun, about 22½° southerly from him. A little above the mock-sun, the sky was clear, but the phenomenon was in the midst of clouds that were not very dense. The diameter of this phenomenon was nearly like that of the real sun, and a remarkable *red stream of light* pointed from it, as at all other times towards the real sun, which shined clearly at the same time.

*Phil. Trans.* vol. xii. p. 39.

1547. [Gen. iii. 24.] Sometimes the sun has risen or set with a luminous tail projecting from him, of the same breadth with his diameter, and perpendicular to the horizon. As M. Feuillee was walking on the banks of the river La Plata, he saw the sun rising over the river with a luminous tail projecting downwards, which continued till he was 6 degrees high.

See PRIESTLEY on *Vision*, p. 617.

1548. ——— We might produce the same account of the *creation* and the *fall*, expressed by symbols very nearly similar, from the *Puranas* themselves, and even from the *Veda*, which appears to stand next in antiquity to the five books of MOSES: He writes his own name *Musah*.

*Works of Sir W. JONES*, vol. i. pp. 133, 134.

1549. [Gen. iv. 1. *I have gotten a man from the Lord.*] Thus unto Christ, God gave children, Heb. ii. 13. And they are a congregation of first-born, whose names are written in heaven, Heb. xii. 23; being of God's own will begotten by the word of truth, that they should be a kind of first-fruits of his creatures, Jas i. 18; to whom he also gives the first-fruits of his Spirit, Rom. viii. 23.— These wait on and follow the Lamb, being first-fruits to God and the Lamb, Rev. xiv. 4. And Christ (say they) hath made us kings and priests to God and his Father, — that we may serve him day and night in his temple, Rev. i. 6.— vii. 15.

AINSWORTH.

1550. ——— Among the Tartars, a *Khán* is the Chief of a tribe.

See *Modern Univer. Hist.* vol. iv. p. 303.

1551. [———1—16.] The Adam and Eve of sacred writ, some (amongst whom I think is Dr. WARBURTON) have supposed to have been allegorical or hieroglyphic persons of Egyptian origin.— According to this opinion Adam and Eve were the names of two hieroglyphic figures representing the early state of mankind; Abel was the name of a hieroglyphic figure representing the age of pasturage, and Cain the name of another hieroglyphic symbol representing the age of agriculture, at which time the uses of iron were discovered. And as the people who cultivated the earth and built houses would increase in numbers much faster by their greater productions of food, they would readily conquer or destroy the people who were sustained by pasturage, which was typified by Cain slaying Abel.

DARWIN'S *B. G. Art. Portland Vase*.

1552. [Gen. iv. 2. *Abel was a keeper of sheep*] The Egyptian sheep were so wonderfully productive that they had young, and were shorn, twice a year.

DIODORUS. — *Bib. Research.* vol. ii. p. 145.

In England, the worth of the Wool annually shorn is considerably upwards of two millions, and when wrought produces an amount of nearly seven millions sterling; facts which exhibit the importance of the cultivation of that animal, which is the source of all this opulence, in a point of view particularly striking. — The Tibetan sheep yield wool of admirable length and fineness, and are said to produce the material from which are fabricated the Indian shawls, which are sometimes sold in this country for between thirty and fifty pounds.

NICHOLSON'S *Encyclopedia*.

1553. [———3.] *At the end of days*, HUTCHINSON seems to think, was the time afterwards established by MOSES for offering the Paschal lamb.

See his *Introduc. to Moses's Sine Principio*, pp. cxxiii — cxxxvii. and cexl.

1554. ——— *Cain brought of the fruit of the ground*] Numa taught the Romans to offer fruits to the gods, and to make supplications before them, bringing salt (or sugared) cakes and parched corn; as grain in this state was deemed most wholesome. PLIN. *Nat. Hist.* lib. xviii. c. 2. See No. 952. and See Dr. A. CLARKE, on Lev. ii. 1. 1 Esdras i. 19.

1555. [———4.] There is now no doubt, says HUTCHINSON, that sacrifice was instituted as soon as Cain was at age to offer; and as Abel's firstling appears to be the Paschal Lamb, which was the first sacrifice in course, the *end of days* may denote the time of the Passover at the vernal equinox, fixed by MOSES for the fourteenth day of the month Abib. — See this point argued in *Hutchinson's Use of Reason Recovered*, &c. from p. 305 to the end.

1556. ——— Grotius and Le Clerc, have thought the words which we render, *The firstlings of his flock*, may signify only what was the *best* and *finest*; and that this may relate only to the *wool*, which, as is well known, was offered in later times to the gods: and what we translate *fat thereof*, may mean only their *milk*. It is certain that the LXX often translate the Hebrew word for *fat*, by a Greek word, which signifies *milk*. The word is also used for *first ripe fruit*, or for *hasty fruit before the summer*.

Isai. xxviii. 4. Hosea ix. 10. Essay on the Sacrifices, p. 164.

1557. ——— *Had respect*] *Shoah* (Hebr.) is translated by THEODOTIAN, *enepuriss* (Grk.), *he set on fire*; that is, fire from heaven descended on Abel's sacrifice and

consumed it: this, we learn, was the token of God's approbation in other instances. See similar facts among the Heathens, adduced in BOYLE's *Diet. Hist. Art. Egnatia*.

N. B. These sacrifices were gifts; there was neither death, nor burning.

See No. 234, 238, 934, 233.

1558. [*Gen. iv. 13.*] *Is my sin too great to be forgiven?*

SHUCKFORD's *Connexion*, vol. i. p. 6.

— Verse 14.] *And must it be, that any one who finds me may slay me?*

Cain appears deeply apprehensive of suffering death by the avenger of blood. But the Lord, who afterwards provided cities of refuge for the man-slayer, gives verdict and enacts punishment in his favor; a strong presumption that Cain became a true penitent, fled to God for refuge, and obtained mercy and protection.

See No. 239, — 244.

1559. ——— *From thy face shall I be hid*] That is, from the spot where Adam resided; which, being in the neighbourhood of Eden, was, according to the Hebrew Theology, more immediately under the eyes of the Divinity; who is still made to converse, now and then, with mankind: even in the silver and brazen ages: as we shall see throughout the whole Jewish history, to the Babylonish captivity; although much less frequently than in the Patriarchal and Mosaic ages.

Dr. GEDDES, *Critical Remarks*, p. 58.

1560. [——— 15. *A mark*] And Jehovah gave Cain a sign, that no one who might find him should kill him: i. e. assured him of it by some external token or evidence.

*Bib. Research.* vol. i. p. 158.

1561. [——— 16.] As *Nod* signifies *wandering*, see, on that idea, *Gen. xlvii. 9*. See also, for an Idea of the extent of such wandering, *ch. xi. 8*.

See No. 61, 67, 246.

1562. [——— 17.] As Ptolemy mentions a city called *Anuchtha* in Susiana, or Khuzestan, a country lying eastward from Chaldea; the learned Huet believed *Anuchtha* to be the same city, under a Chaldee name, as this *Hanakk* or *Enoch* built by Cain.

See *Univer. Hist.* vol. i. p. 151.

1563. ——— The circumstance of giving a name to a city on a particular occasion, or of *changing* the name on some extraordinary event, frequently occurs in ancient history, as we find at Alexandria, Constantinople, and many other places: in India it is equally prevalent; Ahmedabad,

Hyderabad, and Aurangabad derive their name from their founder or conqueror.

FORBES' *Oriental Memoirs*,  
vol. ii. p. 230.

1564. [*Gen. iv. 19.*] The conjugal influence is not at all given between one man and a plurality of wives.

See No. 445, 530. SWEDENBORG's *Arcana*, n. 10,756.

1565. [——— 20.] Under Jabel, men covered themselves slightly with a single skin of some beast or other, and sheltered themselves from the scorching heats of the sun under tents made of skins sewed together. — Time and experience taught men how to spin sheep's wool and goat's hair, and to procure themselves clothes smoother and more easily washed.

See Abbe PLUCHE's *Hist. of the Heav.*  
vol. i. p. 151.

1566. [——— 20 — 22.] Before the invention of letters, mankind may be said to have been perpetually in their infancy, as the arts of one age or country generally died with their possessors; whence arose the policy which still continues in Hindostan, of obliging the son to practise the profession of his father.

See DARWIN's *Loves of the Plants*,  
p. 58, note.

1567. ——— Among the Hindoos, the children are always bred to their father's trade or business: so that, although this be the way for them to become great proficient in every art, yet they have no opportunity of ever rising higher in the scale of society than the rank of the tribe in which they are born.

*Modern Univer. Hist.* vol. vi. p. 276.

1568. ——— Solon made a law, that no son should be obliged to maintain his father, if he had not taught him a trade. — HERODOTUS (*l. vii*) and DIODORUS *Siculus* (*l. i*) agree that a law of this kind was in use in Egypt.

See *Plutarch's Lives*, by Langhorne,  
vol. i. p. 225.

1569. ——— From this Jubal, not improbably, came Jobel, the trumpet of Jobel, or Ju'ilee, that large, loud and musical instrument, used in proclaiming the liberty at the Year of Jubilee.

WHISTON.

1570. ——— These instruments are supposed to have been made and used in the first Jubilee on record. — From



this patriarch *Jubal*, Masius derives *jobel* the musical instrument admitted to have given name to the Jubilee year. (See Dr. GREGORY, de *Æris et Epochis*, p. 137.)—The inventor of music is here, after the manner of the Hebrews, called the father of musicians.

1571. [*Gen.* iv. 21, 22.] Hitherto in their sacred ordinances, they had no musical instruments, but straws, reeds, or horns: from this time the institution of music was improved of wood, brass, &c.

HUTCHINSON'S *Use of Reason Recovered*, p. 102.

1572. [—23.] When Hannibal passed through Gaul to cross the Alps, in the treaty then made with him, it was agreed that, if a *Gaul* offered any injury to a Carthaginian, he should be *tried* before "the Court (or Jury) of the *Gaulish Women*." (See PLUT. de *mulier. Polyæn. strat.* l. vii. Or *Univer. Hist.* vol. xviii. p. 42, note.) That every decision *on life and death* might be according to *mercy*, in those days the men pleaded like Lamech, and the *women* gave sentence. — Noah was Lamech's son. See *Isai.* iii. 12. *Josh.* viii. 35.

1573. — A Hindoo jury, agreeably to antient custom, consists of *five persons*, chosen from among the elders; two by the plaintiff, two by the defendant, and the fifth by the administrator of justice.

FORBES' *Oriental Memoirs*, vol. ii. p. 359.

1574. [—25.] The children of the Mandingoes are not always named after their relations; but frequently in consequence of some remarkable occurrence. Thus, says MUNGO PARK, my landlord at Kamalia was called *Karfa*, a word signifying to *replace*; because he was born shortly after the death of one of his brothers. — Among the negroes, every individual, beside his own proper name, has likewise a *kotong* or surname, to denote the family or clan to which he belongs. Every negro plumes himself on the importance or the antiquity of his clan, and is much flattered when he is addressed by his *kotong*.

*Trav. in Africa*, p. 269.

1575. — At Jeddeh, which is two days' journey from Mecca, is the place where Eve is said to be interred. The grave, which resembles a flower-bed, measures 197 paces. On the middle of the grave, a small dome is erected, and the ends are enclosed with wooden pales.

GLADWIN'S *Khajeh Abdulkurreem*, p. 169.

1576. [*Gen.* v. 1.] To prevent all false reasoning, be it here remarked, that the sacred pen-men never made use of *numerical letters*; always expressing numbers in *words at length*.

See No. 169, 218.

*Univer. Hist.* vol. iii. p. 415.

1577. [—3.] The Egyptians in calculating their year, reckoned only 365 days, omitting the odd quarter, which in four year's time, made a whole day; and neglecting to intercalate that day at the four years' end, and to reckon 366, instead of 365, their civil year on this account began one day too soon, and by retrogradation differed a whole day from the calculation of the natural year. It of course differed two days at eight years' end, and three years after twelve. The beginning of the sacred year went successively thus through every one of the days of the natural year in the space of 365 times four years; which make 1460 years, the reputed age of one of their kings.

The antient kings of Egypt are nothing more than the names of the stars (*Seth*, for instance, is the dog-star); and the pretended duration of their lives, is only a supputation of the time necessary to bring again a star to that point of the heavens from which it had begun its course.

See No. 252, 258, 247, 251. Abbe PLUCHE'S *Hist. of the Heav.* vol. i. pp. 182, 183.

1578. — In Egypt, one name of the dog-star was *Seth*; from whose heliacal rise the most antient and wise of the Egyptian astronomers dated the commencement of their year. (JABLONSKI, ii. 51.) — JOSEPHUS took *Seth* the son of Adam, for *Seth* or *Sesostris*, king of Egypt, who erected in the land of Siriad two pillars, the one of brick, the other of stone, for the express purpose of recording astronomical observations.

See No. 170, 370, 15, 249, 300. See *Antiq. b. i. ch. ii. § 3*.

1579. [—5] The Chinese usually reckon to a deceased emperor that year in which he dies.

*Modern Univer. Hist.* vol. v. p. 2.

1580. [*Gen.* vi. 4. *Giants*] *Nephelim* (*Hebr.*), *gigantes* (*Grk.*), the fallen, the earth-born. These Antediluvians who perished, immersed the doctrinals of faith in their filthy lusts, and thereby conceived direful persuasions, from which they were unwilling to recede, however instructed by others, and whatever proof were given them of the falsity of such persuasions. There are men at this day of the same twofold genius, or temper: such cannot, without much difficulty, be regenerated.

SWEDENBORG'S *Arcana*, n. 736.

1581. [*Gen. vi. 4.*] In old time, when the proud giants perished (in Egypt), the hope of the world (Noah) governed by thy hand, escaped in a weak (wicker) vessel, and left to all ages a seed of generation.

*Wisdom of SOLOMON, xiv. 6.*

1582. ——— *The sons of God came in to the daughters of men* [This is the first account we have of adoption]

1583. [——— 5.] The humor of converting heroes into giants, is natural to the half-civilized ideas of antient nations: nor is it totally un-descriptive of the persons.

*Archæologia, vol. vii. p. 171.*

1584. ——— With the men of the Most-antient Church the things of the will were united with the things of the understanding, as is also the case with the celestial angels.

SWEDENBORG'S *Arcana, n. 875.*

The Antediluvians who perished, were called Nephilim.

*Ibid. n. 736.*

1585. ——— Among the Antients, the science of Correspondencies was understood, which also was the science of Representations, and the peculiar science of their wise men, cultivated particularly in *Egypt*: whence they had their Hieroglyphics. In consequence of this science, they knew what was signified by all kinds of animals; also by trees of all kinds; and moreover what was signified by mountains, hills, rivers, fountains; as well as by the sun, moon, and stars. As all their divine worship was representative, consisting of mere correspondencies, they celebrated their religious rites on mountains and hills, also in groves and gardens. For the same reason they consecrated fountains, and turned their faces towards the east in their adorations of God. They made for themselves also carved images of horses, oxen, calves, lambs, of birds, fishes, and serpents. These they placed in their houses and other places, *in a certain order*, according to the spiritual things of their Church, to which they corresponded, or which they represented. They did the like *in their temples*, that they might recall to their memories the holy things which they signified. In process of time, when the science of Correspondencies was lost, then posterity began to worship the images themselves as sacred; not knowing that their ancestors saw nothing sacred in them, but that only according to correspondencies they represented and thereby signified things sacred. Thence arose the idolatries, which filled the whole land; as well Asia and its circumjacent islands, as Africa and Europe. (SWEDENBORG, on *Divine Providence, n. 255.*) — Hence, on the seat of that idolatry, came the overwhelming "flood of *Egypt*." *Amos, ix. 5.*

See No. 259, 264.

1586. [*Gen. vi. 5. The wickedness*] The idolatry. — The first kings of Egypt (during what has been called the *Scythian dynasty*) were all made gods.

See DIODORUS, *lib. i.*

1587. [——— 8.] Those who were called *Noah*, were the first of the *Antient Church*; which was the Church *after the flood*. (SWEDENBORG'S *Arcana, n. 1125.*) — But as *Noah*, 'a preacher of righteousness', lived *before the flood* as well as *after it*, the *Second Revelation* which God gave of Himself, was *in the First Church Adam*, which perished at the flood.

1588. [——— 13. *The land is filled with violence*] Egypt was not easily accessible by land, and had no good havens by sea. It had on the west the dry desert of *Lybia*; and on the south *Siene* that divided it from *Ethiopia*, as well as the cataracts of the *Nile* that could not be sailed over; and on the east the *Red Sea*, extended as far as *Coptus*; and it was fortified on the north by the land that reached to *Syria*, together with that called the *Egyptian Sea*, having no havens in it for ships. And thus was antient Egypt, as it were, walled round on every side.

See No. 261,

JOSEPH. *Wars, b. ii. ch. x.*

§ 5. — v. v.

1589. [——— 14. *Gopher-wood*] In truth, says *Dr. GEDDES*, the particular species of trees, herbs, stones, metals, and animals, mentioned in the Hebrew writings, are now little known. — The ship or ark of *Noah* however, in my apprehension, he adds, was a large coffer formed of twigs like basket-work, and covered over with bitumen, both within and without, to keep out the water. Its vimineous wood, he thinks, must have been the osier.

See his *Critical Remarks*, pp. 67, 68.

1590. ——— The Septuagint and Vulgate translate *gopher* by *cyprus*. — The cyprus-tree of the Levant, and of Egypt, is aromatic; and when its leaves are dried and beaten small, they yield a yellow or red powder, with which the Egyptians and Turks die their nails, and the women their hands, and a part of their hair; also the feet, manes, and tails of their horses. This tree rises to the height of the pomegranate, and bears its fruit in great bunches (*Cant. i. 14*): the Arabians call it *Athenna*.

See *Essay for a New Translation*, part ii. p. 164.

N. B. As this is not the common *cypress*, the spelling, as above, should be retained.

*Dr. MATHER* conjectures that the *Gopher-wood* here mentioned, was the *Juniperus arbor tetragonophyllus*, frequent in the East Indies, &c.

*Abr. Phil. Trans. vol. vi. p. 86.*

1591. [*Gen.* vi. 14.] Bitumen is a slimy terrene substance, which is still used in the East for pitch; and, in particular, for the purpose of stemming osier barks. A coat of it, spread over both the inside and the outside of an ark of wicker-work, would make it perfectly water-proof and impenetrable: and the longer it were kept in the water, the harder and stronger it would grow.

Dr. GEDDES.

1592. [——— 15, 16.] The Chinese and the Japanese construct their vessels exactly on the model of the ark. 1. They allow them six breadths to their length; whereas other nations allow theirs only three breadths, except only in some small canoes. 2. They build them flat at the head, stern, and bottom; whereas all other nations have them sharp. 3. They commonly give them three tiers, or stories, one over the other, and each of them parted by long galleries reaching almost from end to end, and subdivided into smaller apartments of different sizes; some for storage of merchandizes, provisions, &c. and others for lodgings for passengers, and those that belong to the vessel: all which is likewise exactly according to the structure of the ark, and quite different from all other nations.

*Modern Univer. Hist.* vol. viii.  
p. 352.

1593. ——— In a cubit shalt thou finish it, — the ark, which was to be covered with a roof raised a cubit high in the middle. — *Sohar* (*Hebr.*), a window, is masculine; "it," feminine.

1594. ——— Muscovy-glass, or isinglass, is found in many places of North America, and is in general as fine as that brought from Russia. KALM collected some pieces of it, that were more than a foot in length; and several, nine inches square. The Swedes, he says, on their first arrival there, made all their windows of this native glass.

See his *Trav.* — *Pinkerton's Coll.*  
part liii. p. 404.

1595. [——— 17.] A deluge — literally, the deluge: but the Hebrew definite article is often to be expressed in English by the indefinite.

Dr. GEDDES' *Critical Remarks*,  
p. 70.

1596. [*Gen.* vii. 2.] As men did not now eat animal food, this distinction of beasts into clean and unclean, like that afterwards more particularly specified by Moses, was pro-

bably made to distinguish what animals might be domesticated, or touched with impunity; and what should remain savage, or be avoided, as useless or in some way injurious to man.

See No. 270, 291, 268, 290, 295, 293, 70.

1597. [*Gen.* vii. 2.] *The male and his female* [*Is' veishto* (*Hebr.*), the husband and his wife.

The soil exhaling clouds of subtle dews,

Which rusts not iron, and whose mould is clean,  
Well cloth'd with cheerful grass, and ever green,  
Is good for olives, and aspiring vines,  
Embracing husband elms in am'rous twines.

DRYDEN'S *Virg. Georg.* ii. l. 297.

1598. [——— 4.] The Deluge commenced on the 17th of February.

St. PIERRE'S *Studies of Nature*,  
vol. i. p. 171.

1599. [——— 10.] In Abassena *hyems incipit medio Junii, desinit medio Septembris: toto tempore ingentes sunt pluviae; unde crescit Nilus.* — That is, in the country of the Abyssinians (or Inner Ethiopia) the winter begins in the middle of June, and ends in the middle of September: all which time there are heavy rains; whence arises the increase of the Nile.

See ALVAREZ'S *Itinerary*, cap. 146.

1600. ——— In Guinea, the summer is accounted to begin with September, and to continue the five subsequent months. The winter, taking up the remaining six months of the year, is sub-divided into two rainy, two misty, and two windy months.

BOSMAN. — *Pinkerton's Coll.*  
part lvi. p. 384.

1601. [——— 11.] In the second month] After the autumnal equinox, when the sun passes through Scorpio.

See No. 267, 271, 275, PLUTARCH, *Isis & Osiris*,  
278, 281, 294. p. 366.

1602. [——— 6, 11, 13. On the 17th of the second month] Which answers to our second of December, according to the Samaritan chronology: — The flood (though the Nile began to rise at the vernal equinox) commencing at the autumnal equinox when the Nile overflows equally as at the vernal equinox.

See *Univer. Hist.* vol. i. p. 217.

1603. ——— *Windows of heaven*] The Septuagint translate *cataracts*; that is, probably the *water-falls*  
g



*above Egypt.* HOMER says, the Nile came down from heaven.

*Odys.* 4. v. 581.

1604. [*Gen.* vii. 11.] In Ethiopia, where the Nile has its source, the winter begins at the end of May or first days of June, spending its greatest fury in hurricanes during August, as in India and other places under the Torrid Zone. The inundation of the Nile during these months, is therefore caused in Egypt not by the melting of snow which never falls in Ethiopia, but by the sudden increase of abundant streams tumbled from her vast mountains by the winter rains.

*See a Portuguese Manuscript translated, at the desire of the Royal Society, by Sir PETER WYCHE, p. 33.*

1605. ——— The Mediterranean, about forty degrees long and four broad, receives into its bosom, besides innumerable small rivulets, these nine very considerable rivers, the Iberus, the Rhone, the Tiber, the Po, the Danube, the Neister, the Borysthenes, the Tanais, and the Nile.

*See Univ. Hist. vol. iv. p. 364.*

1606. ——— It is not probable, that the waters of the Mediterranean sea can be absorbed by exhalations : they must find a passage by some subterranean cavities.

*See CARVER'S Trav. in North America, p. 89.*

1607. ——— Lakes, and other collections of water, are sometimes *lower* than the general surface of the ocean. The Caspian Sea, for instance, is 300 feet lower than the Ocean.

*JOYCE'S Introduc. to the Sciences, p. 79.*

1608. ——— There is a considerable elevation between the Nile and the Red Sea.

*Ibid. p. 81.*

1609. [——— 12.] The Etesian winds blow constantly, during the forty days, called dog-days, that follow the rising of the dog-star.

*See No. 277, 274, 265. Abbe PLUCHE'S Hist. of the Heav. vol. i. p. 196.*

1610. [——— 24.] The Nile, beginning at the summer solstice, continues gradually to rise for the space of one hundred days, after which for the same space it as gradually

recedes, remaining throughout the winter, and till the return of the summer-solstice, in its former low and quiescent state.

*HEROD. Euterpe, xix.*

1611. [*Gen.* vii. 24.] Incipit crescere Nilus novâ lunâ, quæcumque post solstitium est, sensim modiceque Cancrum sole transeunte, abundantissime autem Leonem, et residit in Virgine, iisdem quibus accrescit modis. In totum autem revocatur inter ripas in Librà, ut tradit HERODOTUS, centesimo die. Auctus ejus per puteos mensura notis deprehenduntur. Justum incrementum est cubitum 16, minores aquæ non omnia rigant, ampliores detinent tardius recedendo; hæ serendi tempora absumunt, solo madente; illæ non dant, sitiente : utrumque reputat provincia. In 12 cubitis famem sentit, in 13 etiamnum esurit, 14 cubita hilaritatem afferunt, 15 securitatem, 16 delicias. — That is, the Nile begins its increase at the first new moon after the solstice ; rising slowly but gradually, whilst the sun passes through Cancer ; then rapidly indeed, when he is in Leo. It sinks again during Virgo, in the same proportion as it rose. And, under Libra, it is wholly reduced within its banks ; generally, as HERODOTUS observes, about the hundredth day from the commencement of its decrease. The progressions of its increase are regularly gauged and marked on nilometers, erected for the purpose in the centre of artificial basins. Its ordinary height is sixteen cubits. Below that elevation, its waters overflow not all the cultivated grounds. Above, they delay the harvest by their tardy recession. In the latter case, seed-time is lost through the wetness of the soil ; in the former, nothing will grow because the ground is too dry and thirsty. Thus are both extremes reckoned equally inimical to the province. When the flood rises but 12 cubits, the inhabitants expect famine. At the thirteenth cubit-mark, it indicates a dry season ; at the fourteenth, it begins to cheer their hearts ; at the fifteenth, it dissipates their cares ; and, at the sixteenth, it prognosticates plenty and delicious dainties.

*See No. 262, 272, 279.*

*PLINY'S Nat. Hist. l. v. 9.*

1612. ——— Egypt, properly so called, which is overflowed by the Nile, and cultivated like a garden, is long, but narrow ; extending, by D' Anville's calculation, over the space of but 2100 French, or 800 German square miles.

*Smith's MICHAELIS, vol. ii. p. 490. note.*

1613. [*Gen.* viii. 1.] Modern travellers inform us, that the Nile returns within its banks again towards the end of September or a little after.

*See No. 277.*

1614. [*Gen. viii.*] *Diary of the Deluge.*  
 Month Day  
 2. 10 Noah, &c. ordered to enter into the Ark, *ch. vii.*  
     1, 4, 11.  
     17 The Rain began, *v. 11.*  
 3. 26 The Rain ended, *v. 12.*  
 7. 17 The Ark rested on the mountain, *vii. 24.* and  
     *viii. 3, 4.*  
 8. 27 Noah threw out an anchor, the Raven, *viii. 4, 6, 7.*  
 9. 4 He first threw out the Lead, or Dove, *v. 8, 10.*  
     11 As he did the second Time, *v. 10.*  
     18 And the third, *v. 12.*  
 10. 1 The Mountain-tops appeared, *v. 5.*

*Second Year.*

1. 1 The Water dried from off the earth, *v. 13.*  
 2. 27 The Earth or Land quite dry, *v. 14.*  
 — Verse 16.] The Ark stopped in Gorduena, now called  
 Curdistan.  
 See No. 283, 297, 284. *Nat. Delin. vol. vii. p. 2.*

1615. [— 20.] When they of the Antient Church offered clean beasts and clean fowls, it is to be understood, that they offered *gifts* to the Lord from their charity and faith; for nothing else can be offered to the Lord, which can be grateful to him. (SWEDENBORG'S *Arcana*, n. 921.) — In the same way Aaron offered, or devoted, to the Lord the *Levites* and their child. See *Num. iii. 41. viii. 11, 21.*  
 See No. 285, 289, 288, 289, 283, 237, 382, 292.

1616. [*Gen. ix. 3. Every moving thing that liveth shall be meat for you*] Is not a grant to eat animal food, nor is intended for that purpose, since *every living thing* is not fit for food.

See No. 151, 305. *Essay on the Sacrifices, p. 175.*

1617. — The Egyptian lawgivers allowed the juice of the grape, before it was fermented: we accordingly read of Pharaoh's drinking *must*, or fresh grape-juice.

*Gen. xl. 11.*

See Smith's MICHAELIS,  
*vol. i. p. 43.*

See No. 315, 306.

1618. [— 4] Chemists observe that vegetables, as lavender, rue, marjorum, &c. distilled *per se* before fermentation, yield oils without any burning spirits; but that after fermentation, they yield ardent spirits, without oil; which shews, that their oil is, by fermentation, converted into spirit. They also find that, if oil be poured in a small quantity on fermenting vegetables, they distil over, after fermentation, in the form of spirits.

PRIESTLEY'S *Hist. of Vision*, p. 305.

1619. [*Gen. ix. 4.] Flesh with the spirit thereof*] In wine the alcohol exists ready formed, and is not produced during distillation. (See *Phil. Trans. for 1811, part ii. pp. 337—342.*) — In the Second Covenant, being a spiritual one, unintoxicating wine was used. See *Gen. ix. 20. Levit. xvii. 10.*

See No. 304, 305, 313, 316, 318, 325, 330, 95, 112, 143.

1620. [— 25. *Cursed be Canaan; a servant of servants shall he be to his brethren*] Accordingly it was a law among the Hebrews, that if a Hebrew had children by a Canaanitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever.

*Dr. A. CLARKE, on Exod. xxi. 4.*

1621. [— 26. *Blessed be the LORD God of Shem*] The Messiah was to come in the line of Shem; the prime prerogative of that patriarch.

*Univer. Hist. vol. i. p. 276.*

1622. [— 29.] The people of *Nejeff Ashreff* say, that the bones of Adam and Noah are interred near the middle of their city, which stands at no great distance from the Euphrates: but there is no vestige of such monuments.

See No. 352, 353, GLADWIN'S *Khojeh Abdulkurream*,  
 356, 363, 367, 365,  
 353, 356. *p. 127.*

1623. [*Gen. x. 1, &c.*] This chapter contains a real geographical picture of that part of the world, then known to the Hebrews, which was bounded by Greece or Hellas at the West, mount Caucasus at the North, Persia at the East, and Arabia and Upper Egypt at the South.

See No. 377, 368, 369, 378. VOLNEY. — See *Smith's Michaelis, vol. i. p. 123.*

1624. [— 9.] The Hebrew Text altogether wanting *Parentheses*, interpreters have supplied and omitted them at their own discretion, often *very improperly*.

See BOYLE, *on Scripture Style, p. 65.*

1625. [— 11.] From the town or village of Samauat the course of the Euphrates is accompanied with a double bank, which descends as far as its junction with the Tigris, and from thence to the sea, being a length of about a hundred leagues French measure. The height of these artificial banks is not uniform, but increases as you advance from the sea; it may be estimated at from twelve to fifteen feet. But for them, the inundation of the river would bury the country around, which is flat, to an extent of twenty or twenty-five

leagues; and even, notwithstanding these banks, there has been in modern times an overflow which has covered the whole triangle formed by the junction of this river to the Tigris, being a space of country of 130 square leagues. By the stagnation of the waters an epidemical disease of the most fatal nature was occasioned. It follows from hence, 1. That all the flat country bordering upon these rivers was originally a marsh; 2. That this marsh could not have been inhabited previously to the construction of the banks in question; 3. That these banks could not have been the work but of a population prior as to date: and the elevation of Babylon therefore must have been posterior to that of Nineveh.

See No. 387.

VOLNEY.

1626. [*Gen. x. 19.*] The four cities, Sidon to the north and Gaza to the south on the Mediterranean, Lasha to the north and Sodom to the south on the Jordan, as here referred to like four cardinal points, determined at the time the extent of the promised land. (*See Map.*)—No vine grows near Sidon.

HASSELQUIST, p. 164.

1627. ——— The whole extent of Palestine was but five degrees square.

*Univer. Hist. vol. iii. p. 379.*

1628. [——— 23.] As the genuine *traditional* history of the Hindoos begins with Rama, that of the Tartars seems invariably to commence with *Oguz*, the same perhaps as the Hebrew *Ohuz* or *Uz*. These place their miraculous hero and patriarch four thousand years before Chengiz Khan, who was born in the year 1164, and with whose reign their *historical* period commences.

See No. 381, 372, 383, 384, 386, 388, 391, 392, 385, 389, 404, 406, 375.

*Asiat. Research. vol. ii.*

1629. [*Gen. xi. 2.*] Assyria, Mesopotamia, and the country bordering on the Euphrates and beyond that river, are called the *East* in the Sacred Writings.

*Dr. A. CLARKE.*

1630. ——— *Shinar*, in after ages, termed successively, from the tower of Babel, *Babylon* or *Babylonia*; from Cased, the son of Nahor, *Chasdim*; and from the Chaldeans, its more modern inhabitants, *Chaldaea*. It lies in Asia, between 30 and 35 degrees north latitude, being bounded on the north by Mesopotamia, on the east by the Tigris, on the west by Arabia Deserta, and on the south by the Persian Gulf and part of Arabia Felix. During the months of June, July, and August, it is inundated, like Egypt, by the rivers Tigris and Euphrates.

1631. [*Gen. xi. 3.*] From every concurrent testimony, we have reason to conclude, that *bitumen* was the tenacious substance which the sacred historian meant to describe, as the substitute for mortar, employed by the builders of the town of Babel.

PARKINSON'S *Organic Remains of a former world*, vol. i. p. 136.

1632. [——— 4. *Let us make us a name*] According to the Hebrew, *let us make a sign or mark, lest we should be scattered over the whole face of the country*. The word Shem has produced *sema* and *semeion* (*Grk.*), which equally signify a mark, a sign, or a name.

*Nat. Delin. vol. iv. p. 124.*

1633. ——— *A name*; that is, an *image* for idolatrous worship. In hieroglyphic representation, every thing to be *named*, or described was figured in wood, stone, metal, or delineation. In agreement with this language, Jesus Christ is called equivalently the expressed *Image* of the Father, or *His Name*.

"Let us make us a name, *lest*" — the Septuagint translates *before*.

1634. ——— A Name-place. (*GEDDES.*) — Magicians among the Jews were termed *bailey shem*, masters of the *Name*.

*Dr. A. CLARKE.*

1635. [——— 6.] *And now shall they not be restrained in all that they have imagined to do?*

*The Flemish Revisors, and LEUSDEN.*

1636. [——— 8, 9.] It has been supposed that the patriarch Noah, finding his authority too small to deter the greatest part of his descendants, grown by this time too numerous and intractable to be deterred from their presumptuous design of securing themselves [by a pyramidal tower] against the power of Heaven [to destroy them by a deluge of the Euphrates, as the Egyptians had been destroyed by the Nile], wisely separated himself from them; and, taking as many with him as abhorred that impious conspiracy, led them far enough eastwards to be out of the danger of being involved in the punishment which he had cause to fear would quickly fall on those rebellious miscreants; till, by slow and gradual migrations, he at length reached some of the northern provinces of China.

See No. 398, 403, 298, 394, 401. *Modern Univer. Hist. vol. viii. p. 323.*

1637. ——— In this first dispersion of mankind, it does not appear that they migrated eastward beyond Media, northward beyond the mountains of Caucasus, southward



beyond Ethiopia or Habashia, or westward beyond a part of Lybia and Greece, including Macedonia. (*Univer. Hist.* vol. i. p. 373.) — So that the then known world was included within the above boundaries.

1638. [*Gen.* xi. 28.] *Ur*, in the Sanscrit, signifies an inhabited place.

BARTOLOMEO, by Johnston, p. 427.

1639. [—— 30.] The noblest animals are ever the least fruitful: These are seen usually to bring forth but one at a time, and to place all their attention upon that alone. On the other hand, all the oviparous kinds produce in amazing plenty; and even the lower tribes of viviparous animals increase in a seeming proportion to their minuteness and imperfection.

GOLDSMITH'S *Hist. of the Earth*, vol. ii. p. 49.

1640. [—— 31.] Haran, Terah's son's name, beginning with a *h* (*Hebr.*), while what has been called *Haran*, a place, is written with a *ch*, equivalent to the Greek *ch*; we have deemed it proper to spell the latter *Charan* (or *Charran*).

*Univer. Hist.*

1641. [—— 34.] This Introduction has been divided, perhaps improperly, into *eleven* Chapters.

See No. 393, 408 — 413. *Works of Sir W. JONES*, vol. i. p. 134.

1642. [*Gen.* xii. 1, &c.] The *connexion* of the Mosaic history with that of the Gospel by a chain of sublime predictions unquestionably ancient, and apparently fulfilled, must induce us to think the *Hebrew* narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language; as many learned and pious men have believed, and as the most pious may believe without injury, and perhaps with advantage, to the cause of revealed religion.

*Ibid.* p. 137.

1643. [—— 14 — 20.] The second Chapter of the book of *E Esther*, which shows in what manner Eastern kings selected their wives, will prove that Abram was secure of his wife's virtue in Pharaoh's house for twelve Months; i. e. till the famine were abated, and he could return.

1644. [*Gen.* xii. 15.] *Walid*, the first king of Egypt, of the race of Amalek, took the surname of *Pharaoh*, which in the Coptic Paurro, or Pooro, signifies *king*, and was used by all his successors. (See RENAUDOT, *Dissert. de ling. Coptica*. Or CALMET, *sub voce Pharaoh*. Or *Univer. Hist.* vol. ii. pp. 72, 359.) — As the kings of Egypt were called *Pharaoh*, the kings of the Philistines were entitled *Abimelech*.

*Univer. Hist.* vol. v. p. 192.

1645. [—— 16.] *He had sheep and oxen, men and maid-servants, he and she-asses, and camels.*

HOUBIGANT, according to the Samaritan.

The animal that may be called peculiarly Arabian, and is pre-eminently suited to a desert country, from its wonderful capacity of bearing hunger and thirst, is the camel; which, as a beast of burden, forms the true riches of Arabia, and has, on some occasions, made it the *central point* for the commerce between Asia and Africa, India and the West. — STRABO, who lived in the reigns of Augustus and Tiberius, much about the era of Christ's appearance, says (p. 1112 or 768) Arabia Felix has neither horses, mules, nor swine; and that Arabia Deserta (p. 1130 or 784) has no horses, and camels supply their place. — MICHAELIS conceives, that Persia, as well as Egypt and Armenia, was one among the original countries where the horse was early domesticated.

See No. 419, 427, 414, *Smith's Michaelis*, vol. ii. 416, 509, 876. pp. 503, 505, 513.

1646. [*Gen.* xiii. 10.] And Lot lifted up his eyes and beheld all the plain of Jordan, as thou comest to Zoar, that it was well watered every where; even as the garden of the Lord, like the land of Egypt, before the Lord destroyed Sodom and Gomorrah.

See No. 426, 428, 432. *Essay for a New Translation.*

1647. [*Gen.* xiv. 1. *Elam*] The Persians, in the geographical descriptions of their ancient empire, fix its boundaries at the Black sea, the Red sea, the Caspian sea, and the Persian gulph; representing the Euphrates, the Araxes, the Tigris, the Phasis, the Oxus and the Indus, as boldly skirting its intermediate limits. — Its present content, according to Sir JOHN CHARDIN, reaching from the 77th to the 112th degree of longitude, and from the 45th to the 25th degree of latitude, embraces about 750 French leagues in length, and about 400 in breadth.

See Chardin, *Voy. tom.* iii. p. 2.

1648. [—— 3.] The Dead Sea, or Lake Asphaltis, is situated in the southern part of Syria, near Jerusalem, and occupies an extent of about 60 or 70 miles in length, and from 10 to 20 in breadth. This lake has been from time

immemorial celebrated on account of the intense saltness of its waters, which is such as to prevent either animals or vegetables from living in it; a peculiarity from which it has derived its name.

*Phil. Trans.* 1807, p. 296.

1649. [*Gen. xiv. 13.*] *Heber* (*Hebr.*) signifies simply the other side. In this sense the messenger, enquiring for Abraham, might describe him as one that came from the other side of the River Euphrates.

*Univer. Hist. vol. ii. p. 355.*

1650. [— 14.] The army this Turk (Ibrahim, one of the Kijas or colonels of the Janisaries) had collected, was composed solely of volunteers: his domestics were of the number.

*BARON DU TOTT. vol. ii. part iv. p. 152.*

In trained or military servants, the most powerful House is that of Ibrahim Bey, who has about six hundred Manelukes. Next to him is Manrod, who has not above four hundred. The rest of the Beys, to the number of eighteen or twenty, have each of them from fifty to two hundred.

See No. 541.

*VOLNEY'S Trav. vol. i. p. 116.*

1651. [— 16.] If in battle one Roman saved another out of the hands of the enemy, he became entitled to the civic crown. This crown consisted only of oak-leaves. Yet, says PLINY, it was the most illustrious of all crowns, and communicated higher privileges than the mural, the obsidional, and naval crowns; because there is more glory in saving a single citizen than in taking cities, or in gaining battles.

*St. PIERRE'S Studies of Nature, vol. i. p. 326.*

1652. [— 18.] When the (Arabian) shepherd kings went away from Egypt with their whole families and effects, not fewer in number, says MANETHO, than two hundred and forty thousand, they took their journey through the wilderness, for Syria; but as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem. — Here, remarks the judicious WHISTON, we have an account of the first building of the city Jerusalem, when the Phœnician shepherds were expelled out of Egypt, about thirty-seven years before Abraham came out of Haran.

*See Joseph. against Apion, b. i. § 14.*

1653. [— 22.] The antient kings of North Britain, in swearing at their coronation to observe the laws of the land, never took the oath by kissing the Bible, but by holding up the right hand.

See No 452, 433, 435, 430, 444.

*PINKERTON'S Coll. part x. p. 352.*

1654. [*Gen. xv. 1.* *The word of the LORD came unto Abram by a vision*] It appears from v. 5, that during this vision Abraham was not in a state of sleep, but had an actual view of exterior objects.

See No. 451, 448.

1655. [— 9.] These were, probably, different fruits of the four seasons of the year; which seasons were denominated by their principal zodiacal animals.

1656. [— 10. *Divided them in the midst*] That is, he split in two each sacrificial branch, and placed the sides parallel to each other whilst they bled forth, respectively, their sacred juice. — The fowls came to peck the fruit from these branches, v. 11. — Oaths (or sacraments) relating to important matters, were made by the division of the victim. (EUSTATHIUS, on *Iliad* ii. l. 124.) — Agamemnon, to confirm his faith sworn to Achilles, ordered victims to be brought. He then took one, and with his sword divided it in the midst, placed the pieces opposite each other, and passed between the separated pieces.

*DICTYS Cretensis, lib. 2. & 5.*

1657. — At the Areopagus in Athens, the parties concerned in any legal covenant, were placed between the severed members of consecrated victims, where they bound themselves and families by a most solemn oath, to the sacred fulfilment of all the stipulated conditions of such covenant.

*See Antiquities of Athens.*

1658. [— 2.] Abraham, though a stranger, reigned in Damascus, whither he came with a great number of followers from a country beyond Babylon, called Chaldaea. But the people after some time conspired against him; in consequence he and his followers (amongst whom might be Eliezer) removed southward into Canaan, since called Judea; where he fixed his abode, and became the father of a numerous offspring. (See NICHOLAS of Damascus, as quoted by Josephus, l. i. c. 8. And Euseb. *præp.* l. ix. c. 16. Or *Univer. Hist. vol. ii. p. 356*) — Meslek (*Hebr.*), included or adopted: that is, the adopted son of my house.

1659. [— 18.] Egypt was in Africa. But the Antients, assigning this country to Asia, made the Nile the Asiatic boundary on the West.

*See PLINY, and the Antient Geographers.*

1660. [*Gen.* xvi. 4. *He went in to Hagar*] She hereby rose to freedom and to an equality with Abram; as Solomon's women, in the same way, became princesses; 1 *Kings* xi. 3. — JOSEPHUS contends, that the law respecting marriage (*Gen.* ii. 24) owns no other mixture of sexes but that which nature has appointed, *of a man, with his wife*, and that this be used only for the procreation of children.

See 449, 466, 461.

*Against Apion*, b. ii. § 25.

1661. [—— 13.] *Acharey* (*Hebr.*) the REFLECTED IMAGE of HIM that sees me. As *Exod.* xxxiii. 23. I have looked back on Him that sees me. *Rev.* i. 10, 12.

See No. 480.

1662. [—— 15.] He who has no son, or grandson, or grandson's son, or brother's son, shall adopt a son; and while he has one adopted son, he shall not adopt a second. *Ser* No. 440, 454. *Gentoo Laws*, p. 263.

1663. [*Gen.* xvii. 11.] A complete cylinder of the bark about an inch in height was cut off from the branch of a pear-tree against a wall in Mr. Howard's garden at Lichfield about five years ago; the *circumcised* part is now not above half the diameter of the branch above and below it, yet this branch had been full of fruit every year since, when the other branches of the tree bore only sparingly.

DARWIN'S *Phytologia*,  
sect. xv. 2. 3.

1664. [—— 12.] In the new birth, as in the natural birth, the adopted person was washed or *baptized*, and had a little of the skin cut or *circumcised* from his navel, *Ezek.* xvi. 4.

1665. [—— 14.] By being *extirpated*, LE CLERC here understands the *loss of civil rights, and exile*. — Among the Druids, the moment any one was excluded from the communion of their mysteries, he was abandoned by every one, his own wife and children not excepted.

*St. PIERRE'S Studies of Nature*,  
vol. iv. p. 127.

1666. [—— 17. *Shall Sarah that is ninety years old bear?*] History furnishes some instances of remarkable fecundity in extreme age: —

Valescus de Taranta knew a woman who had a child at sixty-seven; and Cardan mentions another, who had a child when she was more than eighty. — Pliny says, that Comelia, of the family of the Scipios, brought forth a child in her sixty-second year, which child was afterwards the Consul

Vulsius Saturnius; and that among the common People, even the age of eighty-five afforded such prolific examples.

Pliny says also, that Masinissa had a son born to him after he was eighty-six years of age; and that Cato, the censor, had one at the age of eighty. Savonarola asserts, that Nicholas de Pellavicinis had a son in his hundredth year. Alexander Benedictus knew a German who had one in his ninetieth; and Semnius mentions another, who, at the age of a hundred, married a woman of thirty, and had a numerous offspring by her.

The celebrated Physician Felix Platerus, who died at Basle, in 1614, says, his father married when he was seventy-two years old, and had six sons; and at the age of eighty-two, his wife bore him a daughter. He mentions also that his grandfather had a son in the hundredth year of his age,

*Dr. MOSELEY'S Treatise on  
Tropical Climates.*

1667. [*Gen.* xvii. 21.] When wolves cross a river, they follow one another directly in a line, the second holding the tail of the first in its mouth, the third that of the second, and so of the rest. This figure was chosen by the Greeks to denote the *year*, composed of twelve months following one another; which they denominated *Lycabæus*, that is, the *march of the wolves*.

See No. 483, 415, 481, *See Abbe PLUCHE'S Hist. of  
the Heav.* vol. i. p. 249.

1668. [*Gen.* xviii. 1, 2, &c.] And the LORD appeared to him (Abraham) at the oak Mamre. (*See Gen.* xiii. 18.) — On the 12th of January, 1800, about eight in the morning, several persons in Southern Prussia saw three suns appear on a sudden. They rose majestically from the horizon. — At seven o'clock the sky was clear and serene; a few minutes afterwards it was covered with clouds, and at half past eight there were seen in the East three columns of fire, the middle one of which rose to the height of 45 degrees. The two others, formed by the two other suns, were only a third as big as the middle one: they seemed to burn like a blazing fire, and, as they rose, produced a majestic and awful effect.

*The Lady's Monthly Museum*,  
No. 29, p. 401.

1669. — Passing along near an Indian settlement, I observed, says BARTRAM, some elderly people reclined on skins spread on the ground, under the cool shade of spreading Oaks and Palms, that were ranged in front of their houses: they arose, and eyed me as I passed, but perceiving that I kept on without stopping, they resumed their former position. They were civil, and appeared happy in their situation.

*Trav.* p. 90.



1670. [*Gen.* xviii. 2 — 5.] Hospitality to travellers prevails throughout Guzerat: a person of any consideration passing through the province, is presented at the entrance of a village, with fruit, milk, butter, fire-wood, and earthen-pots for cookery; the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained by the nearest villages, to take care of the water-jars, and supply all travellers gratis. There are particular villages, where the inhabitants compel all travellers to accept of one day's provisions; whether they be many or few, rich or poor, European or native, they must not refuse the offered bounty.

FORBES' *Oriental Memoirs*,  
vol. ii. p. 415.

So when angelic Forms to Syria sent  
Sat in the cedar-shade, by Abraham's tent,  
A spacious bowl th' admiring Patriarch fills  
With dulcet water from the scanty rills;  
Sweet *fruits* and kernels gathers from his hoard (v. 7.),  
With milk and butter piles the plenteous board;  
While on the heated hearth his Consort bakes  
Fine flour well kneaded in unleavened cakes.  
The Guests ethereal quaff the lucid flood,  
Smile on their hosts, and taste terrestrial food;  
And while from seraph-lips sweet converse springs,  
They lave their feet, and close their silver wings.

DARWIN'S *Temple of Nature*,  
canto 2. l. 447.

1671. ——— [*A morsel of bread*] This *morsel* was a whole fatted calf, three measures or pecks of fine flour, besides cream and milk! — Rebekah also prepared for her husband, dim with age, two kids for one meal! — Those who conceive that such *calf* and *kids* were animals, must have a strange idea of patriarchal stomachs. — HOMER in the same kind of language (*Odys.* 14) tells us, that when Cumeus entertained Ulysses, he dressed a *whole hog*, five years old, for him and four more.

1672. [——— 6.] At present, among the Bedouins (wandering Arabians), as soon as the dough is kneaded, it is made into thin cakes, which are either immediately baked on coals, or else in a ta-jen, a shallow earthen vessel like a frying-pan.

Dr. SHAW, *Trav.* p. 296. See  
also 2 *Sam.* xiii. 8. 1 *Chron.*  
xxiii. 29.

1673. [——— 8.] The Eastern butter is not solid like ours, but merely a kind of thick cream. See *Isai.* vii. 15. And *Job* xx. 17.

1674. [*Gen.* xviii. 20 — 22.]

——— If in this low disguise

Wander perhaps some inmate of the skies:

They (curious oft of mortal actions) deign

In forms like these to round the earth and main,

Just and unjust recording in their mind

And with sure eyes inspecting all mankind.

See No. 484, 418, 420, 485. *Odys.* xvii. ver. 485.

1675. [*Gen.* xix. 1.] In Paris, all the houses of persons of distinction are built with *Porte-cochères*, that is, wide gates to drive in a coach, and consequently have *courts* within.

PINKERTON'S *Coll.* part xiv. p. 4.

1676. [——— 2.] But they said to *him*, We would rather lodge in the street all night. — This is justified by some MSS, that have *lo* (*Hebr.*), to him; instead of *la*, nay.

1677. [——— 5.] *To know* here means to *examine*: as all persons who came into a city late in the evening were liable to be examined legally, by the town's officers and their servants.

It is contrary to true order for what is human to have influx into what is Divine: This is hell.

1678. [——— 8.] *I have two* of your daughters; — Not Lot's daughters: those, it seems, were married and elsewhere in the city, v. 12; and were afterwards sought and found there, v. 15. — He carried not forth *these* daughters; only *those* he found with their husbands in the city.

1679. [——— 11.] *With blindness*; probably, through the smoke which even then might have begun to precede the volcanic eruption. See *Wisdom* xix. 17.

1680. [——— 15.] Doubtless there were many more of his family not yet found, on account of the volcanic darkness; whom alas! he is no longer to seek, lest *he himself* be consumed.

1681. [——— 20.] Among the Gentoos, a place that is sixteen miles in length and breadth, and on the skirts of which, on all the four sides, is a ditch, and above the ditch, on all the four sides, a wall or parapet, and on all the four sides of it are *bamboos*, and on the east or north side thereof a hollow or covered way (*Millo*), such place is called a *city*: in the same manner, if it be eight miles in length

and breadth, it is an ordinary city; and if it be but four miles in length and breadth, it is called a small city.

*Esther ix. 19.*

HALHED's *Gentoo Laws*, p. 172.

1682. [*Gen. xix. 26.*] On Tuesday the 2d of July, 1737, we went, says OUTHIER, to the Copper Works near the town of Falhun (Copperberg) in Sweden, to see a man who they said was petrified; he had been crushed under a mass of rock. After forty or fifty ("forty-nine") years, in digging, his body was found; it was so little changed, that a woman recollected him; for sixteen years he had been kept as a curiosity in an iron chair. We saw nothing (now) but a body perfectly black, much disfigured, and which exhaled a cadaverous smell.

See No. 490, 491. *Pinkerton's Coll. vol. i. p. 325.*

1683. ——— *Looked back*] A Hebraism denoting she turned back; *Luke xvii. 31, 32.*

1684. [——— 32. *Come, let us make our father drink wine*] Unfermented, as this necessarily must have been, which was made so speedily from the vines of the mountain. Such wine would not intoxicate, and could not have been given for that purpose.

1685. [——— 35. *Perceived*] Embraced her not, which act would have constituted a real marriage: whereas, by only lying together on the sacramental table, she did but become his adopting woman, or spiritual wife.

See No. 489, 499, 504, 505, 563, 501, 500, 502. *See Canticles ii. 6. viii. 3.*

1686. [*Gen. xx. 2.*] The Assyrian kings had each a new name when he came to the crown; and those names were given them successively from their predecessors, the *gods* (or *deified rulers*).

*See Dr. GREGORY's Assyrian Monarchy, p. 254.*

1687. [——— 15. *And Abimelech said, Behold, my land is before thee, dwell where it pleases thee.*] Thus we find the Patriarchs, who exercised the Priests' office for their own families, held lands on sufferance, in strange countries.

*HUTCHINSON's Use of Reason Recovered, p. 78.*

1688. [*Gen. xx. 16.*] Then to Sarah he said, Behold, I have given thy brother a thousand shekels of silver. Behold here, to thee *I give a veil for the eyes*: let it be ever with thee, and ever speak the whole truth. (*See the Septuagint Version*). — A thousand shekels are equivalent to about fifty-seven pounds seven pence half-penny, English.

The (Armenian) *bandelette*, embroidered by the needle, and covered with jewellery according to the quality of the wearer, appears to be the antique *tiara* or *diadem* of the queens of Persia: only *married women wear it*; and it is of course the mark by which they are known to be under subjection.

See No. 506, 511, 531, CHARDIN's *Voy. en Perse*, 594, 510, 506, 588. tom. ii. p. 50.

1689. [*Gen. xxi. 8.*] From 2 *Maccab. vii. 27*, we learn that it was usual to suckle children three years, that is, till the beginning of the third year. *Matt. ii. 16.*

1690. [——— 9.] At the time Isaac was weaned, "Ishmael was probably", says Dr. GEDDES, "in his sixteenth or seventeenth year." Now, from *Gen. xv. 13*, it appears, that the promise of posterity was made to Abraham 400 years before his descendants returned from Egyptian bondage; that is, in the hundredth year of Abraham's age, when *Isaac was born*, and *Ishmael adopted* being then 13 years old, *Gen. xvii. 25.* — *See Exod. xii. 40.*

1691. [——— 13.] The seed are the church-born: the sons, the heaven-born.

1692. [——— 14. *Abraham took bread, and a bottle of water, &c*] The bread and water which a woman could carry in a hot country, seem but ill calculated to support life in a journey of this description. But the fact is, that in all transactions of refusal or agreement, certain formulas were observed: when a man swore to perform a promise, he embraced the thigh (*Gen. xxiv. 2*); when a man refused to raise posterity to his brother, the woman, in the presence of the elders, was to loose his shoe and spit out in his presence (*Deut. xxv. 9*); or in conveying an estate, the party took off his shoe (*Ruth iv. 7*). So when a person agreeably to a contract was under the necessity of providing for another in a case of this description, he presented the party with bread and water. Thus we find a reference is made to this custom by the prophet Isaiah (xxxiii. 16), *bread shall be given him, his waters shall be sure*. Nothing more nor less was understood by the bread and water being given to Hagar and Ishmael, than that it was a pledge, signifying that Abraham would provide for them; and this we find was done in the most ample manner; see *Gen. xvii. 18, 20. xxv. 9, 12.*

See No. 467.

1693. [*Gen. xxi. 14.*] The Eastern nations, particularly the country-people of Persia, never go a journey without a small leather-bottle of water hanging by their side like a scrip. The great leather-bottles are made of the skin of a he-goat; and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin.

HARMER'S *Observ.* by Clarke,  
vol. i. p. 220.

1694. ——— When the Oriental princes and great men travel, they generally have the water which they are accustomed to drink carried with them, either in earthen jars, or leather-vessels, called pacauleys. This is a wholesome custom, as the variety of water on a journey is the cause of many disorders, especially to those who neither mingle it with wine, nor drink any other liquor.

FORBES' *Oriental Memoirs*,  
vol. iii. p. 272.

1695. ——— CHARDIN mentions that the Persians use rose-water for cleansing the leather-bottles which contain the water for drinking; they cause them to imbibe the rose-water, to take off the taste of the skin: roses being the delight of the Orientals on all occasions.

*Ibid.* vol. ii. p. 30.

1696. [——— 20. *He became an archer*] Opposite the great stair-case of the palace at Persopolis, there is a spacious tomb cut and hollowed into the rock 72 feet broad and 130 high; in which there appears an altar with fire burning on it, and a *reverend person holding a bow* in his hand, kneeling on a kind of ascent, over against it as if at his devotions: in the air, as it were, there is a figure of the same person whom we see praying below, as if he were ascending into the heavens. In another tomb also, not far from this, there is an altar with fire, and a *prince or high-priest* saying before it.

See No. 450, 882,  
539, 430.

See Sir JOHN CHARDIN, *Voy.*  
vol. ii. p. 171.

1697. [*Gen. xxii. 2. Take now thy son, thine only son Isaac, — and get thee into the land of Moriah, and offer him there with a burnt-offering.* (*Rom. xv. 16. See Num. viii. 11, 13, 21.*) — Is it possible to suppose, that the supreme Being, who knows what is in man, would require Abraham to give a proof of his faith and obedience, by murdering his only son, and this in *direct opposition* to his own commands? Religion, humanity, and common sense say, no.

Isaac was now at least twenty-five, some say thirty years old; and if his whole body was to be consumed, or burnt to ashes, it would have required more *wood* than could have

been *laid upon him to carry*, especially to any considerable distance.

*Essay on the Sacrifices*, p. 245.

FULLER derives *Moriah* from *March* (*Hebr.*), *vision*, and *Yah, God*; because God was seen there in his *IMAGE* or *Son*.

See *Miscell. Sacra*. l. 2. c. xiv.

— Verse 3.] Sandal-wood, while consuming by fire, emits an odor most delicious.

See No. 512, 524. BARTOLOMEO, by Johnston, p. 376.

1698. [*Gen. xxii. 2.*] The antient Eastern saddle was probably nothing more than a kind of rug girdled to the beast.

PARKHURST'S *Heb. Lex.* p. 213.

1699. [——— 6.] Abraham, on this occasion, carried his fire, probably, in the pith of a species of cane called by the Antients *Ferula*: the old name of which, says TOURNEFORT (in his voyage to the *Levant*) is preserved by the modern *Greeks*, who call it *Narthecca* from *Narthecc*. This cane has a stalk five feet in height, and three inches thick. Every ten inches it has a knot, that is branchy, and covered with a hard bark. The hollow of the stalk is full of white marrow; which, when dry, takes fire like a match. This fire continues a long while, and consumes the marrow by slow degrees, without doing any damage to the bark; for which reason *this plant is used for carrying fire from one place to another.* — HESIOD, speaking of the fire which *Prometheus* stole from heaven, says, he brought it (*narthekei*) in the *ferula*. This fact, adds Tournefort, arises doubtless from the circumstance of Prometheus discovering the use of steel in striking fire from the flint: And Prometheus most probably made use of the marrow of the *ferula*, and instructed men how to preserve fire in the stalk of this plant. (*See COOKE'S Hesiod, Works and Days*, b. i. v. 76.) — *Ignem e silice Pyrodes, eundem adservare in ferula Prometheus.*

PLINY, *lib. vii. sect. 57.*

Fire may be carried a long time in green *hiccory* wood, which, when once lighted, will burn slowly without any blaze till the whole be consumed.

WELD'S *Trav. in N. America*,  
vol. i. p. 226.

1700. ——— Swedish naturalists have produced, by the mere rubbing together of two plates of iron, a degree of heat which makes water boil, without causing any discernible wear of the metal.

St. PIERRE'S *Harmonies of Nature*,  
vol. ii. p. 445.

1701. [——— 7.] A fire may be easily kindled, without steel or flint, by the friction of two pieces of *ivy*- and *laurel*-wood.

St. PIERRE'S *Studies of Nature*.



1702. [Gen. xxii. 13.] BARTRAM found *Grape-Vines* of a peculiar species *entangled* in shrubs or under-growth on extensive open plains in America; the bunches of fruit were very large, as were the grapes that composed them: when ripe they are of various colors, and their juice sweet and rich. These grape-vines do not climb into high trees, but creep along from one low shrub to another, extending their branches to a great distance horizontally round about; and it is very pleasing to behold the clusters pendant from the vines, almost touching the earth; indeed some of them lie on the ground.

Trav. p. 398.

1703. ——— Compelled for ever to wander, and not always being able to transport the whole of their provisions, the Laplanders place them in magazines erected in the midst of the woods, with four stakes supporting a roof. — Urged by necessity, and to appease his hunger, a Laplander eats in these magazines whatever he chooses, but never carries any thing away. — At the distance of some paces from the cot of the Lapland-mountaineer stands a certain vessel, called in Lapland *Loeavve*, raised on beams set on end, where rein-deer skins, &c. are put upon cross-placed boughs of various trees.

PINKERTON'S *Coll. part ii.*  
pp. 374, 393.

1704. [—— 14.] The Lord's influx immediately from Himself into the will and thought of man, and mediate through heaven into the several things which befall him, constitute conjunctively what may properly be called PROVIDENCE.

The Lord's *Providence* is conjoined with *foresight*. Evil things are *foreseen*; and good things, *provided*.

What is called *Fortune* is from the influx of Providence in the *ultimates of order* (or *through the heavens*).

SWEDENBORG'S *Arcana*, nn. 6480,  
6489, 6494.

1705. [Gen. xxiii. 2.] Kirjath-arba, the city of four; namely (*Ch. xiv. 24*) Aner, Eshcol, Mamre; and Ephron, who in particular is said to have a *city* here, v. 10, 18.

1706. [—— 2—5.] In this way D' Arvieux, travelling with a party to an Emir's camp, halted to dine under a tree at the entrance of a village; the shaik sent them eggs, butter, curds, honey, olives, and fruit.

FORBES' *Oriental Memoirs*,  
vol. ii. p. 480.

1707. [—— 4.] It is still a custom with the Mahometans, to pray at the tombs of their ancestors.

PIETRO DELLE VALLE. — *Pinkerton's Coll.* vol. ix. p. 113.

1708. [Gen. xxiii. 9. *The cave of Machpelah*] As *Machpelah* signifies *double*, Junius, Munster, and others, have thought there were two apartments in this sepulchre; one for Sarah, the other for Abraham: the dead being thus separated, as the women were from the men in the Eastern parts.

1709. [—— 10. *Ephron dwelt*] *Isheb* (*Hebr.*), *sat*; implying that he *sat in their council*. He appears to have been a great ruler among the Hethites, as Abraham requested others to address him, v. 8.

1710. ——— The Arabs to this day hold their courts of justice in an open place, under the heavens, as in a field, or a market-place.

See NORDEN'S *Trav. in Egypt*,  
vol. ii. p. 140.

1711. ——— If we credit the account the Creeks give of themselves, this place (or site of a town on the Oakmulge fields) is remarkable for being the first town or settlement, when they *sat down* (as they term it) or *established* themselves, after their emigration from the west, beyond the Mississippi, their original native country.

BARTRAM'S *Trav.* p. 53.

1712. [—— 13.] The Orientals seem to have had the same notion about burying places which prevailed among the Greeks and Romans, namely, that it was ignominious to be buried in another's ground; and therefore every family, the poorer sort excepted, had a sepulchre of their own, nor would suffer others to be interred in them.

Le CLERC.

1713. [—— 15.] Four hundred shekels amount to twenty four pounds sixteen shillings and three-pence.

*Isai.* vii. 23.

See No. 685.

1714. [—— 16. *In the audience of the sons of Heth*] Abraham could not purchase from Ephron the Hittite, but in a public *city-gate*, where certain governors and elders regularly attended to hear complaints, administer justice, make conveyances of titles and estates, and transact all the affairs of the place. (*See Gen. xxiv. 20. Ruth iv. 1, &c.*) — The shekel of silver being equivalent to three shillings of English money, Abraham paid for this his purchase sixty pounds sterling.

*Gen. xxiv. 22.*

*Univer. Hist.* vol. ii. p. 379.

1715. [*Gen.* xxiii. 16.] The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there: the *merchant draws out his scales, and weighs it*, as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an *agent of exchange* is sent for, who counts paras by thousands, rejects pieces of false money, weighs all the *sequins*, either separately or together. (VOLNEY'S *Trav.* vol. ii. p. 425.) — The merchants of Mocha, finding it too troublesome to count all the money, *receive payment of great sums by weight*, and the *seraf*, or broker of the Imam, often examines the weights of the other brokers, or merchants.

See No. 556.

NIEBUHR'S *Trav.* vol. i. p. 191.

1716. [—— 18. *Before the city*] In Arabia the walls of the ordinary houses are of mud mixed with dung; and the roof is thatched with a sort of grass which is there very common. Around by the walls within is a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or lie commodiously enough. Such a house is not sufficiently large to be divided into separate apartments; it has seldom windows, and its door is only a straw mat. When an Arab has a family and cattle, he builds for their accommodation *several such huts*, and incloses the whole with a strong wooden fence. The cities of Arabia therefore, *canon in population* be proportionate to their extent.

*Ibid.* p. 255.

1717. [—— 19, 20.] All sepulchres, when once a body was interred therein, were esteemed as religious and sacred, and were not to follow the possession of the field.

*Abn. Phil. Trans.* vol. viii. p. 65.

1718. [*Gen.* xxiv. 2.] To embrace the thigh, in Poland, is the most customary mode of salutation.

PINKERTON'S *Coll.* vol. i. p. 221.

1719. ——— In this way it was usual with the Antients in binding themselves by vow, to embrace the knees of their idols.

1720. [—— 4.] Thus for *sons* the Father, or even the Mother, chose wives; as is indeed still the case in the East, where the young pair are, for the most part, unacquainted with each other before marriage, and come together merely in obedience to the will of their parents: compare *Gen.* xxi. 21. *Exod.* xxi. 9 — 11. *Judg.* xiv. 2 — 4.

SMITH'S MICHAELIS, vol. i. p. 444.

1721. [*Gen.* xxiv. 11.] To finish the day, in the evening the Moorish women in Barbary are still to fit themselves with a pitcher or goat-skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water.

See No. 543, 538.

SHAW'S *Trav.* p. 421.

1722. [—— 19.] The Arabs are sometimes so distressed for water, that they quench their thirst from the bowels of the camels which they kill for the purpose. These animals, which never drink above twice or thrice in a year, and which eat only dried plants, have in general a prodigious quantity of water in their stomachs; but it is by no means pleasing to the taste.

BRISSON.

1723. [—— 22.] *Negem zahab* (*Hebr.*), a nose-ring; universally worn by young women, through all parts of Arabia and Persia, in the left nostril.

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1724. [—— 53.] *Keley* (*Hebr.*), vessels, or instruments; given in the way of dowry.

*Migdomoth* (*Hebr.*), exquisite fruits.

See No. 550.

*Ibid.* — See *Deut.* xxxiii. 13, 14, 15, 16.

1725. ——— When an African lady of consequence is in full dress, the gold about her person may be worth, altogether, from fifty to eighty pounds sterling.

MUNGO PARK.

1726. [—— 28. *Her mother's house*] *Beth* (*Hebr.*), apartment or lodging. — Thus, in the book of *Esther* (ii. 9) the house of the women was probably a part of the king's house. (See *Univer. Hist.* vol. iii. p. 598.) — *Then the damsel ran to her mother's apartment, and told these things.*

See No. 562.

1727. [—— 29, 30.] In the East, and especially in Arabia, the elder brother is the second father of the family.

See Dr. GEDDES, on 1 *Sam.* xx. 29.

1728. [—— 50.] Thus in after-ages, the Athenian law, to legalize a marriage, required that the bride's father, or her

brother by the father's side, or her father's brother, should give her away.

*Petiti Leges Atticæ*, vi. I, 4.  
— See SMITH'S MICHAELIS,  
vol. i. p. 445.

1729. [*Gen.* xxiv. 59.] The nurse in an Eastern family is always an important personage. Modern travellers inform us, that in Syria she is considered as a sort of second parent, whether she have been foster-mother or not. She always accompanies the bride to her husband's house, and ever remains there, an honoured character.

*Siege of Acre*, b. ii. p. 35, note.

1730. — These women are not like the temporary nurses in Europe, but such as Savary mentions in Egypt, and common in the respectable families of Hindostan, where peculiar circumstances may require a female of that description, who is not regarded as a stranger, but becomes one of the family, and passes the remainder of her life in the midst of the children she has suckled, by whom she is honoured and cherished like a second mother.

FORBES' *Oriental Memoirs*,  
vol. iii. p. 134.

1731. [— 65.] *Ha-tsaâif* (Hebr.), a veil-surtout; thrown over the whole person.

1732. — When the Persian women go abroad they are from head to foot covered with a white veil, which shews nothing but their eyes: this veil is commonly all of one piece.

Le BRUYN'S *Trav. in Persia*,  
vol. i. p. 214.

1733. — Veils probably were at first assumed as a defence or protection against the sun, dust, &c. — During a part of the year, it is not possible to go abroad into the streets of Pekin without having the face covered with a veil, on account of the sand with which the air is loaded. (*St. PIERRE'S Studies of Nature*, vol. i. p. 211.) — When ISBRAND IDES arrived on the frontiers of China, at that part of the crest of the Asiatic Continent which is the most elevated, "Every day," says he, "at noon regularly, there blows a strong gust of wind for two hours together, which joined to the sultry heat of the sun, parches the ground to such a degree, that it raises a dust almost insupportable."

See No. 552.

*Journey from Moscow to China*,  
chap. xi.

1734. [*Gen.* xxv. 1.] Abraham had various wives or religious women at his different places of worship. His first altar was at Mamre where Sarah died and was buried, *ch.* xii. 6, 7. xxiii. 19. His second, at Beer-sheba, where Hagar and Ishmael worshipped, *ch.* xxi. 33. His third, at Gerar, where he probably stationed Keturah; *ch.* xx. 1, 15.

1735. [— 2.] When the first stone of a building is laid, a city or house is said (by astrologers) to be born.

See Dr. GREGORY'S *Description of the Terrestrial Globe*, p. 298.

1736. [— 8.] — And full of days. *Gen.* xxxv. 29. Sanctioned by several of KENNICOTT'S and de ROSSI'S MSS.; by the Samaritan text, *Septuagint*, *Vulgate*, *Syriac*, *Arabic*, *Persic*, and *Chaldee*. — On these authorities days might be safely admitted into the text.

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1737. — Abraham's body was deposited with his wife's alone; his ancestors had been buried, not here in Canaan, but in Chaldea; he was therefore, as to the spirit, gathered to the spirits of his people, — to the church of the first-born, whose names are written in heaven. *Heb.* xii. 13.

1738. [— 18.] And he dwelt from Havilah to Shur, that before Egypt, as you go towards Assyria: he dwelt in the presence of all his brethren.

DODD.

1739. [— 25.] The complexion of the American Indians is of a reddish brown or copper-color; their hair long, lank, coarse, and black as a raven, reflecting also the like lustre at different exposures to the light.

BARTRAM'S *Trav.* p. 481.

1740. [— 30.] The Hebrew compound *halhiteni*, occurring only in this place, there is some doubt respecting its true interpretation. The Septuagint render the word *geuson me, fac me gustare*. The Samaritan reads *give me much of it*. The Arabic intimates that he asked for the thickest of the pottage.

See *Univer. Hist.* vol. ii. p. 125.

1741. [— 34. *He did eat and drink*] Profanely, of the first-fruits which Jacob was preparing for sacrificial or sacramental uses. See *Lev.* xxiii. 14 compared with *Heb.* xii. 16.

See No. 520, 519, 525, 517, 526.



1742. [*Gen.* xxvi. 11.] The contents of this verse, respecting the danger of being known to have a Church-wife, justify both Abraham and Isaac in concealing the fact.

1743. [——— 12.] There still is in Judea a species of blackish barley, which, we are told by NIEBUHR, is the most fruitful of all the varieties of the corn-plant.

1744. [——— 18.] And Isaac digged again the wells of water, which the *servants* of Abraham his father had digged (as v. 25); for the Philistines had stopped them up after Abraham's death. (*The Samaritan, the Septuagint, the Syriac, and Vulgate Versions.*) — Instead of *bimey* (*Hebr.*), read *abedey*.

DODD.

1745. [——— 22.] Every man shall take of the water of a pool, or of a well, according to his *necessity*: no account is to be had of a greater, or less *share* in that article.

HALHED's *Gentoo Laws*, p. 69.

1746. [——— 25.] Isaac *built an altar there*, because he was a priest. — And asked in the name Jehovah.

See No. 530.

1747. [*Gen.* xxvii. 1.] Dr. RUSH, in his *Medical Inquiries and Observations*, p. 312, mentions a case equally extraordinary: — Adam Riddle of Pennsylvania, about the 68th year of his age, without sickness, it seems, gradually lost his sight, and continued entirely blind for the space of twelve years; at the end of which period, his sight fully returned to its wonted vigor; without the use of any appropriate means, and without any visible change in the appearance of his eyes.

See *Sinclair's Code of Health*, vol. i. p. 72.

1748. ——— About the age of 36, remarks the ingenious Dr. WATERHOUSE, the lean man usually becomes fatter, and the fat man leaner. Again, between the years 43 — 4 and 50, his appetite fails, his complexion fades, and his tongue is apt to be furred on the least exertion of body or mind. At this period his muscles become flabby, his joints weak, his spirits droop, and his sleep is imperfect and unrefreshing. After suffering under these complaints, a year,

or perhaps two, he starts afresh with renewed vigor, and goes on to 61 or 62, when a similar change takes place, but with aggravated symptoms. When these grand periods have been successively passed, the gravity of incumbent years is more strongly marked, and he begins to boast of his age and its prerogatives.

*Ibid.* p. 33.

1749. [*Gen.* xxvii. 15.] Goodly raiment — *stolen agian* (*Grk.*), the *holy robe* belonging to the priestly office.

*Exod.* xxviii. 2.

*Septuagint.*

1750. [——— 11, 15.] The Tartars give their priests the name of *Lamas*. The Grand Lama (or high priest) wears a gown of yellow satin, with an edging of *fur*: the garments of the simple Lamas (or common priests) are without.

BRETON's *China*, vol. i. p. 86.

The Judges at this day are clothed in ermine.

1751. [——— 16.] Had the kid-skins been just stripped from the animals, they would not have smelled so agreeably; see verse 27.

1752. [——— 18.] *I am Esau, thy first-born* by representation, as the Lord Chancellor of England sometimes represents the king.

N. B. It should be recollected that Esau had *sold* his birthright to Jacob.

See No. 517, 518.

1753. [——— 29. *Be lord over thy brethren*] It does not appear that Jacob had more than one natural brother, therefore his brethren the priesthood must be meant.

See No. 521, 528, 893, 521, 892, 894, 518, 529, 932.

1754. [*Gen.* xxviii. 12.] *And Jacob dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.*

In the cave of Mithra was a ladder with seven steps, representing the seven spheres of the planets, by means of which souls ascended and descended. And in the French king's library, there is a superb volume of pictures of the Indian gods, in which the ladder is represented with the souls of men mounting it.

*John* i. 51.

VOLNEY.

1755. [Gen. xxviii. 17.] *This is none other but the house of God; and this is the gate of heaven.*

From this, compared with other passages of Sacred Scripture, there is reason to conclude, that religion shifts her seat from place to place on the surface of the earth, regularly according to the *precession of the equinoxes*.—By the observations of Aristarchus, Enxodus, Hipparchus, Ptolemy, Copernicus, Halley, and other excellent astronomers, antient and modern; it is proved, that the axis of the earth rolls without ceasing, always parallel to itself, about the pole of the ecliptic, from which it is distant, in every place, twenty-three degrees and a half, inclining to the plane of the ecliptic; and that the equinoxes by degrees proceed to the southern parts, having nothing to do with the ecliptic:—so that when the equinoxes come to the Tropic of Capricorn, there is a necessity of their proceeding further to the Antarctic Pole, and so afterwards by turning about to the Arctic.—Whence it comes to pass that, by little and little, and insensibly, different and different regions are placed under the axis, and the inhabitants of the zone, now frigid, are brought back and turned to the equinoctial line; and, at length, the place of the Arctic Pole to the Antarctic, and the East to the West, which HERODOTUS (*lib. ii. cap. 142*), from the sacred authority and mysterious monuments of the Egyptian priests, testifies to have happened formerly *twice*;—though one such conversion of the stars, and reduction of all parts into the same situation, requires a revolution of about *thirty-six thousand years*.—In this we perceive an admirable providence, that the same part of the earth should not be condemned to so long a cold, but that each, and every region, might partake in its time, of all the aspects of the sun; and, at the same time, of the benign influences of that SUN of RIGHTEOUSNESS, which is a *light to the Gentiles for Salvation unto the ends of the earth*.

See TOLAND'S *Pantheisticon*, pp. 36—40.

1756. — The word *Gate*, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression, that, throughout the East, is figuratively used for the mansion itself. Indeed it seems to be thus denominated with singular propriety, since, as those who have resided in Asiatic regions well know, it is under those *Gates* that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce frequently carried on. Astronomy, deriving its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression as highly descriptive of her romantic ideas, and the title was transferred from terrestrial houses to the spheres. Hence, in the Arabian astronomy, those constellations in the Heavens, nearest which the moon, during her monthly revolution, remains every night, are called the *Mansions of the Moon*, which, according to the Arabian computation,

amount in number to twenty-eight, according to the Indian, to only twenty-seven, mansions. The expression occurs frequently in holy writ, often in the former sense, and some times even in the astronomical allusion of the word. In the former acceptance we read, in *Esther ii. 19*, of the *Jew Mordecai sitting in the King's GATE*; in *Lam. v. 14*, *that the elders have ceased from the GATE*; and in *Ruth iii. 2*, it is used in a sense remarkably figurative; *all the GATE* (that is house) *of my people know thou art virtuous*. In the second acceptance, the word as well as the attendant symbol itself, to our astonishment, occur in the account of Jacob's vision of the LADDER WHOSE TOP REACHED TO HEAVEN. A similar idea occurs in *Isaiah xxxviii. 10*, *I shall go to the GATES of the grave*; and in *Matt. xviii. 18*, *The GATES of hell shall not prevail against it*: nor is it impossible but our blessed Lord himself might speak in allusion to the popular notion of the two astronomical GATES celestial and terrestrial, when, in *Matt. vii. 13*, he said, *Enter ye in at the strait GATE; for, wide is the GATE and broad is the way that leadeth to destruction, and many there be who go in thereat: because strait is the GATE and narrow is the way which leadeth unto life, and few there be that find it*. These *gates* may, therefore, be considered as houses or spheres, through which the soul passes in her course to the centre of light and felicity.

See No. 532, 536.

MAURICE'S *Indian Antiquities*, p. 319.

1757. [Gen. xxix. 2, 10. *Watered the flocks*] Dr. CHANDLER, in his *Travels in the Lesser Asia*, speaks of a *goat's skin with the hair on* made use of as a *bucket*, which was distended by a piece of wood, to which the rope was fixed; and which was left at a well by a benevolent peasant (who had thence drawn water for them) for their use while he was absent.

See HARMER'S *Observations*, vol. ii. p. 264.

In the course of the day, Captain Keys went on shore to the dola's and found a considerable number of *skins filled with water*, lying on the beach, and sheltered from the sun by a covering of mats. These, being sent on board, nearly completed the supply he wanted; and the charge proved very reasonable, as the dola demanded only one dollar for twenty-seven skins.

LORD VALENTIA'S *Trav. in Abyssinia*, p. 245.

1758. [—2, 4.] In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill up and quite stop them.

CHARDIN.

1759. [Gen. xxix. 14.] *Basar*, commonly rendered *flesh*, is amongst the Hebrews equivalent to *body*; and may thence have been applied to signify relationship. Here, *thou art my flesh* or *body*, means, *thou art my near kinsman*.

Gen. ii. 23.

Smith's MICHAELIS, vol. ii.

See No. 161.

p. 49.

1760. [— 26.] Thus, in the Code of Gentoo Laws (p. 180) translated by HALHED, it is made criminal for a man to give his younger daughter in marriage before the elder; or for a younger son to marry while his elder brother remains unmarried.

1761. [— 27, 28.] The time of *seven years* is here called a *week* by Laban and Jacob.

SWEDENBORG's *Arcana*, n. 395.

1762. [— 35.] At Avicenna, is shewn a large building, said to be the *tomb* of Judah, the son of Jacob.

GLADWIN's *Khojeh Abdulkurree*, p. 111.

See No. 540, 542, 544, 541, 545, 549, 565, 546, 551, 558, 559, 553, 548, 555, 556, 559.

1763. [Gen. xxx. 3. *She shall bear upon my knees*] *Ol* (*Hebr.*), *for*, Gen. xxvi. 7. *Lev.* iv. 3. *Lam.* v. 17. *Amos* i. 3, 6.

See No. 454.

Amongst the Tartars the first man that comes to visit a lying-in woman gives a name to the child if it be a boy; and the first woman, if it be a girl. Ever afterwards the children call these people *Atai*, or father; *Abai*, or mother.

See No. 458.

*History of Russia*,  
vol. i. p. 75.

1764. [— 3, 4.] A woman may not adopt a child, without her husband's order: if she have her husband's consent, she may cause the Brahmins to perform a *jugg* (a sacrifice) for her, and may adopt the child.

*Gentoo Laws*.

1765. [— 14. *Mandrakes*] I found at Nazareth, says HASSELIQUIST, a great quantity of mandrakes in a vale below the village. — From the season in which this Mandrake blossoms and ripens fruit, one might form a conjecture that

it was Rachel's *Dudaim*. These were brought her in the wheat-harvest, which in Galilee is in the month of May; and the Mandrake was then in fruit. This plant grows in all parts of Galilee; but I never saw or heard any thing of it in Judea.

*Travels*, p. 16.

1766. [Gen. xxx. 14, 15.] *Dudaim*:—Some think that this word denotes *the lily*, which in Syria grows in the fields, and is of a most agreeable beauty and smell.

See *Essay for a New Translation*, part ii. p. 172.

1767. — The Japanese have their *Daid-su*, or *daid* beans; a smaller sort of bean, of the bigness of our lupines, which they grind into a meal, or boil for eating.

*Modern Univer. Hist.*  
vol. ix. p. 4.

1768. — In the country contiguous to some branches of the Messorie River in North America, it is said, Mandrakes are frequently found, a species of root resembling human beings of both sexes; and that these are more perfect than such as are discovered about the Nile in Nether-Ethiopia.

CARVER's *Travels in N. America*, p. 74.

1769. — I here took notice, says Le BRUYN, of a fruit they call *Chamama*, or *Woman's Breast*, because it is in *that shape*; it is very wholesome, and of a very pleasant scent. It is not very unlike the white melous, but it is firmer, and nearly of the color of the China-orange; some of them are also of the same size, and the Armenians told me, they grow also at Ispahan, where they are in great request, and where they carry them in the hand by way of *nosegay*. Some of them are of the size of a small melon, and spotted with red, yellow, and green; the seed of these is small and white: there are others which are all red. *It is a grateful refreshment*; which abounds in this country.

*Vol. i. p. 164.*

Now if these melous were plentiful in Mesopotamia, but rare in Judea, in the days of Reuben, who by chance found some, which he brought to his mother, we have discovered, I think, a *fruit* which bids fairer to be the true *dudaim*, than any "plant of a strong nauseous smell, and unfit for eating."

*Editor of Calmet, Frag. vol. ii. p. 220.*

DEUSINGIUS also was of opinion, that the *dudaim* were a species of melons, which *perfume the hands*.

See No. 456, 560, 557, 562.



1770. [Gen. xxx. 32.] The color of the goat is various, being either *black, brown, white, or spotted*. The skin is peculiarly well adapted for the glove-manufacture, especially that of the kid: abroad it is dressed and made into stockings, bed-ticks, bolsters, bed hangings in the houses, sheets and even shirts. As it takes a dye better than any other skin, it was formerly much used for hangings in the houses of people of fortune, being susceptible of the richest colors; and when flowered and ornamented with gold and silver, became an elegant and superb furniture.

Dr. REES's *Cyclopaedia*,  
Art. *Capra*.

1771. ——— In the province of Kerman in Persia, sheep's wool is all worked without dye, in its natural colors which are of three sorts, the first *brown*, the second of a *speckled gray*, and the third of a *milk-white*: this last is the most esteemed, being employed entirely in making garments for their men of law, and *priests*, who wear nothing else. (PINKERTON's *Coll. vol. ix. p. 372*.) — These frugal and industrious people, however, manufacture from the other two sorts of wool, several kinds of light stuffs, which in point of beauty and lustre are not at all inferior to silk.

*Ibid.*

1772. [——— 39.] All animals may possess a tendency to be coloured somewhat like the colors they most frequently inspect. Thus the snake, the wild cat, and leopard, are so coloured as to resemble dark leaves and their lighter interstices; birds resemble the color of the brown ground, or the green hedges, which they frequent; and moths and butterflies are coloured like flowers which they rob of their honey.

The eggs of birds are so coloured as to resemble the color of the adjacent objects and their interstices. The eggs of hedge-birds are greenish with dark spots; those of crows and magpies are white with dark spots, and those of larks and partridges are russet or brown, like their nests or situations.

Our domesticated animals lose their natural colors, and break into great variety, as horses, dogs, pigeons.

See No. 987, 881.

Dr. DARWIN's *Zoonomia*,  
sect. xxxix. §. 1.

1773. [Gen. xxxi. 7. *Ten times*] From tenths. — If a person be hired to attend cattle, he shall receive *one-tenth* of the milk. If the person be hired for agriculture, *one-tenth* of the crop. If he plow the ground, receiving victuals, *one-fifth* of the crop; if he receive no victuals, *one-third*.

HALHED's *Gentoo Laws*, p. 140.

1774. [Gen. xxxi. 7.] If a man have hired a person to conduct a trade for him, and no agreement be made with regard to wages, in that case the person hired shall receive one-tenth of the profit.

Luke xvi. 12.

*Ibid. chap. ix.*

1775. [——— 10. *Rams*] Under this term, here and elsewhere, are comprehended the *males* of both sheep and goats.

Dr. GEDDES.

1776. [——— 19.] Teraphim is synonymous with Cherubim, as appears in PET. GELATINUS, p. 366. — Compare also 2 Chron. xv. 3 with Hos. iii. 4.

1777. [——— 21.] *The river, Euphrates*: — How did he pass this?

1778. [——— 24. *Either good or bad*] From good to evil: that is, Begin not with salutations of *peace*, and then use the language or acts of *hostility*.

1779. [——— 34. *Rachel put them in the camel's furniture, and sat on them*] The Persians hang over camels in the manner of panniers, a kind of covered chairs, which are each large enough for one person to sit in.

HANWAY's *Trav. vol. i. p. 190*.

1780. [——— 39.] When a person is employed, night and day, in attending cattle, if one of them, by *his fault*, should be hurt, he shall make it good.

HALHED's *Gentoo Laws*, p. 150.

1781. [——— 40.] The men and women till the lands, and gather in the crops in all Nordland. — But a single night has often cropped the whole; and when the colouist rises in the morning he finds the grass withered, the corn-ears blemished, his labor lost, and his hopes destroyed by the frost, in the middle of summer. — These sudden and unforeseen frosts happen from the end of July to the beginning of August, the hottest part of the year. — I am of opinion, says the intelligent EHRENMALM, that this destructive phenomenon may arise from the vapors of the *acid waters* which are in the soil. When this vapor, he observes, rises in fogs, it dissipates, and occasions no injury; but when it cannot exhale

with sufficient strength, it is attracted by the corn, stops there, and blights it in a single night.

*Pinkerton's Coll. part ii.*  
pp. 355, 356.

1782. [*Gen. xxxi. 40.*] In Pennsylvania, there are nightly frosts every month in the year, except in July; and even in that month when the heat is greater than at any other time of the year, there intervene days in which a fire is found very agreeable.

A much greater degree of heat can be borne without inconvenience, where the air is *dry*, than where it is moist; consequently on *mountains*, rather than in *valleys*.

After the extreme hot days of America, as soon as the sun is down, heavy dews generally fall, and the night becomes very cold.

*Dr. RETTENHOUSE, as quoted  
in Weld's Trav. in N. America,  
vol. i. pp. 249, 250, 252.*

1783. ——— In Europe the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the East. In Lower Asia in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March.

CHARDIN.

1784. ——— Among the causes *restraining subterraneous heat*, are to be reckoned *saltpetre* and other *salts*. Hence in Siberia and other parts of the continent of *Asia*, there is a far more severe degree of cold between the degrees of latitude 55 and 60, than at Tornea in *Bothnia* under the latitude of 66 degrees.

WINKLER'S *Elements*, vol. ii. p. 47.

1785. ——— *Col. CAMPBELL*, travelling through the very country where Jacob had thus suffered, says, "Sometimes we lay at night out in the open air, rather than enter a town; on which occasions, *I found the weather as piercing cold, as it was distressfully hot in the day time.*"

*Travels*, part ii. p. 100.

1786. ——— Such is the extraordinary severity of the winter-cold in the mountainous country of Thibet in Asia, that below the 30th degree of latitude, it equals that of the Swiss Alps in lat. 46.

See No. 566, 564, 567,  
571, 576, 573, 575.

*Dr. AIKIN'S Geograph.  
Belin. vol. ii. p. 71.*

1787. [*Gen. xxxii. 1.*] The word *angel* comes from the Greek *angelos*, which literally signifies, a messenger, or as translated in some of our Bibles a *tidings-bringer*. The Hebrew word *malak*, from *laac*, to *send*, *minister* to, *employ*, is nearly of the same import; it is a name, not of nature but of office, and hence it is applied indifferently to a *human agent* or *messenger*, 2 *Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17. — to a prophet, Hagg. i. 13. — to a priest, Mal. ii. 7. Compare Eccles. ii. 6. — to celestial spirits, Ps. ciii. 19, 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18.*

*Dr. A. CLARKE.*

1788. [——— 24, &c.] *Dr. GEDDES* justly supposes this encounter with the Angel of the Lord to have been in a dream.

1789. [——— 29.] After my Name, *ho estis thaumaston* (*Grk.*), which is Wonderful. *Isai. ix. 6. Judges xiii. 18. — This addition is sanctioned by the Aldine edition of the Septuagint, and several MSS.*

See No. 569, 577, 579, 578.

1790. [*Gen. xxxiii. 13.*] The great numbers of cattle belonging to the Arabs, eat up the places of their encampment so quickly, that they are obliged to remove them too oft: this is very destructive to their flocks, on account of their young ones, which have not strength enough to follow.

CHARDIN.

1791. [——— 17. *Made booths*] Such as are still erected by the Bedouin Arabs, who live in tents called *houses of hair*, from the material they are made of. These, says *Dr. SHAW*, are what the Antients called *Mapalia*, which were then, as they are to this day, secured from the heat and inclemency of the weather, only by a covering of such hair-cloth as constitute our coal-sacks. Some hundreds of those tents, of an oblong figure not unlike the bottom of a ship turned upside down, are often placed in a circle and constitute a *Dou-war*.

*Gen. xxv. 27.*

*Trav. p. 286, folio.*

1792. ——— The Abyssinian mode of forming an encampment is simple and very convenient, where tents might prove too serious an incumbrance. On their arrival at a station, where they intend to stay any time, the men begin to cut down, with the large knives which they carry about them, a number of green boughs, and these they

arrange into *bowers* with so much art, that, when a cloth is thrown over them, they afford not only shelter from the sun in the day-time, but complete protection from the cold during the night.

SALT's *Voyage to Abyssinia*.

1793. [Gen. xxxiii. 18.] And Jacob came in safety to the city Shechem; called *Acts* vii. 16, Sychem, and in *John* iv. 5, Sychar — in the Arabic it is called *Nablous*, and to the present day *Neapolis*.

See Dr. A. CLARKE in *loco*.

1794. ——— The sect of the Samaritans is now reduced to a very small number, the chief of which reside at Sichem, afterwards called Flavia Neapolis, and now Naplousa, the town to which mount Gerizim belongs:

*Lib. Research. Introduc. p. 66.*

1795. ——— [Before the city] In Arabia the walls of the ordinary houses are of mud mixed with dung; and the roof is thatched with a sort of grass which is there very common. Around by the walls within is a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or lie commodiously enough. Such a house is not sufficiently large to be divided into separate apartments; it has seldom windows, and its door is only a straw mat. When an Arab has a family and cattle, he builds for their accommodation *several such huts*, and incloses the whole with a strong wooden fence. The cities of Arabia therefore, cannot in *population* be proportionate to their extent.

See 570, 568, 580, 589.

NIEBUHR's *Trav. vol. i. p. 255. Eng. Edit.*

1796. [Gen. xxxiv. 25.] Instead of "slew all the males," ought we not to translate *cut* or *circumcised* them? — See *Num. xxxi. 7.*

1797. ——— *It came to pass on the third day*] The wedding ceremonies commonly held seven days for a maid, and three days for a widow.

CALMET.

1798. [——— 30.] *Ye have troubled me*, — by taking so large a prey; not by *cutting* or *circumcising* the Hivites, for *that* they had agreed to.

See No. 592, 596, 595, 598, 599.

1799. [Gen. xxxv. 2.] *Elohey hancear* (Hebr.), the gods of the foreigners. — Jacob's servants were all *Syrians*; and the Shechemites, *aliens* whose spoils were now in Jacob's family.

1800. [——— 4.] The Pagoda-tree, incorrectly described by PLINY (*Nat. Hist. lib. xii. cap. 5*) as the Indian fig-tree, rises to the height of the common chesnut, but throws out from its branches a number of fibres, which become so long that they at last hang down to the ground, where they take root and produce other trees of the same kind perfectly similar to the parent-tree. In this manner they continue till from one tree there at length arises a whole forest. The Indians are accustomed to plant such trees in the neighbourhood of their temples or pagodas, to defend the people when assembled from the rain and the sun. — This tree is described by NIENBERG in his *Natural History, lib. xiv. cap. 38.* — See BARTOLOMEO by Johnston, p. 421.

Verse 7.] Not El-beth-el, but simply Bethel. — See *One of De Rossi's MSS. the Septuagint, Vulgate, Syriac, and some copies of the Arabic.*

1801. [——— 8.] Rebekah's death is not noticed, because she had undoubtedly died while Jacob was with Laban: and either Esau kept no records, or they were not copied by Moses.

1802. ——— In many parts of Hindostan are mosques and mausoleums, built by the Mahomedan princes; near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures, in memory of those, who with maternal anxiety watched over their helpless infancy: thus it has been from time immemorial.

FORBES' *Oriental Memoirs, vol. ii. p. 141.*

1803. [——— 20. *The pillar of Rachel's grave*] This pillar was probably covered with epitaph hieroglyphics. — After the interment of an American Indian, the band to which the person belonged, take care to fix near the place such hieroglyphics as shall shew to future ages his merit and accomplishments.

CARVER's *Trav. in N. America, p. 263.*

1804. [——— 14.] *Nesco* (Hebr.), a *libation* of water and *sweet wine*. The latter is, in the Levitical law, termed *blood*; sometimes, the *blood of the grape*. See *Heb. ix. 19.*



Verse 10.] — 'But a little way', *yet about a mile*. *Kibrath* (Hebr.), a mile, occurs only *here*, in *ch.* xlviii. 7, and in 2 *Kings* v. 19.

Verse 18.] *Be-tseath naphshah* (Hebr.), in the going away of her soul. *Naphshah* (Hebr.) is *soul*; *neshem*, *breath*; and *ruach*, *spirit* or *breath* indifferently.

Dr. A. CLARKE.

Verse 21.] The tower of the flock. *Mic.* iv. 8.

Verse 22.] And confederated with Bilhah, his father's foreign woman: and Israel heard, [and it appeared evil in his sight. *Septuagint*]

Verse 26.] Padan-aram, Mesopotamia of Syria (*Septuagint*); situated between the *Euphrates* and *Tigris*, having Assyria on the *east*, Arabia Deserta, with Babylonia, on the *south*, Syria on the *west*, and Armenia on the *north*.

See No. 429.

1805. [*Gen.* xxxvi. 2.] Aholibamah, the daughter of Anah son of Zibeon, v. 24.

See HOUBIGANT & KENNICOTT.

1806. [——— 2, 3, &c.] Thus, when Moses here speaks of the *posterity* which Esau had by his three *women*, he gives them *new names*, and *new genealogies*. (*Compare Gen.* xxvi. 34. xxviii. 9. See 1 *Kings* xv. 1.) — Such are the effects of *adoption*, that Ephraim and Manasseh, for instance, were Joseph's children or Jacob's. See *Gen.* xlviii. 5.

1807. [——— 9.] The Edomites had under their *kings* a multitude of princes, and that according to the order partly of sons, and partly of grandsons of Edom; consequently, not princes who succeeded each other, but who ruled over so many families.

*Gen.* xxv. 16. *Num.* ii. 2.

Smith's MICHAELIS,  
vol. i. p. 232.

1808. [——— 11. *Teman*, *Omar*, *Zepho*, *Gatan*, and *Kenaz*] These were not *persons* who succeeded each other in the principality; but were the *names* of principalities: such as Mentz, Triers, Cologne, &c.

*Ibid.*

1809. [——— 15.] The word *Omrâ*, the plural of *Emir*, is given as a title to all the nobility of the first rank, in the empire of the Mogul, and in Tartary. (See FRASER'S *His-*

*tory of Nadir Shah*, p. 55. London, 1742.) — The title of *Sultân*, adopted in the room of *Emir*, is now common to the Chaldee, Syriac, and Arabic languages; denoting a king, prince, lord, or emperor: and is at this day assumed by many of the *Moslem* princes, as well as the Grand Seigneur both in Asia and Africa.

*Modern Univer. Hist.* vol. iii.  
p. 22, note (B).

1810. [*Gen.* xxxvi. 24. *Mules*] Or, according to the Samaritan reading, the *Emin*; whom he might fall upon unexpectedly.

See *Cleric. Comm. in loco*.  
*Or, Univer. Hist.* vol. ii.  
p. 139.

1811. ——— This was that *Anah* who encountered the *Emin* in the wilderness.

*Essay for a New Translation*,  
part ii. pp. 48 — 52.

1812. ——— GERBILLON, the Jesuit, in his second journey into Tartary, saw a young wild mule, of the kind which propagates. It was a female, had large ears, a long head, slender body, and long legs; its hair was ash-color, and its hoofs uncloven, like those of real mules.

See *Coll. Voy. et Trav.*  
quart. vol. iv. p. 686.

1813. ——— The mule produced from a horse and the ass resembles the horse externally with his ears, main, and tail; but has the nature or manners of an ass: while the *Hinnus*, or creature produced from a male-ass, and a mare, resembles the father externally in stature, ash-color, and the black cross, having the nature or manners of a horse. The breed from Spanish rams and Swedish ewes resembled the Spanish sheep in wool, stature, and external form; but was as hardy as the Swedish sheep; and the contrary of those which were produced from Swedish rams and Spanish ewes. The offspring from the male-goat of Angora, and the Swedish female-goat had long soft camel's hair; but that from the male Swedish goat, and the female one of Angora, had no improvement of their wool. An English ram without horns, and a Swedish horned ewe, produced sheep without horns.

*Amœn. Acad.* vol. vi. p. 13.

1814. [——— 28 — 30.] Even these *Troglodytes*, who lived in the same country before the Edomites, in subterraneous habitations, and who sprang not from Abraham,

but were of Canaanitish origin, had had family principalities of the same kind, it seems, with those of the princes of Edom, v. 9.

Smith's MICHAELIS, vol. i.  
p. 232.

1815. [Gen. xxxvi. 31.] These are the governors who governed in the land of Edom, before there was any governor over the Israelites.

DODD.

1816. [Gen. xxxvii. 10. *Shall I, and thy mother, &c.*] This could not be spoken of his own mother *Rachel*, who had been dead some years before. The words can only apply to that *matron* who then represented *Jacob's Church*; probably *Leah*.

1817. [— 25.] Opium is at this time very much used in the East; a custom, says Sir JOHN SINCLAIR, which we ought to regard as a consequence of the attachment which these people have always had for original practices: therefore, he adds, I am very much inclined to believe that it is of this sort of medicine that Homer would speak under the name of *Nepenthe* (*Odyss. l. 4. 22, et seq.*), and that in his time the Egyptians were perhaps the only people who knew its preparation.

*Code of Health,*  
vol. ii. p. 26.

1818. ——— Aquila translates *necoth* by storax. BOCHART also proves that *seri* signifies resin or turpentine. And J. H. URSIN has proved that the Hebrew word *loth* signifies *laudanum*.

See *Essay for a New Translation,*  
part ii. p. 170.

1819. [— 26.] As Reuben and Judah were here, probably Jacob had sent two sons belonging to each of his three adopted women, Leah, Bilhah, and Zilpah.

1820. [— 28.] These twenty shekels are one pound two shillings and nine-pence half-penny farthing.

1821. [Gen. xxxvii. 28.] The Ishmaelites came from Gilead with their camels bearing storax and resin or turpentine, and laudanum.

BOCHART, *Hierog. tom. ii. lib. iv. cap. 11.*  
& p. 1. lib. ii. cap. 51. — See *Essay*  
for a New Translation, part ii. p. 171.

1822. ——— The Midianites merchants, who bought Joseph, had loaded their camels in Syria, with the aromatics and other precious things they were carrying into Egypt.

*Univer. Hist. vol. ii. p. 268.*

1823. ——— Joseph's brethren indeed sold him to the Ishmaelites. But, as the Midianites drew him out of the pit, Joseph knew not but that they then stole him. *Ch. xl. 15.*

1824. ——— JOSEPHUS says, he was sold for twenty pounds; the Septuagint, for twenty pieces of gold; the Hebrew and Samaritan, for twenty of silver; and the Vulgate, for thirty. — The last, probably, is right, as being the regular price of a slave, and the identical sum for which Jesus Christ Himself, in the fulness of time, was actually delivered up.

1825. [— 34. *Jacob rent his clothes*] In performing this ceremony, the Jews take a knife, and holding the blade downwards, give the upper garment a cut on the right side, and then rend it a hand's breadth. This is done for the five following relations, *brother, sister, son, daughter, or wife*; but for *father or mother*, the rent is on the left side, and in all the garments, as coat, waistcoat, &c.

LEVI's *Rites and Ceremonies of*  
*the Jews, p. 174.*

1826. [— 36.] An officer; *Saris* (Hebr.) properly signifies a *eunuch*. (See *Univer. Hist. vol. ii. p. 415.*) — Hence there is some apology for the conduct of Potiphar's wife; or, rather, an additional proof, that the wives [women] of priests were only representatives of their churches. — All the officers in the employment of the antient kings of Egypt were, according to DIODORUS SICULUS, taken from the most illustrious of their priesthood.

*Matt. xix. 12.*

Dr. A. CLARKE.

1827. ——— From this time to Israel's going down into Egypt was only 23 years.

See No. 614.

AINSWORTH

1828. [*Gen.* xxxviii. 2.] He took her as a *pledge* that the city of *Adullam* should become his future inheritance; See *Josh.* xv. 1, 35.

— Verse 5.] He was at *Achizib*, when she bore for him; that is, children of her own body by her own husband, for Judah as heirs of Adullam, till he or his posterity could heir it after his father's death, &c. — Respecting *Achizib*, see *Josh.* xv. 44. — Lest the children of this Canaanitess should presume to hold the inheritance as Judah's natural children, Providence ordained what we should call an *alibi* to disprove their pretensions, by causing Judah to dwell at *Achizib* while she bore her three sons. — This appears to have been the antient method of holding possessions or estates by *reversion*.

1829. [—— 11. *Till Shelah my son be grown*] That is, till he be fully *thirty* years of age. — As Jesus Christ, who was a priest *after the order of Melchizedek*, entered not on his ministry till he began to be about *thirty years of age*; and as none could officiate in the Levitical priesthood, till he was thirty or upwards (*Num.* iv), so we may fairly conclude that at this time, throughout the country of Canaan where Melchizedek's order of priesthood was followed, perhaps by Moses, assuredly by Jesus Christ, no person could take to himself the ministration of a church before he had attained his thirtieth year, without danger of incurring the displeasure of the Almighty, or of being *cut off* for disobedience.

1830. [—— 12.] Her days being multiplied &c.

Verse 15.] A publican: *Zonah* (*Hebr.*), *porne* (*Grk.*) from *pernao*, to *sell*, one who accommodates travellers with refreshments, for money.

Verse 17.] A pledge: *arabon* (*Hebr.*), *arrabon* (*Grk.* — 2 *Cor.* i. 22. *Ephes.* i. 14.), a security given in hand for the fulfilment of promises.

Verse 21.] *Kedeshah* (*Hebr.*), a priestess who accommodates travellers with refreshments *without money*.

1831. [—— 15, 16.] Sheltering places, called *choultries*, are erected throughout the East by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle; a brahmin, or fakeer, often resides there to furnish the pilgrim with food, and the few necessities he may stand in need of.

FORBES' *Oriental Memoirs*.

1832. [—— 24.] Let her be *branded*. (See *Num.* v. 18.) — In China there are certain enormities, for which the offenders are burnt on the forehead, or on the two cheeks, with a Chinese character, signifying the crime.

*Modern Univer. Hist.* vol. viii. p. 176.

1833. [*Gen.* xxxviii. 25.] The signet: *chotemeth* (*Hebr.*), that kind of *seal* whose impression was used to ascertain property, &c.

Dr. A. CLARKE.

*Petilim* (*Hebr.*), from *patal* to twist, a *torques*. See *Rev.* i. 13.

See No. 604, 606, 610, 522, 613, 609.

1834. [*Gen.* xxxix. 4.] *Nazar*, *seer* (overlooker, or bishop) is like the grand master of the king's house in France.

*Modern Univer. Hist.* vol. v. p. 485.

1835. [—— 14.] A *proselyte* is one that comes over to a new opinion. The ceremony to denote this, was, to jump over a temporary wall, or staff, &c. See *Ps.* xviii. 29. 2 *Sam.* xxii. 30. *Ephes.* ii. 14. *Exod.* xxxii. 6. 1 *Cor.* x. 7.

See No. 592, 593, &c.

1836. [—— 21.] PERERIUUS thinks this keeper of the prison was the same Potiphar who had imprisoned Joseph for life. Indeed the Butler says it was so, *Ch.* xli. 10.

1837. [*Gen.* xl. 1, 2, &c.] There were in all the Churches instituted two chief priests: one, who was chief baker, presided over the sacramental bread-offerings; the other, as chief butler, presided over the drink-offerings, or libations of wine from the sacred cup.

1838. ——— *Shekeh* (*Hebr.*), a cup-bearer. *Ophek*, a cook, confectioner, &c.

1839. ——— Among Hindoos, the practice of cook on public occasions is a sure mark of transcendent rank; for every person can eat the food prepared by a person of a higher birth than himself.

BUCHANAN. — *Pinkerton's Coll.* vol. viii. p. 735.

1840. [—— 4.] A season — *yamim* (*Hebr.*), the days of a year or a year of days in custody; that is, from birth-day to birth-day.



1841. [Gen. xl. 8.] The Egyptian priests, the first interpreters of dreams, took their rules for this species of *divination* from the symbolic learning in which they were so deeply read; a ground of interpretation which would give the strongest credit to the art, and equally satisfy the diviner and consultant: for by this time it was generally believed, that *symbolic hieroglyphics*, and *allegorical dreams*, were but *different modes* of expressing the same divine revelations. — As therefore hieroglyphics were become sacred, by being made the cloudy vehicle of the Egyptian theology, and as none but the priests preserved these sacred mysteries, the butler and baker might well be uneasy for want of an interpreter, as none could be expected in the dreary abode where they were confined.

See Bp. WAREURTON'S *Div. Legat.* vol. viii.

1842. ——— *Dreaming* is the having of ideas, whilst the outward senses are stopped, not suggested by any external objects, nor under the rule or conduct of the understanding. (LOCKE). — In a state of wakefulness the three faculties, Imagination, Judgment, and Memory, being all active and acting in union, constitute the rational man. In dream it is otherwise, and therefore that state which is called insanity appears to be no other than a disunion of those faculties and a cessation of the judgment, during wakefulness, that we so often experience during sleep, and idiocy, into which some persons have fallen, is that cessation of all the faculties of which we can be sensible when we happen to wake before our memory.

In dream, the re-action of reason on the imagination is suspended.

See SWEDENBORG'S *Arcana*, n. 1975.

1843. [——— 10.] The imagination, in a dream, has no idea of time, as time. It counts only by *circumstances*; and if a succession of circumstances pass in a dream that would require a great length of time to accomplish them, it will appear to the dreamer that a length of time equal thereto has passed also.

*Ibid.* n. 3356.

1844. [——— 11.] From this verse we find that *wine* antiently was the mere *expressed juice of the grape*, without fermentation, the *gayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the antient *Latins*.

See No. 543.

Dr. A. CLARKE.

1845. ——— In antient times, when only a small portion (of *must*) was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drunk. After this manner Pharaoh's butler was accustomed to squeeze out *new wine* into the royal cup. (Dr. A. CLARKE, on the *Eucharist*, p. 62.) — In all proba-

bility such grapes, when pressed by the hand, were held, for the sake of delicacy, in appropriate *bladders*, or small *skin-bottles*. — This juice, pressed out of a lamb-skin, calf-skin, or other bottle, was alone what was ever used in any of the sacrifices appointed by the law of Moses. It is there generally denominated *blood*; sometimes, the *blood of the grape*. See on Mark xiv. 25.

1846. [Gen. xl. 11.] As the Antients did not ferment their wine, they *strained* what they drank, immediately before they lay down to table, or whilst they were at it. Two instruments for this purpose, of white metal and elegant workmanship, are in the cabinet of Herculaneum. They are made in the fashion of round and deep plates, half a palm in diameter, with flat handles; one plate fitting into the other, and the handles matching, so exactly, that when put together they seem to make but one vessel. Into the upper vessel bored in a particular manner they poured the wine which was to be received by the under vessel, from whence they drew it to fill their drinking cups.

WINCKELMAN'S *Herculaneum*, p. 59.

The instrument used as above the Greeks called *Ethmos*, *Colum Vinarium*. (*Ibid.*) — Whence comes *percolate*. Acts x. 13.

1847. [——— 20.] Lifted up the head of the chief *cup-bearer*; that is, elevated his person on trial, as they set *Naboth on high among the people*, and set *two men, sons of Belial*, to bear witness against him, &c.

1 Kings xxi. 9, &c.

1848. ——— The word, here rendered *lifted up the head*, signifies to *muster*, to *call to account*, to *take the sum* of any thing. It should seem therefore, that these household-superintendants had been suspected, or accused, of cheating the king; and that when their accounts had been examined and cast up in *three days*, the one was found guilty and hanged, the other cleared and re-instated in his office.

See No. 315.

Univ. Hist. vol. ii. p. 420.

1849. [Gen. xli. 1.] The name for *river* is, in Phœnician, *nukhul* and *nkhil*; and, in Hebrew, *nahhal*.

Le CLERC. — See Cooke's *Hesiod*, the *Theogony*, l. 522.

1850. ——— At the end of two years of days.

Verse 2. — the *river*] The Nile.

——— *Kine*] Properly, *River-horses*. The hippopotamus, or River-horse, is the well known inhabitant of the Nile,

and frequently by night, comes out of the river to feed in the fields, or in the sedge by the river-side.

Dr. A. CLARKE.

Verse 6.] Blasted with the *simoom*.

See No. 615, 616.

1851. [*Gen.* xli. 18.] The scare, we are informed, will come frequently ashore, and browse on the grass that grows on the adjacent coast; and there also it will chew the cud at its leisure.

*Nat. Delin.* vol. iii. p. 153.

1852. [— 35.] The art of feeding mankind on so small a grain as wheat, which seems to have been discovered in Egypt by the immortal name of Ceres, shewed greater ingenuity than feeding them with the large roots of potatoes, which seems to have been a discovery of ill-fated Mexico.

See No. 618, 621, *Dr. DARWIN'S Zoonomia*, vol. ii. 619, 620, 617, 622. p. 670. *4to Edit.*

1853. [— 42.] Vestures of vivid whiteness. *Buts* (*Hebr.*), cotton; *bad*, linen: By comparing *Exod.* xxv. 4. — xxvi. 1. with 2 *Chron.* ii. 14, and *Exod.* xxvi. 31, with 2 *Chron.* iii. 14; and *Exod.* xxviii. 42 with *Exod.* xxxix. 28, — you will find *shesh* (*Hebr.*), applied equally to cotton or linen to express their *bright whiteness*.

See No. 857.

1854. ——— *Fine linen*] Probably *muslin*. — Yet flax is worked into cloth which far surpasses muslin in fineness. It may be worked into cloths damasked, sateened, transparent, capable of receiving every manner of color. Nevertheless women rich and poor give the preference to cottons. — Cottons are wonderfully well adapted to the winters of countries whose inhabitants go almost naked the rest of the year; but they are too warm for our summers, and too cold for our winters. — Their use is very dangerous in Winter, they catch fire so easily. *Stanislaus*, the good old king of Poland, was burnt alive, from having fallen asleep by his fire-side in clothing of this sort.

See *St. PIERRE'S Studies of Nature*, vol. iv. p. 427.

Muslin was the byssus of Egypt, made of the finest cotton; and such as is still worn by the great.

Dr. GEDDES.

1855. ——— Cotton grows in the forests of the torrid regions of Africa and America, on tall thorny trees; in India on a lofty shrubbery; and in Malta and the islands of the Archipelago, on a herbaceous plant.

In Guzerat, the rice and cotton-fields are both planted at the commencement of the rainy season, in June. The former is sown in furrows, and reaped in about three months:

the cotton-shrub, which grows to the height of three or four feet, and in verdure resembles the currant-bush, requires a longer time to bring its delicate produce to perfection. These shrubs, planted between the rows of rice, neither impede its growth, nor prevent its being reaped. Soon after the rice harvest is over, they put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions, containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. HERODOTUS says, the Indians, in his time, possessed a kind of plant which, instead of fruit, produced wool of a finer and better quality than that of sheep, of which the natives *made their clothes*: this plant was no doubt the same as the modern cotton of India.

FORBES' *Oriental Memoirs*, vol. ii. p. 405.

1856. [*Gen.* xli. 42.] The Chinese manufacture a silk found on trees and bushes in great plenty, which is spun by a kind of worm, not unlike our caterpillars: the thread is strong, and very compact.

*Modern Univer. Hist.* vol. viii. p. 72.

1857. ——— According to TAVERNIER, *Assem* is one of the best countries in Asia, producing all the necessities of life; and, instead of wanting a supply from other countries, is able to furnish them with several metals; having mines of gold, silver, steel, iron, and lead; besides, great store of silk, but coarse. There is one kind spun by animals, like our silk-worms, but rounder, which *live all the year under trees*. The silks made of it have a fine gloss, but fret presently. They are washed in a lye, made of the ashes of the leaves of Adam's fig-tree, which makes them *white as snow*.

*Ibid.* vol. vii. p. 8.

1858. ——— Silk comes originally from China. The annals of that nation inform us, that the wife of the emperor Hoang Ti was the first who spun threads from the natural silk cocoons, found on the trees. From this country, silk was carried into Hindostan, and thence to Persia, Greece, and Rome, &c.

See BERTHOLLET'S *Art of Dyeing*, by Hamilton, vol. i. p. vi.

1859. ——— Silk was fabricated immemorially by the Indians, who were in early ages a commercial people, as we learn from the first of their sacred law-tracts, which

they suppose to have been revealed by MENU many millions of years ago.

*Works of Sir W. JONES,*  
vol. i. p. 31.

1860. [*Gen.* xli. 42.] The *chain of gold* worn about the neck of Joseph, might denote him, as prime minister, to be the illustrious connector of the king as head with the body politic. — "In antient times, in all nations, every thing was made an *emblem* or *representation* of some spiritual or moral subject."

Dr. A. CLARKE.

1861. ——— The sacrificial thread of a *Brahmin* must be made of cotton, so as to be put on over his head, in three strings,

*Laves of Menu. — Works of*  
*Sir W. JONES, vol. iii. p. 89.*

1862. ——— In the year 1692, an antient golden *torques* (or *monile*) was dug up in a garden near the castle of Harlech, Merionethshire. It is a wreathed bar of gold, or rather perhaps three or four rods jointly twisted, about four feet long (passing, perhaps, when worn, twice round the neck); flexible, but bending naturally only one way, in form of a hatband; hooked at both ends, exactly like a pair of pot-hooks; but these hooks are not twisted as the rest of the rods, nor are their ends sharp but plain, and, as it were, cut even. It is of a round form, about an inch in circumference, and weighs eight ounces.

CAMDEN. — *Archæologia,*  
vol. xiv. p. 95.

1863. [——— 43.] *Abrech* (Hebr.), *pangonu* (Grk.) See *Isai.* xlv. 23. *Rom.* xiv. 11. Bend the knee, or sink on the hams as the Arabs do, in token of reverence.

Verse 45.] Asenath could not be the *natural*, but the *religious*, daughter of POTIPHAR, the EUNUCH. See *Chap.* xxxvii. 36.

*Kohen* (Hebr.), intendant of Heliopolis.

Dr. A. CLARKE.

Verse 47.] By handfuls. — *Rice* grows in tufts.

Verse 56.] Over all the face of *that land*; i. e. *Egypt*.

1864. [——— 45. *Priest of On*] *Cahen* (Hebr.), here translated priest, signifies also, a prince and ruler; and sometimes, a great officer, See 2 *Sam.* xx. 26. 1 *Kings* iv. 5. — From this word, *Cahen*, is probably derived, says BRYANT, the Persian *Khan*, the German *Koning*, the Chinese *Cham*, and the English *King*.

1865. [*Gen.* xli. 45. *Priest of On*] That the sun, in antient Egypt, was denominated *On*, is evident from JABLONSKI (*Panth. Egypt.* i. 137), GEORGI (*Alphabet. Tibe-tan.* p. 87), and expressly from CYRIL (*in Hoseam.* p. 145) who, on reciting the Egyptian fable which makes Apis the son of the Moon and offspring of the Sun, adds, "that the *Sun* was called *On* by the Egyptians." — *On* was also the name of an antient city in Egypt, styled in the Greek, by the version of the LXX, *Heliopolis*. This city was built on a considerable hill in honor of the *sun* (STRABO, *lib.* xvii. p. 1158) who had there also a celebrated temple, called by Jeremiah *Beth-shemesh* (*chap.* xliii. 13). Remains of these are still extant on their original site, now named Matarêa, two hours N.E. of Cairo, consisting, as Shaw, Niebuhr, and later travellers relate, of a sphinx, obelisk, and fragments of marble, granite, &c. This temple is mentioned, not only by Strabo, but HERODOTUS, who also records, that an *annual assembly* was holden in it in honor of the presiding divinity. (*lib.* ii. sec. 59).

The Rev. S. HENLEY. — See  
*Archæologia*, vol. xiv. p. 206.

1866. ——— Pharaoh, we may be certain, had now examined into the cause of Joseph's imprisonment; and gave him the daughter, probably, as a recompence for the injury done him by the mother's misrepresentation.

1867. [——— 47.] Throughout the province of Mazanderan in Persia, the people live almost entirely on rice cooked with a little water and salt, and called *chilao*, taking with it every now and then a spoonful of some sort of acid, such as verjuice, the juice of pomegranates, vinegar, or the like. To this food they are exceedingly partial, and maintain that there is none more conducive to health.

PIETRO DELLE VALLE. — *Pinkerton's Coll.* vol. ix. p. 47.

1868. ——— No oats grow in Persia. There is however barley there, which they give with bran and chopped straw to their horses.

*Ibid.* p. 99.

Also in the territory of Passagarda in Persia, the inhabitants of the towns towards the sea use none but barley-bread. — In other parts contiguous, dates with barley-bread, serve as food for the inhabitants.

*Ibid.* p. 113.

Throughout the district of Tarom and its vicinity in Persia, wheat flour is not to be met with, except in large towns where it is eaten by the rich alone; the chief food of the inhabitants being dates, in which article they carry on a considerable trade.

*Ibid.* p. 114.



In that part of Persia which is called Circassia, the inhabitants sow no grain but millet for their own bread, and barley for their horses.

Rice, wheat and barley, are almost the only kinds of grain grown in Persia; oats they have none, and little or no rye.

Sir JOHN CHARDIN. — *Pinkerton's Coll.* vol. ix. pp. 142, 179.

1869. [Gen. xli. 54.] This seven years' great famine in Egypt, arose from drought preventing the usual overflow of the Nile.

BEROS.

1870. [——— 57.] This scarcity was not caused, as has been sarcastically insinuated, by Joseph's monopoly; "for the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent." (JOSEPHUS, *Antiq. b. ii. c. vi. § 2.*) — As the true cause of this general famine, DIODORUS *Siculus* mentions a *drought* which extended over almost the whole of the then known world, *Egypt excepted*.

*Lib. i. 2.*

1871. [Gen. xlii. 1, 2, &c.] Egypt, where the Church had been which perished at the flood, is proselyted by the Patriarchs before Canaan, the land of the Gentiles; as Judea had the gospel preached in it before Rome, or any modern Gentile country.

1872. [——— 6.] Joseph was *shallit* (Hebr.), protector over the land. — Hence 2 *Sam. viii. 7*, arms for protection, *shiltim* (Hebr.), shields. Also the modern *Sultan*.

1873. [——— 9. *Ye are spies*] That might be expected from the lately expelled Arabian Shepherds, who were still in the vicinity of Egypt and always ready to embrace every opportunity to molest it.

BRYANT.

1874. [——— 15.] This kind of oath still continues in the East. — Mr. THEVENOT says, if the subjects of Persa swear by the king's head, their oath is more authentic, and of greater

credit, than if they swore by all that is most sacred in heaven and on earth. (*Trav. part ii. p. 97.*) — Our LORD forbids it; *Matt. v. 36.*

1875. [Gen. xlii. 23.] *Hamelitz* (Hebr.) does not mean "an interpreter." — The Egyptians spoke Hebrew, and understood it without an interpreter.

BELLAMY.

1876. [——— 24.] Whoever having been given up as a pledge for money lent, performs service to the creditor, recovers his liberty whenever the debtor discharges the debt; if the debtor neglect to pay the creditor his money, and take no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor.

*Gentoo Laws, p. 140.*

1877. [——— 27.] Those buildings under the different names of serais, caravansaries, or choultries, were erected at stated distances throughout the Mogul empire, especially on the royal roads. The serais were generally constructed in an oblong square, consisting of a high wall and towers, with a handsome entrance at each end; a few had a gate-way at the cardinal points. The gates were often of considerable strength, with guard-rooms on each side. Two ranges of apartments for the convenience of the merchants, containing sleeping-rooms and warehouses for their goods, formed a street from one gate to the other; with a colonnade, or veranda, in front of the buildings, opening to a spacious area between them. The serais with four gates contained a double range of these apartments, forming an avenue to each entrance. Under the inner wall of the ramparts were similar accommodations. In the most complete and splendid serais a due regard was observed for public worship, ablutions, and other ceremonies.

See FORBES' *Oriental Memoirs*, vol. iii. p. 123.

1878. [Gen. xliii. 11.] A present, a little nard (*Mark xiv. 3*), a little rob of grapes (*Dr. A. CLARKE*); gum storax, and myrrh; dates, and almonds.

See No. 888.

See *Univer. Hist.* vol. ii. p. 426.

1879. ——— This balm, the most valuable of all ointments, it is affirmed by PLINY (*Hist. Nat. l. xii. c. 15*), grew in his time, only in two gardens belonging to the Jewish monarchs; one of them containing only twenty acres, and the other still less. But Cleopatra caused a number of its

plants to be carried into Egypt, where it is said to grow in abundance at the present time.

*See Dapper's Discr. of Egypt.*

This plant, however, is the natural product of Arabia, especially near Mecca and Medina, where it grows wild in sandy grounds, though that cultivated in gardens is reckoned the finest. — It grew also near the lake Asphaltitis. — There are some sorts of it brought from America, the most esteemed of which are those of Peru and Tolu.

*Univer. Hist. vol. x. p. 163.*

1880. [*Gen. xliii. 11. A little honey.*] Egypt, at present, does not produce vines enow to supply itself with grapes and *Dibs* (a *syrup* or "honey" made from grapes), but imports annually, according to *Dr. Shaw*, 300 camel-loads of *Dibs* from Hebron alone. The case was precisely the same in the days of Jacob. When this patriarch wished to send to the Grand Vizier of Egypt, whom he did not yet know to be his son, a present of the best productions of Palestine, *dibs*, or honey, was among the number; certainly, however, not *bee-honey*, which Egypt, from its advantageous situation, had in the greatest perfection and abundance, but *raisin-honey*.

*Smith's MICHAELIS, vol. iii. p. 119.*

1881. — Honey was the sugar of the Antients. — Honey, as collected by bees, is a perspiration of the sap in plants, in particles that evaporate through the pores and condense on the flowers. (*See Ps. viii. 4.*) — From careful observation it has been inferred, that the bees make no manner of alteration in their honey, but collect and discharge it into their magazine just as nature has produced it on the flowers.

*Nature Delineated, vol. i. pp. 101, 108, 109 & note.*

1882. — *Dibs* (*Hebr.*), at Aleppo, is still the name of the *inspissated juice of the grape*; which has much the appearance of coarse honey, but is of a finer consistence. Being much used by the inhabitants of Aleppo, it is brought to town in great goat-skins, and retailed in small quantities in the bazars.

*See RUSSEL'S Aleppo, vol. i. p. 82.*

1883. — The betel-nut, says *FORBES*, is in appearance like a large nutmeg, enclosed in a thick membranous covering; and is highly esteemed by the Indians of all descriptions as a fine stomatic, and a preservative of the teeth and gums: they cut it into small pieces, and eat it with a hot pungent leaf, called *betel*, spread over with delicate shell lime; this the natives carry in boxes, like tobacco,

and chew it at all hours. The betel is also introduced at visits of ceremony, when the nut is cut into slices, mixed with cardamoms and shell lime, and folded up in a betel-leaf, fastened by a clove: these are presented on a salver to each guest at the conclusion of a visit, and is generally an indication to take leave. — The *betel-leaf*, properly so called, is a plant entirely distinct and separate from the *areca*, or *betel-nut* tree; and grows in neat regular plantations, like hop-grounds, creeping up the small poles, prepared for their protection.

*Cont. vii. 7.*

*Oriental Memoirs, vol. i. p. 29.*

1884. [*Gen. xliii. 11.*] The natives of *Kinzuan* use the unripe nuts of palm in their cookery.

*Works of Sir W. JONES, vol. ii. p. 118.*

1885. — The cardamom, indigenous to many parts of Malabar, is a spice much esteemed by the Asiatics; they chew it separately, or with betel; it is a principal ingredient in their cookery, and used medicinally as a stomachic.

*See FORBES' Oriental Memoirs, vol. i. p. 316.*

1886. [— 29. *God be gracious unto thee*] This is a simple salutation in Asia, and is there used instead of those offers and assurances of service which it is the custom to make use of in the West, in first addressing or taking leave of an acquaintance.

CHARDIN.

1887. [— 32.] No Egyptian, man or woman, will kiss the mouth of a Greek or foreigner, nor use either his knife, spit or pot, nor eat even the meat that is cut with such a one's knife.

HERODOTUS, *lib. ii. p. 46. Steph. Edit.*

Talk to an Egyptian till your heart ache, and your breath fail you, yet he will be so far from renouncing his religion, that he will persist in it, if it be possible, with greater obstinacy than before, and rather die than be guilty of so horrid a profanation, as he accounts it, as to eat and pollute the sacred flesh of animals.

ORIGEN, *against Celsus, b. i. c. 42.*

N. B. Apply this to Pharaoh's case.

1888. — The peasants of modern Egypt live principally on *dourra*, or Indian millet, of which they make a bread without leaven, which is tasteless when cold. This

bread is, with water and raw onions, their regular food throughout the year; and they esteem themselves happy if they can sometimes procure a little honey, cheese, sour milk, and dates.

VOLNEY's *Trav. in Egypt and Syria*, vol. i. p. 188.

1889. [*Gen.* xliii. 34.] XENOPHON remarks, that Lycurgus did not assign a double portion to the kings, because they were to eat twice as much as other persons, but that they might give it to whom they pleased.

Benjamin though not of age to act as priest, could officiate as a deacon in distributing the wine, or at least to the four sons of the *handmaids* or *deaconesses*.

1890. ——— The manner of eating amongst the Antients was not for all the company to eat out of one and the same dish, but for every one to have one or more dishes to himself. The whole of these dishes were set before the master of the feast, and he distributed to every one his portion. — The distinction in this case, even to Egyptian kings themselves, in all public feasts and banquets, was, according to HERODOTUS (*lib.* vi. chap. 27), no more than a double mess.

See No. 587.

See Stackhouse's *Hist. of the Bible*, vol. i. p. 331.

1891. [*Gen.* xlv. 1.] There are two sorts of sacks taken notice of in the history of Joseph, which ought not to be confounded; one for corn, the other for the baggage. There are scarcely any waggons throughout Asia; as far as to the Indies, every thing almost is carried on beasts of burden, in sacks of wool, covered in the middle with leather, the better to resist the ingress of water. In these they inclose their packages done up in large parcels. It is of these woollen sacks we are to understand what is said here and all through this history, and not of their sacks in which they carry their corn.

CHARDIN.

1892. [——— 5.] The king of Tongataboo (one of the Friendly Islands), on receiving from Captain Cook the present of a pewter plate which he had been observed particularly to notice, "said, that whenever he should have occasion to visit any of the other islands, he would leave this plate behind him at Tangataboo, as a sort of representative in his absence, that the people might pay it the same obeisance they do to himself in person. He was asked what had been usually employed for this purpose before he got this plate; and,"

says the Captain, "we had the satisfaction of learning from him, that this singular honor had hitherto been conferred on a wooden bowl in which he washed his hands. — Another extraordinary use to which the king meant to apply the plate, in room of his wooden bowl, was, it seems, to discover a thief. He said, that when any thing was stolen, and the thief could not be found out, the people were all assembled together before him, when he washed his hands in water in this vessel, after which it was cleaned, and then the whole multitude advanced, one after another, and touched it in the same manner that they touch his foot, when they pay him obeisance. If the guilty person touched it, he died immediately upon the spot; not by violence, but by the hand of Providence; and if any one refused to touch it, his refusal was a clear proof that he was the man.

MAVOR.

1893. [*Gen.* xlv. 12.] The cup of Joseph was the 'cup of blessing' (1 *Cor.* x. 16); that in which he, as *Magus*, consecrated the drink-offering for his Egyptian brethren. — All that follows respecting this cup, is to show how the priesthood belonging to Joseph by primogeniture, had been improperly conferred on his younger brother Benjamin in consequence of Joseph's being sold into Egypt.

1894. [*Gen.* xlv. 10.] Goshen lay between the Red Sea and the Nile, on the borders of Canaan, not far from On or Hierapolis.

*Gen.* xlvii. 27.

*Univer. Hist.* vol. ii. p. 430.

1895. ——— Instead of Goshen, the Septuagint read *Gesem*, *rain*. — Were it certain, as I think it highly probable, says Dr. GEDDES, that this part of Egypt were favoured with heavenly showers; I should have little hesitation in affirming that *gesem* (*Hebr.*) is the true reading. The *land of Gesem* would then be very properly denominated: namely a *land of rain*; in contradistinction to the rest of Egypt, which was watered by the Nile: and this *land of rain* was a proper habitation for the Israelites, who were shepherds, and not agriculturists. It is remarkable that Heliodorus calls at least a part of this tract *Boukoleia* (*Grk.*), or places fit for pasturage.

See his *Crit. Remarks*, p. 137.

1896. [——— 22.] HORACE says, one Roman had in his possession five thousand robes or dresses, to give away.

*Lib. i. Epis.* vi. v. 43.



1897. [*Gen.* xlv. 12. *Er and Onan died*] That is, lost their freedom or power to live under the control of their own discretion.

See No. 624.

1898. [— 21. *The sons of Benjamin*] Benjamin is supposed to be still unmarried. (*Univer. Hist.*)— And yet he has ten sons! — by *adoption* surely.

1899. [— 26.] It is absurdly supposed, that from these few persons — many of them children, could be produced, in about 215 years, not fewer than 600,000 adults above twenty years of age, besides women and children. — On our plan of *adoption* by religious conversion, this indeed might be, as is recorded in *Exod.* xii. 37. *Num.* i. 3.

See No. 623.

1900. [— 34.] *Every shepherd is an abomination to the Egyptians* : — On account of the *Palli*, or shepherds of India, who, in the opinion of Mr. BRYANT, were expelled Egypt before the sons of Jacob entered it.

These *Palli*, or *Philistines*, during the residence of Israel in Egypt, over-ran Canaan, conquering all before them; and in process of time returned and conquered Egypt also. Of this people was that "king who knew not Joseph," under whom the Israelites suffered the utmost severities of the most abject slavery. They carried the idolatry of India into Philistia; opposed the Israelites in the recovery of their rightful patrimony in Canaan; and, on account of their horrid crimes (*see Lev.* xviii) were declared by Moses to be an abomination to the Lord, the God of Israel.

Of these invaders were the "Hyesos or shepherd-kings, who are said by Manetho to have held all Lower Egypt in subjection, for the space of 259 years, at the expiration of which they were obliged, by Amosis, king of Upper Egypt, to abandon their illegal possessions." (MAYOR.) — Tartary is the real country for shepherds: They have always existed there, and may probably continue for ever.

De PAUW, vol. i. p. 17.

1901. — There came out of the eastern parts, says MANETHO, men of ignoble birth, who had boldness enough to make an expedition into Egypt, and with ease subdued it by force. This whole nation was styled *Hyesos*, that is, *shepherd-kings*; and some say they were Arabians.

See *Joseph. Contra Apion*, b. i. § 14.

1902. — The *Scenite Arabs*, in all probability here alluded to as *hated by the Egyptians*, were plunderers or robbers, and feeders of cattle who almost totally neglected the arts of agriculture, devoting their attention to the feeding

of cattle of all kinds, but especially camels. (*See Lev.* xi. 3. — And STRABO, *Geograph. lib.* xvi.) — These Arabs constituted the "mixed multitude", which went forth out of Egypt with Moses and the Israelites.

1903. [*Gen.* xlv. 34.] On, Heliopolis, and Bubastus were provinces in Egypt that had been esteemed Arabian, since the Arabian shepherds had settled in those parts. This district was no other than the land of Goshen, called by the Septuagint Gessemites Arabias, the *Arabian Gessem*; it lay at the extreme and highest part of Lower Egypt, called *Cushan* (or Gushan) from *Cush* the founder of the Arabian race. Here, establishing their court at Memphis, these invaders from Babylonia, the original seat of the genuine Arabians who were all shepherds, managed to support a kingly dominion by force during 511 years. At last the people of Upper Egypt rose, defeated and banished them. Here then was the land to which the children of Israel succeeded after it had been abandoned by those Arabian tyrants that caused *every shepherd to be an abomination to the Egyptians*; but at what interval, it is uncertain. It seems pretty plain however, from the circumstances attending their settlement in Goshen, that they came there into a vacant, *unoccupied* district; and as it was the *best of the land*, there is no accounting for its being unoccupied, but by the secession of those shepherds, whose property it had so lately been, that Joseph was extremely urgent with his family in *hastening* (*Ch.* xlv. 9) them to take possession before the natives had preoccupied it.

BRYANT. — *Bib. Research.*  
vol. ii. p. 128.

1904. [*Gen.* xlvii. 8. *And Pharaoh said unto Jacob: How old art thou?*] This question would induce one to believe, that as the overflowing of the Nile renders Egypt a very unwholesome country, Pharaoh had not been accustomed to see persons so advanced in years as Jacob appeared to be.

See No. 255, 257. See Sir JOHN SINCLAIR'S *Code of Health*, vol. ii. p. 24.

1905. — At the little village of Lead-hills, in the parish of Crawford, one John Taylor, miner, worked at his business till he was a hundred and twelve. He did not marry, till he was sixty; and had nine children. He saw to the last without spectacles; had excellent teeth till within six years before his death, having then left off tobacco, to which he attributed their preservation; at length, in 1770, yielded to fate, after having completed his hundred and thirty-second year.

PINKERTON'S *Coll.* part x. p. 228.

Sarah Anderson, a free black woman, a native of Guinea,

of the Congo country, died on the 20th Sept. 1813. at Providence Grove, St. John's, Jamaica, at the extraordinary age of 143 years. She retained a good appetite, could hear, see, and converse with cheerfulness, to the last moment of her existence.

Public Prints.

1906. [*Gen. xlvii. 9.*] CENSORINUS, in his Treatise (*de Die Natali*, cap. 19), assures us that, "antiently, the Egyptian year consisted of two months." It does actually comprise two summers. "The first, which is in March, April, and May, is rather sickly and unwholesome, on account of the pearing winds, and excessive heats, which reign at that time: but in June, July, and August, which constitute the second Egyptian summer, as also in autumn and winter, the air is more serene, the weather more settled, and the country altogether paraisaical." (MAYOR).—This arises from the proximity of Egypt to the tropic of Cancer. Situated between the 48 and 53 deg. of longitude, and the 24 and 33 deg. of north latitude, it is twice passed over by the sun during the summer months.

Will this suggest a reason, why the Patriarchs appear to have lived so much longer than we of modern times, and colder climates? Did they reckon two years for one, in our method of computing time? And was Jacob, for instance, at the time he spake to Pharaoh, only 65 of our years old?—With propriety, then, might he say, "Few and evil have the days," or *seasons*, "of the years of my life been."—As summer is the day, and winter the night of the year; so comfort is the day, and Affliction the night of life. In this sense many persons have had but few days in the years of their lives.

(The Latin scholar knows, that when a copyist had, through ignorance or mistake, substituted *n* for *s* in Censorinus's word for *harvest*, it would then signify *month*, according to the above quotation thereof in CALMET, who says, "the old Egyptians had two crops of corn yearly from the same ground; at present they get but one.")

It has been said, that the *civil* year of the Hebrews began at the autumnal equinox, and the *sacred* year at the vernal; that is, the former in the Month *Tizri*, which comprises part of September and part of October; and the latter in *Nisan*, which falls in March and April, according to the course of the moon. But what if these be two distinct years, first incorporated by Moses at the time of the exodus, or departure from Egypt? when the LORD said to Moses and Aaron, "This Month (Nisan) shall be unto you the beginning of months: it shall be the first month of the year to you." *Exod. xii. 2.*

The only divisions of the year, which are made by the natives of Sierra Leone, are the rainy and dry seasons; or, as they are called by some of their tribes, the *bad* and *good* time.

See WINTERBOTTOM'S *Account of the Native Africans in the Neighbourhood of Sierra Leone.*

1907. [*Gen. xlvii. 9.*] *The years of my wandering*—In the early ages of the world men travelled over the face of the Earth, attended by their flocks and herds, laying the whole vegetable kingdom under contribution. The Sun going before them in the Spring invited them to advance to the furthest extremities of the North, and to return with Autumn bringing up his train. While the Orb of day is advancing from the Tropic of Capricorn to that of Cancer, a traveller departing on foot from the Torrid Zone may arrive on the shores of the Frozen Ocean, and return thence into the Temperate Zone when the Sun traces backward his progress, at the rate of only four, or at most five leagues a day, without being incommoded, the whole journey through, with either the sultry heat of Summer, or the frost of Winter. It is by regulating themselves according to the annual course of the Sun, that certain Tartar-hordes still travel.

St. PIERRE'S *Studies of Nature*, vol. ii. p. 475.

1908. [— 17.] Egypt appears to have been the country where *horses* were first naturalized and domesticated.

See SMITH'S MICHAELIS, vol. ii. p. 454.

1909. ——— Having witnessed, says FORSTER, the robust activity of the people in northern Persia, I am induced to think, that the human body may sustain the most laborious services, without the aid of animal food.—It is a well-known fact, that the Arabs of the shore of the Red Sea, who live with little exception on dates and lemons, carry burdens of such an extraordinary weight, that its specific mention, to an European ear, would seem romance.

See PINKERTON'S *Coll.* vol. ix. p. 294.

1910. [— 19.] From the Gentoo laws it appears that such a purchase as this offered to Joseph was no unusual thing. In these institutes particular provision was made for the release of those that were thus brought into bondage. "Who-soever, having received his victuals from a person during the time of famine, has become his slave, on giving to his provider whatever he received from him during the time of the famine, and also two head of cattle, may become free from his servitude."

Bib. *Research.* vol. ii. p. 157.

1911. [— 24.] In Japan, the landlords claim six parts in ten, of all the produce of their land, whether rice, corn, wheat, pease, pulse, or other; and the tenant for his trouble and maintenance, keeps the remaining four parts: while such as hold lands of the crown, give but four parts in ten to the Emperor's stewards reserving six parts for themselves.

KEMFER.—PINKERTON'S *Coll.* vol. vii. p. 697.

1912. [*Gen.* xlvii. 24.] Ulaug king of Norway, when he possessed the Orkney Islands, gave to the inhabitants a right to so much land; — always retaining to himself the *third part*; and enjoying the increase thereof.

PINKERTON'S *Coll.* part xiii. p. 747.

1913. ——— The net produce of the Taxes in Great Britain, for the year ending the 25th of October 1812, exceeded sixty millions sterling.

*Public Prints.*

1914. [——— 31.] The Hebrew word here pronounced *mittah* signifies *bed*; pronounced *mateh*, it denotes a *staff*, and is so understood by the Septuagint, and by the Epistle to the Hebrews, *ch.* xi. 21: but from *Gen.* xlviii. 2, it is proved that a *bed*, not a *staff*, is intended.

1915. ——— In the Eastern houses belonging to the people of distinction, at one end of each chamber, there is a little gallery, raised, three, four, or five feet above the floor, with a ballustrade in the front of it, and a few steps leading up to it. Here they place their beds. — In such a situation the aged patriarch, while sitting on his bed, might be also leaning on the ballustrade.

Dr. SHAW.

1916. ——— Every-where near Gottenburg, we observed, says M. FORTIA, trunks ranged around the room, serving as *seats* by day, and in lieu of *bedsteads* by night.

PINKERTON'S *Coll.* part xxiv. p. 362.

1917. [*Gen.* xlviii. 2.] A sofa in the East, consists of boards raised from the ground, above five feet broad, and one and a half high, reaching sometimes quite round the room, sometimes only in a part of it; on which there are mattresses covered with silk or stuff to sit on, and cushions placed against the wall to lean on: *they serve for beds at night.*

*De la Motraye, vol. i. p. 78.*

1918. [*Gen.* xlviii. 2.] In many parts of Arabia there are long and low seats made of straw-mats; but they sit cross-legged on them, as well as on the carpets.

NIEBUHR'S *Trav.* vol. ii. p. 223.

1919. [——— 14 — 16.] We hence learn the ceremony and words of *adoption*. "By the *imposition of hands*, the *invocation* of the Redeemer, and the solemn *blessing* pronounced, the adoption was completed."

See No. 457.

Dr. A. CLARKE, in *loc.*

1920. *Gen.* xlix. 9.] This *animal-name* is given amongst them as a kind of *surname*: thus, "Nekig, the little Otter."

See No. 200.

WELD'S *Trav. in N. America*, vol. ii. p. 267.

1921. [——— 12.] In Korea they never wash during the whole time of mourning, and consequently, look like mulattos.

PINKERTON'S *Coll.* part xxix. p. 534.

1922. [——— 26. *That was separate*] *Nezir* (*Hebr.*) is the very name still given in Persia to the first officer of state, or superintendent of all the demesnes.

See No. 625, 626, See Sir JOHN CHARDIN'S *account of* 672, 623, 200, 629, *the coronation of Solyman III.* 630, 634, 635, 636, 633, 637, 638, 639.

1923. [*Gen.* i. 2.] The Brahmins are the principal physicians in India.

FORBES, vol. ii. p. 507.

1924. [——— 10. *The threshing-floor of Atad*] In the way to Ephrath: the same is Bethlehem, *ch.* xlviii. 7. This *threshing-floor*, this *house of bread*, is situated on the declivity of a hill, about six miles from Jerusalem.

See No. 640, 642, 648, 645, 650, 645, 647, 649.

See Dr. A. CLARKE, on *Matt.* ii. 1.



## EXODUS.

**F**ROM the *exodus* to the *founding* of the Temple, were 480 years: thence to its *destruction*, are reckoned 422 years.

1925. [*Exod. i. 13, 14.*] The Egyptians constrained the Hebrews to cut a great number of channels for the Nile, and to build walls for their cities, and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: They set them also to build *pyramids*, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor.

JOSEPH. *Antiq. b. ii. ch. ix. § 1.*

1926. ——— The greater part, or rather almost all the pagodas on the coast of Coromandel, are built of large square stones, so arranged and connected that they form a pyramid.

BARTOLOMEO, by Johnston, p. 379.

1927. ——— Indian temples, their external inclosure excepted, are built in general either in a conical and pyramidal form, or cylindric and round; to represent Fire, the oldest of all the gods of the Indians, the Egyptians, the Phenicians, and the Persians. But, as the Brahmins divide themselves into two different sects, one of which worships fire, and the other water, as the principal deity; there are also two different kinds of temples.

See No. 653, 651,

See SONNERAT, vol. ii. chap. 4.

657, 654, 656.

1928. [*Exod. ii. 5.*] Thermuthis was the king's daughter.

JOSEPHUS, *Antiq. b. ii. ch. ix. § 2.*

1929. [*Exod. ii. 22.*] Adopted sons shall not devise the property acquired by adoption: but, if they leave legitimate sons, they themselves may return to their natural family. If they do not return, the estates shall go to the heirs of the persons who adopted them.

*Laws of Athens, as stated by*  
Sir WILLIAM JONES.

1930. ——— The *Gershon*, mentioned *Num. iii. 17* in the generations of Aaron and Moses, was not the same with this *Gershon*, but a son of Levi, the great Patriarch from whom Moses and Aaron were lineally descended, *Gen. xlv. 11*. So that the generations of a man include frequently his *progenitors* as well as his *descendants*.

1931. [——— 25.] The *Arabic*, *Chaldee*, *Coptic*, *Sep-tuagint*, and *Vulgate*, countenance the reading of *ali-hem*, (*Hebr.*), on them; instead of *Elohim*, God. — And God looked on the Israelites, and approved them.

See 659, 658, 662, 665, 671, 666.

1932. [*Exod. iii. 1.*] The country of Midian, a part of Arabia Petraea, lay south-eastward of the lake Asphaltis, or the Dead Sea. On the north it was bounded by Moab; on the east, by land uncertain; on the south, by the Red Sea; and on the west, by Edom or Idumaea.

*Univer. Hist. vol. ii. p. 110.*

1933. ——— After crossing two plains from Huleh which is a populous city on the banks of the Euphrates, you come to the tomb of Jethro, where there is a Minarch whose top will shake, apparently at the word of command, — most probably, after the manner of the Druidical rocking stones.

GLADWIN'S *Khojeh Abdulkerreem*,  
p. 123, &c.

1934. [*Exod.* iii. 8.] Providence has in America deposited milk and butter in the nuts of the cocoa-tree, and perfumed creams in the apples of the *atte*.

St. PIERRE'S *Studies of Nature*,  
vol. iii. p. 172.

1935. [—— 22. *Shall re-demand*] In those days, when a person became a slave, he was stripped of all his ornaments and even clothing. Nothing was left him but a simple girdle, for his ordinary attire at labor. When however he went to worship, or had recovered his freedom, he was allowed to appear in full dress. — Moses, though he had planned the deliverance of the Israelites, only asked leave to worship. The women, in consequence, asked and obtained their dresses and ornaments.

See No. 678, 679, 683.

See 1 *Sam.* xxx. 22.

1936. [*Exod.* iv. 22.] Israel was First-born of the *eldest line*. The First-born of the eldest of his son Judah's line, was the Patriarch; and the First-born of the eldest of Joseph's line, we suppose, had (as Priest) the chief right of sacrificing. — Eating the typical Passover, and drinking a cup of the blood of the grape, disabled the destroyer (the Antichrist in *hades*) from touching the First-born of the Israelites. But if the First-born of Israel had not offered this sacrifice, eaten, &c. without doubt they would have been destroyed. Whilst the defect of sprinkling that blood and eating that (sacramental) flesh, &c. suffered the destroyer (from *hades*) to slay all the first-born of Egypt, who had a right to offer; *through faith Moses kept the Passover and the sprinkling of blood, lest he that destroyed the first-born should touch them*, *Heb.* xi. 23.

HUTCHINSON'S *Use of Reason*  
recovered, pp. 308, 309.

1937. [—— 25.] Before the Europeans, under the direction of Columbus, went to the West Indies, the savage Indians used, we are told, instead of knives, sharp pieces of flint or quartz, any hard kind of stone, a sharp shell, or a piece of bone sharpened.

1938. [—— *A bloody husband*] *Chaton* (*Hebr.*) signifies, not a husband, but a *son-in-law*. A person thus related is a son initiated into a family by alliance or adoption. It is in this view of *initiation*, that Zipporah says to her son, a bloody *chaton* art thou to me; that is, I have initiated thee into the church by the bloody rite of circumcision.

See the learned JOSEPH MELE,  
*Diss.* xiv. p. 52.

1939. [*Exod.* iv. 26.] Had *circumcision* been practised, as some suppose, in Jethro's family, or among his people the Midianites, it is not likely that Zipporah, on that account, would have left her husband till he returned from Egypt, when, it appears, *Jethro and his family were converted to the worship of the One living and true God*.

See *Exod.* xviii.

1940. [*Exod.* v. 1.] The word *chag* (*Hebr.*) denotes dancing in circles. All nations had this service, and it was so annexed to every feast, that it is in the Scriptures frequently used for the whole service of a feast; see *Deut.* xvi. 16. — By this name the Arabians called their *bracelets, ear-rings, &c.* (ornaments probably indispensable in this kind of dance). — Whilst moving in circles, each dancer turned round, like the celestial orbs, by a motion that was at once circular and progressive. (See HUTCHINSON'S *Principia*, part ii. p. 256. And his *Sine Principio*, *Introduc.* p. ccxlv). — How strikingly does this prove, that the religious in the earliest ages, probably from revelation, knew the true motion of the planets!

1941. [—— 3.] All along the coasts of the Persian gulph, a very dangerous wind prevails, which the natives call the *Sameyl*, still more dreadful and burning than that of Egypt, and attended with instant and fatal effects. This terrible blast, which was, perhaps, the *pestilence* of the Antients, instantly kills all those that it involves in its passage. What its malignity consists in, none can tell, as none have ever survived its effects, to give information. It frequently, as I am told, assumes a visible form; and darts, in a kind of bluish vapor, along the surface of the country.

GOLDSMITH'S *Hist. of the Earth, &c.*  
vol. i. p. 358.

1942. [—— 6. *Officers*] These Schoterim, or scribes, must have been officers who kept the genealogical tables of the Israelites, with a faithful record of births, marriages, and deaths; and, as they kept the rolls of families, they had, moreover, the duty of apportioning the public burdens and services on the people individually.

MICHAELIS.

1943. [—— 7.] Of these bricks, made of clay and straw, and dried in the sun, the remains are to be seen to this day in a Pyramid at Sacchara, which was built of them. (*Linneus's HASSELIQUIST*, p. 100). — The Egyptians are said to have used straw in the composition of their bricks, but in a sun-dried brick brought from Babylon, there is no appearance of any thing of the kind.

*Archæologia*, vol. xiv. p. 58.

1944. [*Exod.* v. 7.] A sun-dried brick of this description brought from the site of antient Babylon, may now be seen in the British Museum. It is of a friable nature, intermixed with pieces of broken reeds. — Such bricks are every where found, in the dry and hot climates of the East. — The Egyptian pyramid of unburnt brick seems to be made of the earth brought by the Nile, being a sandy black earth, with some pebbles and shells in it: it is mixed up with chopped straw, in order to bind the clay together. (POCOCKE'S *Observations on Egypt*, p. 53.) — The Chinese have great occasion for straw in making bricks, as they put thin layers of straw between them, without which they would, as they dried, run or adhere together.

MACARTNEY'S *Emb.* p. 269.

Four miles to the south of Saccara stands a pyramid built of unburnt bricks. This is in a very mouldering state. The bricks contain shells, gravel, and chopped straw: they are of the same nature as the unburnt bricks in modern use in Egypt.

Dr. EDWARD DANIEL CLARKE.

1945. [— 12.] KALM, in his observations on the maize-fields near Philadelphia, appears to have clearly pointed out the distinction here referred to, between *stubble* and *straw*. The stalks of maize, he says, were in some fields cut a little below the ear, dried, and put up in narrow stacks in order to keep them as a food, or *straw*, for the cattle in winter. The lower part of the stalk, the *stubble*, had likewise leaves; but as these, whilst drying on the stalks in the open air, lose nearly all their virtue and flavor, the people, he adds, do not like to feed the cattle with them. — This was undoubtedly, the kind of stubble gathered by the Israelites. — The straw of *rice* is said to be excellent food for cattle; and in general they eat it very greedily.

See his *Trav. in Pinkerton's Coll.* part iii. pp. 428, 466.

1946. [— 14. *Were bastinadoed*] This mode of punishment is still continued in Egypt. The person *bastinadoed*, lying on his belly with his legs turned up erect, receives on the soles of his feet a certain number of blows, by which he is generally crippled for some weeks, and often lamed through the remainder of his life.

Dr. A. CLARKE.

1947. [— 18.] As the Egyptian bricks for natural buildings consisted of clay and straw worked well together; so the materials of doctrine for the edification of the Church should consist of faith and charity thoroughly intermixed: But Pharaoh withheld straw; and charity, the stem of good works, is never supplied by antinomianism.

1948. [*Exod.* vi. 3.] If the name Jehovah were the common appellation of the God of the Patriarchs, Moses's question, *Exod.* iii. 15, was needless, was impertinent: for God had before told him, v. 6, that He was "the God of his (Moses's) fathers, the God of Abraham, the God of Isaac, and the God of Jacob." It is clear then that Moses, by asking what was the name of this same God of his fathers, knew not that he had any particular name; and that particular name *Jehovah* is now for the first time made known as the PECULIAR God of the Israelitish nation. — It is granted, that the name Jehovah, once become the peculiar name of the God of the Hebrews, is indeed, by the writer of Genesis, often substituted for the more antient and more general name *Elohim*, or *Shaddai*, even in addresses to the Deity, or in relations concerning Him. But who scruples in this way, to say proleptically that the excellent *Preclections on Hebrew Poesy* were written by Bishop Lowth; although we know he was no bishop when he composed that work? Or that Pope Benedict XIV was the author of a celebrated work *De Canonisatione Sanctorum*; although he was only Cardinal Lambertini, when he wrote it?

See Dr. GEDDES' *Critical Remarks*, pp. 175 — 179.

In the four grand Revelations which have been successively made of God in Paradise, to Noah after the flood, to the Hebrews, and to Christians, — His first name is *Elohim*; His second, *Shaddai* or *Adonai* (the Beautiful, in allusion to the rain-bow around Him in the cloud *Gen* ix. 13); His third, *Jehovah*; and His fourth, *Jesus* the Christ, who also is represented as encompassed with a rain-bow of glory, *Rev.* iv. 3.

See No. 681.

1949. ——— *The land of Egypt*] What we call *Cairo* in Egypt, does not in that country bear the name of *El-Kahira*, given it by its founder: the Arabs know it only by that of *Masr*; which has no known signification, but which seems to have been the antient Eastern name of the *Lower Egypt*. It is observable that this name *Masr* has the same consonants with that of *Misr-im*, used by the Hebrews; which, on account of its plural form, seems properly to denote the *inhabitants of the Delta*; while those of the *Thebais* are called *Beni Kous*, children of *Kous* (or *Cush*).

VOLNEY'S *Trav. vol. i.* p. 233. — And SHAW'S *Trav.* p. 340, folio edit. note.

N. B. The town to the south of *Cairo*, called *Mizr-el-Attik* or Old *Mizr*, is doubtless the *Mizr* of Holy Writ.

1950. [*Exod.* vii. 11.] The most extraordinary performance of the Indian jugglers, says TAVERNIER, consists of planting in the earth, in the view of the spectators, a branch



of the mango, and (apparently) making it to grow and bear both blossoms and fruit.

*Num.* xvii. 8. *Wisdom* xvii. 7. See BRETON'S *China*,  
*See* No. 306, 687—691. *vol.* iii. p. 119.

1951. [*Exod.* vii. 3, 13.] "It is plain, that the words ought to have been translated, that God *suffered* the heart of Pharaoh to be *hardened*, as all those who are never so little versed in the *Hebrew* will readily own."

*Univer. Hist.* b. i. 7. 2.

1952. ——— The same sun dries and condenses some things, and melts and dissolves others. The power is not changed; but the effect is diversified, from the temper and disposition of the receiver.

*Exod.* iv. 21.

*Bp.* CHANDLER.

1953. ——— In all chemical processes, where aerial or fluid bodies become consolidated, a part of the heat, which was before latent, becomes pressed out from the uniting particles; as in the instant that water freezes, or that water unites with quick lime. On the reverse, when solid bodies become fluid, or fluid ones become aerial, heat is absorbed by the solution, whence it may be said in popular language, that all chemical combinations produce heat, and all chemical solutions produce cold.

DARWIN'S *Phytologia*, sect. xiii. 2. 4.

1954. ——— Jehovah *hardened* the heart of Pharaoh, by *taking off* plagues which had humbled him, softened his heart, &c.

HUTCHINSON'S *Trinity of the Gentiles*, p. 186.

#### THE PLAGUES OF EGYPT.

1955. ——— The *waters were turned into blood*, and continued so for seven days; i. e. from the eighteenth to the 24th inclusive, of the *sixth* month altered to the *twelfth* in the year following. *Exod.* vii. 25.

2. The plague of *frogs* began on the 25th and ended on the 26th of the said month. *Ibid.* viii. 10.

3. The plague of *lice* [ticks] began and ended on the 27th. *Ibid.* viii. 17.

4. The *flies* appeared on the 29th, and disappeared, on the 30th. *Ibid.* viii. 24, 29.

5. The *murrain of cattle*, threatened on the 1st of Abib, commenced and ended on the 2d of that month. *Ibid.* ix. 3, 5, 6.

6. The *boils* appeared on the third. *Ibid.* ix. 8, &c.

7. The *thunder, rain, and hail mixed with fire*, threat-

ened on the fourth, commenced on the fifth and continued till the seventh. *Ibid.* ix. 18—32.

8. The *locusts*, threatened on the seventh, appeared on the eighth, and were removed on the ninth. *Ibid.* x. 4—19.

9. The *three days' darkness* commenced on the 10th, which was on a *Thursday* this year, answering to the thirtieth of our April. *Ibid.* xii. 3—21.

10. The first-born, the priests, were smitten on the 14th, answering to our Monday, May 4th, in the evening.

See USHER'S *Annals*, p. 14.

At the ending of this 14th day was celebrated the feast of the passover and *sweet-bread*.

See No. 685, 690, 692, *Univer. Hist.* vol. ii. p. 521.  
 697, 699, 695, 700, 698, 693, 694.

1956. [*Exod.* viii. 6.] Frogs in Egypt, after the inundation of the Nile, cover all the country.

See No. 701—703. *Univer. Mag.* for May 1759, p. 235.

1957. [——— 21.] The air, we are well assured, is replenished with a vast variety of flying insects that are invisible to the naked eye. — If a small quantity of meal, or chaff, be infused in water and set in an open place, a thousand such little animals will be attracted, and there deposit their eggs.

*Nature Belincated*, vol. iii. p. 332.

1958. [——— 22.] Under the Divine Government, what may be called the *Egyptian fly* appears to have been made occasionally an instrument of corrective punishment to man, in dispersing or even banishing into distant parts his flocks and herds. — This insect, the pest of all the countries from the mountains of Abyssinia northward, to the confluence of the Nile, has been described by any naturalist. It is in size, very little larger than a bee, of a thicker proportion, and its wings which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without color or spot on them; the head is large, the upper jaw or lip is sharp, and has at the end of it a strong-pointed hair, of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger, nearly equal to that of a strong hog's bristle. Its legs are serrated in the inside, and the whole covered with brown hair or down. As soon as this *plague* appears, and its jarring humming buz is heard, all the cattle, even the camel, the elephant and rhinoceros, forsake their food, roll themselves in mud and mire, or run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, and hasten down to the sands of Athara; and there they remain while the rains last, this cruel enemy never daring to pursue them further — It is well known that the land of Goshen or Geshen, the possession of the Israelites,

was a land of pasture not tilled or sown, because not overflowed by the Nile. But the land overflowed by the Nile, was the *black earth of the valley of Egypt*, and it was *here that God confined the flies*; for he says, it shall be a sign of the separation of his people which he had then made, that not one fly should be seen in the sand or pasture-ground, the land of Goshen; and this kind of soil has *ever since* been the refuge of all cattle, emigrating from the black earth to the lower part of Atbara. — The Chaldee version is content with calling this animal simply Zebub, which signifies the fly in general. The Arabs call it Zimb in their translation, which has the same general signification. The Ethiopic translation calls it Tsaltsalya, which is the true name of this particular fly in Geez, and was the same in Hebrew. (BRUCE'S *Trav.* vol. i. p. 5. — vol. v. p. 191. See also *Exod.* xxiii. 28. *Deut.* vii. 20. *Josh.* xxiv. 12.) — But what a Providence is this in reality, to preserve the cattle from being drowned by the overflowing of the Nile!

See No. 703, 704, 706, 708, 710, 707, 709, 710.

1959. [*Exod.* ix. 9.] At Ghetsai, says TOURNEFORT, there arose a tempest of sand, in the same manner as it happens sometimes in Arabia, and in Egypt. This sand, extremely fine and salt, was raised by a very hot south-wind; and became very troublesome to our eyes, even in the caravansary when all our baggage was covered with it. The storm lasted from noon to sunset. (*Part ii.* p. 139.) — These rolling sands, when agitated by the winds, move and remove more like sea than land, and render the trackless desert very dreadful to passengers.

GEORGE HERBERT, p. 167.

1960. [— 23.] In the evening of the 28th of July, 1814, after much thunder and lightning, were seen in a damp meadow, about a mile from Cross-Hands, Somersetshire, six large lights (*hop-jacks*) which incessantly varied their position and size. Some of them were nearly a foot in diameter; they rose up sometimes to the height of twenty or thirty feet, and then again approached the ground; in their ascent they quivered, and shook, and altered variously their shape and color. On looking steadfastly at them, their light was so brilliant, and their lustre so great, that other objects could not be speedily seen, on removing the eye from them. They altered their position laterally as well as vertically, and hopped, as it were, about the field, occasionally disappearing, and then resuming their original lustre.

*Bath Herald*

1961. [— 31.] *Pot-barley* is justly entitled to the name of *European rice*, and may be used in the same manner, as well simply boiled, as converted into puddings.

Sir JOHN SINCLAIR'S *Code of Health*, vol. i. p. 446.

1962. [*Exod.* ix. 31.] Flax is an annual herb which comes originally from Egypt.

See No. 721, 712,

See St. PIERRE'S *Studies of Nature*, vol. iv. p. 427.

714, 720.

1963. [*Exod.* x. 19.] Dr. SHAW supposes the *Yam Suph*, the *weedy sea*, to have been so called from the variety of *algæ* and *fungi*, that grow within its channel, and, at low water particularly, are left in great quantities on the sea-shore.

See *Univer. Hist.* p. 563.  
note (C).

1964. — It should however, be remarked here, that this sea abounds with *red coral*; an Oriental term, derived probably from *charal*, *charul*, or *chayral* (*Hebr.*), translated a *thorn*, a *nettle*, a *thistle*.

See No. 742, 730.

1965. [*Exod.* xi. 2. *Let every man borrow of his neighbour*] Our exceptionable translation of the original, has given some countenance to the cause of infidelity: its abettors have exultingly said — “Moses represents the *just God* as ordering the Israelites to *borrow* the goods of the Egyptians under the pretence of *returning* them, whereas he intended that they should march off with the booty.” Let these men know that there was no *borrowing* in the case; and that if accounts were fairly balanced, Egypt would be found still in considerable arrears to Israel.

The word *nastal* (*Hebr.*), signifies not only to *spoil*, snatch away, but also to *get away*, to *escape*, to *deliver*, to *regain* or *recover*. It is worthy of remark that the original word translated *spoil* *Exod.* iii. 22 is used 1 *Sam.* xxx. 22 to signify the *recovery* of property that had been taken away by violence.

See No. 1935.

Dr. A. CLARKE.

1966. — Every Hebrew servant, on his going forth from servitude, received thirty shekels of silver. — Probably this also was a law at the time in Egypt, as Moses thence borrowed many of his laws.

1967. [— 5. *The maid-servant that is behind the mill*] The *Quern*, still used in the island of Meul in Scotland, will give an idea of such a mill, and of the mode in which generally two female slaves were accustomed to grind at it. This portable mill consists of two circular pieces of grit-stone, or granite, about twenty inches in diameter. In the lower stone is a wooden peg, rounded at the top: on this the upper stone is nicely balanced, so as just to touch the

tower one, by means of a piece of wood fixed in a large hole in this upper piece, but which does not fill the hole, room for feeding the mill being left on each side: it is so nicely balanced that, though there be some friction from the contact of the two stones, yet a very small momentum will make it revolve several times, when it has no corn in it. The corn being dried, two women sit down on the ground, having the quern between them; the one feeds while the other turns it round, relieving each other occasionally. — Such simple mills seem to have been used by many rude nations. Some of them have been found in Yorkshire; and in the course of the Roman wall, between Solway Firth and the Eastern Sea, several have been dug up.

*Matt.* xxiv. 41.

*Num.* xi. 8.

GARNETT'S *Tour in Scotland*,

*vol. i. p. 56.*

1968. [*Exod.* xi. 7.] "I was dogged by an Egyptian."

H. BLOUNT *Esq.*

1969. [*Exod.* xii. 2.] *This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

The Hebrew year begins always at the month Nisan, answering to our March and April; whereas the Syrians, &c. began their year six months later.

*Univer. Hist.* vol. x. p. 3

At Lar in Persia, the 21st of March is the festival of New Year's Day.

PINKERTON, *vol. ix. p. 130.*

On the 10th of March (Old Style) day and night everywhere throughout the earth, are equally twelve hours long; and again, on the 12th of September (old style) there is universally a similar equinox. (*See Nat. Delin.* vol. iv. pp. 233 — 235.) — Read 20th or 21st of March, New Style; according as the year is *bisextile*, or common. Add also 11 days for the equinox in September.

1970. — The commencement of the year was, among the Egyptians, at the summer solstice; among the Persians, when the sun enters Aries. (VOLNEY.) — The Jews began their civil year from the autumnal Equinox, and their sacred year from the vernal: and the first day of the first month was on the visible new moon, which was nearest the Equinox, i. e. either before or after. — They began their month from the sixth hour at Evening, that is, at sun-set, next after the 18th hour from the conjunction. *Sir ISAAC NEWTON'S Observ. on Daniel*, x. 11. *See also Exod.* xxxiv. 22. *1 Sam.* xx. 24, 27. *Num.* x. 10 compared with *Ps.* lxxxii. 3, and *Num.* xxviii. 11 with *1 Chron.* xxiii. 31.

1971. [*Exod.* xii. 2.] The Hebrews begin their year the first day of the new-moon of March. (*See Essay for a New Trans. part ii. p. 168.*) — Hence the error of the Quakers in making January the *First Month*, &c.

*Exod.* xiii. 4.

1972. — With the American Indians, the year begins at the first new-moon after the vernal equinox.

CARVER'S *Trav. in N. America*,  
*p. 160.*

1973. — A similar æconomical year, consisting of mere moons, but regulated and corrected by the harvests, is still in use among the Negroes of Western Africa, between the 16th degree of north and of south latitude.

*See OLDENTHROP'S History of the Mission*, &c. *part i. p. 308.*

1974. — The Saxons began their year on the eighth of the calends of January, which is our Christmas-day.

*Month. Mag. for Feb. 1815*,  
*p. 44.*

1975. — The French year began at the vernal equinox, before Charles IX. Which custom of beginning the year (called since the *Old Style*) was not abrogated till the year 1564, by the edict of Roussillon, which fixed the beginning of the new year on the first day of January.

*Long Livers*, *p. 49.*

1976. — In England, the civil year begins on the first of January, except in some few cases, in which it still commences on the 25th of March. In Scotland, the year was, by a proclamation which bears date so early as the 27th of November 1590, ordered thenceforth to commence in that kingdom on the 1st of January, instead of the 25th of March.

*See Analysis of the Calendar*, by  
JOHN BRADY, *vol. i. p. 50.*

1977. [— 3. *A Lamb*] The word signifies neither *lamb* nor *kid*, but either at a certain age; for which we have no term in English.

Dr. GEDDES.



1978. [*Exod.* xii. 3.] The skin and flesh of the White Sweetwater grape are more delicate than of any other sort.

SPEECHLY, on the Vine, p. 10.

1979. [—— 5.] Of the first year — the first produce of the year: not of the second crop, inferior in quality to the first.

Each bunch of the Black Damascus commonly consists of berries of different sizes: the small berries are without stones; the large ones contain only one in each berry.

*Ibid.* p. 4.

1980. [—— 6. In the evening] *Bein haarbaim* (Hebr.), between the two evenings; — that is, from 6 o'clock in the evening of Thursday to 6 in the evening of Friday in the Passion Week. (See *Lev.* xxiii. 32.) — This, which is the right mode of reckoning the Passover-day, accounts for our Lord's eating the passover at the sixth hour on the Thursday evening. See *Luke* xxii. 14.

1981. [—— 7.] The modern Jews, when they annually celebrate the deliverance of their forefathers in Egypt, take a cup of salvation, and call on the name of the Lord, singing a portion of the book of Psalms; but they drink the wine, and do not pour it on the ground; nor do they practise this effusion of wine in their more common feasts.

BUXTORF. *Sem. Jud. cap.* 12.

1982. ——— Duhalde mentions a kind of wine made in China, which is named *Lamb-wine*.

BRETON's *China*, vol. iv. p. 132.

1983. [—— 8.] The juice of Muscadine grapes has a luscious flavor like honey, and requires, when it is fined by boiling, the addition of an agreeable bitter.

Aut dulcis musti Vulcano decoquit humorem,  
Ex foliis† undam tepidi despumat aheni. VIRGIL. *Georg.* i.

Thus the rich *Must* his timely care proclaims,  
While he refines it o'er the crackling flames.

*Nat. Delin.* vol. ii. p. 239.

1984. ——— HAFIZ speaks of wine *richly bitter, richly sweet*. The Romans lined their vessels (*amphoræ*) with odoriferous gums, to give the wine a warm bitter flavor; and it is said the Poles and Spauiards have a similar method to give their wines a favourite relish.

*Nott's Odes of Hafiz*, p. 30, note.

† lauri forsan.

1985. [*Exod.* xii. 10. *Ye shall let nothing of it remain until the morning*] Lest it ferment, and acquire an intoxicating quality.

1986. [—— 15.] The MS. CHARDIN informs us, that they use no kind of leaven whatever in the East, but dough kept till it is grown sour, which they preserve from one day to another.

HARMER, vol. i. p. 253.

1987. [—— 19. *Stranger*] Proselyte, in Greek *proselutos*, signifies in English *stranger*, or one arrived out of another country.

REES.

Dr. LARDNER, with whom Dr. Doddridge and others also agree, is of opinion that there was but one sort of proselytes among the Jews. They were circumcised, and thus they became Jews by religion, and were admitted to eat the passover, and to partake of all religious privileges, as the Jews by descent did. They were called "strangers, or proselytes within the gates, and sojourners", as they were allowed to dwell, or sojourn among the people of Israel; but could not possess land among them. For according to the law of Moses, the whole land of Canaan was to be given to the twelve tribes of Israel, the descendants of the patriarch Jacob. (See *Exod.* xii. 48, 49. *Lev.* xvii. 8, 13, 15. *Num.* ix. 14. xv. 15.) A proselyte was a man circumcised according to the law of Moses, or a Jew by religion: This is the sense of the word in all the texts of the New Testament where it is used. (*Matt.* xxiii. 15. *Acts* ii. 10. vi. 5. xiii. 43.) Dr. Lardner thinks that the notion of two sorts of Jewish proselytes cannot be found in any Christian writer before the 14th century or later. He pays no regard to what the later Jewish Rabbins say of the method of initiating proselytes by circumcision, baptism, and sacrifice.

See his *Works*, vol. vi. and xi.

The law of Moses obliged the Jews to incorporate into their church and state all, two or three nations excepted, that would become circumcised and observe the law.

See Verse 48.

1988. [—— 34. *Kneading troughs*] Small wooden bowls, in use among the Arabs of Egypt to this day.

Dr. DODD.

The vessels used by the Arabs for kneading their unleavened cakes, are only small wooden bowls.

See Dr. SHAW's *Trav.* p. 231.

1989. [—— 37. *Succoth*] Four leagues eastward from Cairo is *Birket-el-Itadgi*, or the *Pilgrim's Pool*, a pretty considerable Lake which receives its water from the Nile. There is nothing to render this place remarkable, except at

the time of the *setting out of the caravan* for Mecca, when the pilgrims *encamp near it* for a few days, as they do also on their return.

NIEBUHR's *Trav.* vol. i. p. 65.

A great caravan which is in haste, may go from Birket-el-Hadgi to Suez in three days.—Every-where on the coast of Arabia, we meet with indications that the waters are considerably withdrawn. Yet from Suez to Girondel the breadth of the gulf is at present, about 3500 feet; and its depth in the middle four fathoms, near Girondel ten fathoms.—Eusebius relates after antient traditions, that the Israelites passed at Clysma, the Kolsoum of the Arabs, as Bochart proves in his *Phaleg. lib. ii. cap. 18, 107, 108.* Macrivi, Albulfeda, and the present inhabitants of Suez, assure us that Kolsoum was near Suez.

*Ibid.* p. 353, §c. *Fr. edit.*

The huts of the Arabs on the banks of the Euphrates are formed of branches of the date-tree, and have a round roof covered with rush-mats.

*Ibid.* vol. ii. p. 220.

1990. [*Exod. xii. 37.*] At Rameses, they ate the Passover, one night; at Succoth, they kept the feast of unleavened bread, seven days.

1991. [— 38. *And a mixed multitude went up also with them*] There were (in those days) many Arabians in Aleppo, called vulgarly Arabs or Bedouins: They call themselves Saracens of Sara; but they are rather Ishmaelites of Ishmael, Abraham's son by Hagar, and therefore also called Hagarens: But some take them to be of the race of the Sabæans, who were a wild and savage people of Sabæa, a country in the middle of Arabia, towards the east, environed with rocks, where is great store of cinnamon and cassia, frankincense and myrrh: which people came of Sheba, nephew to Keturah and Abraham. Their native country lay between Judea and Egypt, and was called Arabia from Arabus, the son of Apollo. At this day they have no certain country or place of abode, but wander throughout Syria, Assyria, Galilee, Judea, Palestine, and Egypt.

See the *Travels of Four Englishmen and a Preacher into Syria*, &c. London 1612, p. 58. Or HUTCHINSON'S *Confusion of Tongues*, p. 158.

The Arabians, the Persians, and Slavonians, are all of the *Caucasian* race.

HUMBOLDT.

1992. [— 39.] DIODORUS, *lib. 34* § 40, says, "The Jews were driven out of Egypt at a time of dearth, when the country was full of foreigners" (to build the pyramids); "and that Moses, a man of extraordinary prudence and courage, seized this opportunity of establishing his religion in the mountains of Judea".

1993. [*Exod. xii. 40.*] Now the sojourning of the Israelites, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years.—Calculated thus: From Abraham's entry into Canaan to the birth of Isaac, were 25 years, *Gen. xxii. 4.*—xvii. 1—21. Isaac was 60 years old at the birth of Jacob, *Gen. xxv. 26.* Jacob was 130 at his going down into Egypt, *Gen. xlvii. 9.* These three sums make 215 years. Then, as Jacob and his children continued in Egypt 215 years more, the whole sum of 430 years is regularly completed.

See Dr. A. CLARKE, *in loco.*

1994. ——— The Israelites, says JOSEPHUS, "left Egypt in the month Xanthicus, on the 15th day of the moon, in the 430th year after the coming of our father Abraham into Canaan, and in the 215th year after the migration of Jacob into Egypt." And Paul says, in his Epistle to the Galatians, that "the Law was given 430 years after the promise to Abraham."

*Exod. xii. 37.*

1995. ——— "The period from which to begin these 430 years, we find," says the learned Jew DELGADO, "must be from Abraham's setting out from Ur-Chasdim, he being then 70 years old; which was thirty years before the birth of Isaac; and from which time it may be said that he lived under the special protection of God in a land that was not his own.—Now thirty years before the birth of Isaac, sixty of Isaac before the birth of Jacob, one hundred and thirty of Jacob when he went down into Egypt, and two hundred and ten of their stay in Egypt, make up the 430 years here mentioned."

See No. 733, 731, 735, 952, 900, 732.

1996. [*Exod. xiii. 3.*] When it was resolved on, says JOSEPHUS, by our forefathers to leave Egypt, and return to their own country, this Moses took the many ten thousands that were of the people, saved them out of many desperate disresses, and brought them home in safety.

*Against Apion*, b. ii. § 17.

1997. [— 16.] The general who was to present the Letter in a purse of gold cloth, after bowing to the very ground, threw himself at his Majesty's feet; then rising on his knees, he drew out of the bosom of his garment the bag wherein was the Letter which the Assembly had sent to the new Monarch. Presently he opened the bag, took out the letter, kissed it, laid it to his forehead, presented it to his Majesty, and then rose up.

*Deut. vi. 8. Job xxxi. 35.*

CHARDIN'S *Coron. of Soloman*, p. 44.

1998. [*Exod. xiii. 18. Harnessed*] In five companies; under Moses, Hur, Joshua, Aaron and Miriam. — Miriam was at the head of the women: see *ch. xv. 20*; and *Micah vi. 4*.

1999. ——— To every caravan an officer is appointed to keep accurate journals of all the material incidents that may occur on the journey. (*Col. CAMPBELL*.) — At the Exodus, if this office were held by Aaron, as is probable, we see the reason why the narration of events proceeds in the third person, until we come to Deuteronomy where Moses himself, writing probably after Aaron's death, begins and continues the account in the first person.

*Editor of CALMET.*

2000. [——— 20.] QUINTUS CURTIUS, writing of the Bactrian deserts in Asia, says: "A great part of the country is covered with barren sands: and, being parched with heat, neither affords nourishment for men nor for vegetables. But when the winds blow from the Pontic sea, they sweep before them all the sands that lie on the plains; which, when heaped together, shew, afar off, like great mountains, while all footsteps of former travellers are quite abolished. Wherefore such as pass over those plains, do, like seamen, observe the stars in the night, by whose motion they steer their course; the shade of the night being there almost clearer than the day. And therefore this region by day is impassable, because men find no tracts to follow, and the stars then are invisible."

2001. ——— The scriptural *Etham* is still called *Etti*: the wilderness of *Skur*, the mountain of *Sinai*, and the country of *Paran*, are still known by the same names.

NIEBUHR'S *Trav.* vol. i. pp. 189, 191.

2002. [——— 21, 22. *Pillar of a cloud*] Such a cloud, and doubtless much greater in degree, than that which attends, what they call, a spout at sea; with an appearance, it is said, of (electric) fire in the darkness.

HUTCHINSON'S *Covenant in the Cherubim*, p. 456.

Fertur illo tempore accidisse ingens naturæ miraculum, quale nunquam auditum fuerat post hominum memoriam. Præcedebat populum nubes in magnæ columnæ speciem, *heliocides* (Græc.) solari splendore lucens interdiu, noctu vero, flammeo.

See No. 885, 740, 738.

PHILO, *de vitâ Mosis*, lib. i. p. 628.

2003. [*Exod. xiv. 7.*] Armed chariots were used among the Phenicians, Syrians, and Egyptians, in very remote times.

*Josh. xi. 4. Jud. iv. 3. — i. 19. Univer. Hist. vol. xvi. 1 Sam. xiii. 5. 2 Chron. xviii. 30. p. 654. note (B). 2 Sam. viii. 4.*

2004. [——— 9.] On the third day after their departure from Egypt, the Israelites came to Baalzephon, on the Red Sea; and when they had no food out of the land (there), because it was desert, they ate loaves, kneaded of flour, only warmed by a gentle heat: and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is, says JOSEPHUS, that, in memory of the WANT we were then in, we kept a feast for eight days, which is called the *feast of unleavened bread*. (*Antiq. b. ii. ch. xv. § 1.*) — Had the Israelites eaten flesh, they would not at this time have been in want of food; for, on their dismissal three days before, 'Take', says Pharaoh, 'your flocks and your herds, as ye have said; and be gone'. *Exod. xii. 32.* — They undoubtedly ate milk; and on that account, when the golden calf was before them, they ascribed their preservation in the wilderness to the *milk cattle* (represented by the principal of such animals, the cow or calf), saying, *These are thy gods, O Israel! that brought thee out of the land of Egypt.* See *Deut. xxxii. 14.*

2005. [——— 12. *Let us alone, that we may serve the Egyptians*] It appears that the most stubborn tempers, like the hardest metals, may be softened so long, and so much, as to become perfectly passive under every pressure.

2006. [——— 14.] As JOSEPHUS justly observes, *if the Israelites should have thought of fighting, they had no weapons.*

*Antiq. b. ii. ch. xv. § 4.*

2007. [——— 23.] These Egyptians consisted of officers and soldiers, with, it is likely, their magicians carrying before the army all their signs and images, their red bull, &c. and the ensign of their god, a candle and lantern.

See No. 740.

See HUTCHINSON'S *Nat. Hist. of the Bible*, p. 177.

2008. [——— 28.] Even to this day, the inhabitants of the neighbourhood of Corondel preserve the remembrance of a mighty army having been once drowned in the bay, which Ptolemy calls Clysma.

*Neh. ix. 11, 12.*

*Dr. SHAW'S Trav.* p. 349.

See No. 744, 741, 755, 745, 749, 754, 753, 747.



2009. [*Exod. xv. 1, &c.*] *St. JEROM (Epist. ad Paulin. & prof. in chron. Euseb. vid. et comment. Ezek. c. xxx.)* tells us, that the songs of Moses, the books of Isaiah, Job, and some others, were hexameters and pentameters; that the Psalms were sapphic, iambic, and alcaic, after the manner of Horace, and Pindar; that the Lamentations were of the sapphic kind: and in his *preface to the book of Job* he says, that from the third verse of the third chapter, the verse is mostly hexameter and pentameter, consisting of dactyls and spondee; though, he adds, it is here and there intermixed with some other foot or feet, and that some verses, though still more irregular, do yet preserve such a cadence and harmony, as never fails of pleasing those who are judges of the rules of poetry. But, says he, Moses' song in Deuteronomy, the 119th Psalm with some others, were written in iambic verse of four feet.—Certainly however, say the Editors of *Universal History (vol. iii. p. 392)*, the two solemn songs of Moses were of the lyric kind, composed and set to music, sung in an alternate manner, and accompanied with the sound of divers instruments, and with dances suitable to the music.

210. ——— JOSEPHUS says, Moses composed this song in *Hexameter verse. (Antiq. b. ii. ch. xvi. § 4.)*—In Indian heroic or hexameter verse, the first line of each stanza consists of eighteen syllables or feet; the second has always twelve.

BARTOLOMEO, by Johnston, p. 369.

211. ——— The sacred text of the four Hindoo Beids is chanted, without regard to the sense, as the length of the vowels is determined and pointed out by a musical note placed over every word. In the same kind of melody, the Jews in their synagogues chant the Pentateuch; and it is supposed that this usage has descended to them from the remotest ages.

The Sauscrit poetry comprehends

1. The line of twelve or nineteen syllables, scanned by three syllables in a foot: the most approved foot is the Anapaest.

2. The line of eleven syllables.

3. The line of eight syllables.

The stanzas generally consist of four lines; and the regular stanza has eight syllables in each line. The rhyme in this kind of stanza should be alternate; but this may be dispensed with, provided the feet of the verse be accurately kept. This kind of poetry is generally written by two verses in one line, with a pause between; the whole assuming the form of a long distich.

The irregular stanza comprises most commonly the line of eleven, and the line of eight syllables, alternately; resembling the Lyric measure of the English.

The Four BEIDS are not in verse, but in a kind of measured prose.

HALHED'S *Preface to Gentoo Laws*,  
pp. 24—30.

2012. [*Exod. xv. 20. A timbre!*] This instrument or consisted of a skin stretched on a ring of metal, which was held in one hand, and beat with the other. On this ring are hung shells, which rattle, as the instrument is whirled round. It is engraved in *Plate 14 of RUSSEL'S Natural History of Aleppo*, p. 94.—Among the modern Greeks, the Great Lady still leads the dance; and is followed by a troop of young girls, who imitate her steps, and if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied, according to the pleasure of her who leads the dance, but always in exact time; and infinitely more agreeable than any of our dances. (*Lady WORTLEY MONTAGUE'S Letters*, vol. ii. p. 45.)—During such festive rites, the Brahmins offer sacrifices in the temples and adjoining groves.

FORBES' *Oriental Memoirs*, vol. ii. p. 295.

2013. [——— 23.] As food entirely failed the Israelites whilst they were at this bitter fountain, it is certain they must either have eaten no flesh, or have wanted flocks and herds.

See No. 2004.

2014. [——— 27.] The grove of Elim yet remains, and its twelve fountains have neither increased nor diminished in number since the days of Moses. (*See Bryant on the Plagues of Egypt*, pp. 404, 410.—*Dr. SHAW*.)—In *Dr. Shaw's* time, those seventy palm-trees had produced, he says, more than two thousand.

See No. 756, 758.

2015. [*Exod. xvi. 5. On the sixth day—it shall be twice as much*] In the same manner, during the Theocracy; every seventh or sabbatical year, in which there was neither tillage, nor reaping, was abundantly provided for in the miraculous fertility of the preceding sixth year; *Lev. xxv. 21, 22.*

2016. [——— 13.] When the manna first fell, the people knew not what it was, and thought it snowed. (*JOSEPHUS' Antiq. b. iii. ch. i. § 6, note.*)—Hence perhaps we should read *selag* (*Hebr.*), snow, instead of *selae*, quails.

2017. [——— 36.] *An ephah*, in English measure, was three pecks, three pints, and a little more.

*Essay for a New Trans. part ii. p. 38.*

It is probable that there were various other measures in use (besides the homer, the tenth part of the ephah), although Moses has not inserted in his writings any account of their contents.

See No. 765, 777, 760, 764.  
765, 795, 761, 766.

*Smith's MICHAELIS*,  
vol. iii. p. 391.

2018. [*Exod. xvii. 8.*] In passing through this wilderness, it appears that *each tribe* of Arabs has its *particular road*, to avoid disputes. (*See VOLNEY'S Trav. vol. i. p. 15.*) — Was this the reason why Amalek here opposed the route of the Israelites?

2019. [— 9.] The Israelites might *debate*, but they could not *fight* with Amalek, as they came out of Egypt *unarmed*, or *without weapons*.

*Exod. xiv. 14.*

2020. [— 11. *When Moses held up his hand*] With the rod of God in it as a signal. *See v. 9.*

This holding up of the hand may be considered as the first natural ensign of military direction. The Romans, it is well known, in after ages alluding to this primitive mode of giving command, terminated the tops of their standards in the figure of a wide-spread hand. — If we attend to the import of the word *hand* in the sixteenth verse of this Chapter, in 1 *Sam. xv. 12*, and in 2 *Sam. xviii. 18*, we shall perceive, that *military trophies*, if not ensigns, had a similar figure among the ancient Israelites. As these trophies were unquestionably constructed of durable materials, they were, in all probability, stone pillars, appearing at a distance like an elevated arm and hand.

The word *ces* (*Hebr.*) rendered, in the margin, *throne*, is probably an erroneous reading for *nes*. This being corrected, join the *yod* to *nes* and the *he* to *melcheme*; and you will read, consistently with *nesi* in the preceding verse, *nesi emelchemi*, the banners of war.

*See HOUBIGANT'S Biblia Hebraica.*

Large stones, in form of columns, set erect, but quite rude, are frequent in North Wales, where they are called *men-pilars*: they are frequent in Cornwall, and are also found in other parts of England. Their use is of great antiquity as memorials of the dead, as monuments of friendship, as marks to distinguish *places of worship*, or of solemn assemblies. The northern nations erected them to perpetuate the memory of great actions, particularly in Denmark and Scotland.

*Exod. xix. 18.* PINKERTON'S *Coll. part. x. p. 261.*

2021. — It is likely that Moses held up the rod of God in his hand, *ver. 9*, as an ensign to the people.

*Dr. A. CLARKE in loco.*

Verse 14. *Rehearse it*] This writing probably, was to be *alphabetical*, as hieroglyphic symbols conveyed sense rather than sounds.

*See No. 768.*

*See on Gen. ii. 19.*

2022. [*Exod. xvii. 6.*] The words of Jethro in this verse must have been sent by way of *letter*, to prepare Moses for his reception. Had they been uttered face to face, Moses could, with no propriety, be said afterwards to go out to meet his father-in-law. Nor could this notice have been delivered by a messenger, saying, "I, Jethro, am come to thee," &c.

*See LIGHTFOOT'S Spicilegia in Exod.*

§ xxiii.

2023. — *I, thy father-in-law*] For *ani* (*Hebr.*), *I*; read *hinneh*, *Behold*: according to the Septuagint, the Syriac, and several Samaritan MSS. (KENNICOTT'S *Remarks*.) — This renders the passage consistent. A Messenger might say, "Behold;" but Jethro could not yet say, "I", as Moses had not yet come out to meet him.

*Dr. A. CLARKE in loco.*

*Dr. A. CLARKE* has rendered it probable, that the fact here related of Jethro's coming to Moses, did not take place till the beginning of the 2d year of the Exodus.

*See also Num. x. 11.*

2024. [— 19.] The Judges of Israel, before whom all culprits were cited and examined are represented as holy persons, and as sitting to execute Judgment in the *Place of God*. *Deut. i. 17.* — *xix. 17.* — *D' ARVIEUX*, in his travels through Palestine, relates, that among the Arabians the usual form of legal citation is still in these words, *Thou art invited to the tribunal of God*.

*See Smith's Michaelis, vol. i. p. 192.*

2025. [— 21.] Whatever matter the *decarchs* could not decide upon, or terminate, went to the *pentecontarchs*, and from thence by degrees to the *hecatontarchs*, to the *chiliarchs*, to *Moses*, and at length to *GOD Himself*. — Each magistrate had the care or inspection of only ten men: the *decarch* superintended ten private characters; the *hecatontarch* ten *decarchs*; and the *chiliarch* ten *hecatontarchs*.

*See SCHEUCHZER; and Dr. A. CLARKE, on Num. ii. 2.*

In Egypt, the Bedouin Arabs are distributed into little companies, each with a chief, whom they call *scheck*; they dwell always under tents, and each platoon forms a little camp.

*NORDEN'S Trav. in Egypt, p. 96.*

2026. [*Exod. xix. 11, &c.*] On the summit of *Pen-maen-mawr*, in Caernarvonshire, Wales, there appears to have been one of the druid's consecrated *high-places* of worship. There, as on this mount of God, is, first, an outward line of holy separation, by which the whole mount is consecrated. Next, there is a double and more sacred separation, by which the top of the mount, the *Bre-y-Tinas*, the mount of the Holy Fire, or the representative presence, is made secret and sacred; into this the arch-druid, or high-priests alone could enter. The space between the outward and inward, or more sacred, line of separation was the *Pronaos*, in which all the *secondary* rites of religion, and all those duties *wherein religion mixed with the civil*, were performed: such as the ordinary sacrifices, the consecration of the children, the judgments, the teachings and divining, and lastly the burials. Hence it is, that in this space were found cromlechs, cistvaens, judgment-seats, holy basins, rocking-stones, and circular chapels. I do not mean, says the writer of this account, *Governor POWNALL*, to be understood as supposing that all these several particulars are to be found within this space, on this Holy Mount, now the subject of my enquiry; but in this, and in that of *Carn-bre* (in Cornwall), I may venture to say all may be enumerated. (*Archæologia*, vol. iii. p. 352.) — Were these designed to be visible representations of the three distinct spiritual strata, supposed to rise circuitously, like Saturn's Belts, above our terrestrial ball, forming distinct apartments in the intermediate state or "World of Spirits", answering severally to the three superior Heavens, which spherically encompass the throne of God? See *John* xiv. 2, 3. and *2 Cor.* xii. 2, 3.

2027. [— 15.] The Israelites left Egypt on the 15th of Abib or Nisan; they came to Sinai on the third day of the third month, and received the decalogue two days after their arrival at the mount. Hence the feast of Pentecost.

See No. 772, 773, 775, 778.

2028. [*Exod. xx. 5.*] This, says *MICHAELIS* (*by Smith*, p. 267), being spoken of the Divine judgments on idolatry, is unquestionably to be understood in reference to leprosy, with which God is wont to threaten his people, if they transgress his commandments. — Whatever may be thought of the hereditary nature of leprosy, this, says *M. PEYSSONEL*, may be depended on as a fact. We have seen (at Guadaloupe) whole families that were infected; and almost every child of a leprous father or mother, becomes generally leprous in its turn: and yet in various other families we have seen some of the children sound, and others leprous, whose father died of leprosy, and they themselves were old before they took it. Hence, he remarks, although it certainly is hereditary, we are nevertheless of opinion, that its procedure, in this respect, is the same as what is observed in asthma, stone, and other hereditary diseases, with which families are afflicted, and

which often descend from father to son, without always keeping one regular course, but attacking sometimes one, and sometimes another of the progeny. We could never, he continues, discover any constant rule, as to the age at which this disease might be expected to shew itself in the children of infected parents, at least, in regard to males. In regard to females however, he adds, as far as our access to observation has extended, we have remarked, that it commences with the accession of the catamenia, but makes no considerable progress, until they have been once or twice in child-bed; after which its more striking and formidable symptoms make their appearance.

See on *Lev. xiii. 2.*

2029. [*Exod. xx. 7.*] Thou shalt not *profane* the name of the LORD thy God.

See No. 789.

*SWEDENBORG, on Divine Providence,*  
n. 230.

2030. [— 13. *Thou shalt not kill*] Among all the mysteries and anomalies in the moral world, which at different times have led presumptuous man to question the benevolence, and distrust the dispensations of Providence, there is none which so totally baffles conjecture as the system of carnage and war. That nation shall confederate against nation, to soothe and gratify the distemper of a solitary madman; that the happiness of empires should be dependent, as it has been, upon the smiles and frowns of a capricious harlot, or the sordid treachery of an ambitious Minister: That the great mass of mankind, the reputed pride of the universe, the nominal Lords of Creation, should themselves be as toys and playthings, to be broken and destroyed by the mischievous hands of an idiot, or an infant; — that all this should happen, day after day, and year after year; that it should happen too, unheeded and unresented by the sufferers, appears, to the view of a superficial observer, as the act of some overruling necessity, unpropitious to the interests of man. Yet let not man impiously inveigh against the order of the universe, but rather search for the cause of this evil in his own persevering indifference to the means of good: rather let him consider the calamities of war as a just punishment for his voluntary acquiescence in it, as a merited return for his own share of a conspiracy against his own happiness.

*TWEDELL's Profusions.*

2031. — In Persia, it is not allowed even the sovereign to put any one to death for a single offence.

*HERODOTUS, Clio, n. 137.*

2032. — The death of a bee most assuredly never tended to preserve the prosperity of the hive. Much less still can the calamity and death of a man be of advantage to his Nation, and to Mankind; as the perfect happiness of every



civil and religious society must necessarily consist in a complete harmony between its members.

*St. PIERRE'S Studies of Nature,*  
vol. iii. p. 197.

2033. [*Exod.* xx. 17.] In the time of Moses, and down to the reign of Solomon, the horse was not in use among the Israelites, who for the purpose of labor and carriage employed the ass, the mule, the camel, and above all, the ox, particularly that species called the buffalo, which is common in Asia, and goes faster than the other kinds.

*Smith's* MICHAELIS, vol. ii. p. 393.

2034. [— 24.] In a charter attributed to *Withred* king of *Kent*, and granted to the abbess *Eabba*, are these words: *Ad cuius cumulum et affirmationis cespitem hujus superadictæ terræ super sanctum altare posui, et propria manu pro ignorantia literarum signum sanctæ Crucis in hac cartulâ expressi.*

*See* SPELMAN, pp. 192, 198.

2035. [— 25.] This prohibition was undoubtedly designed, among other reasons, to prevent the appearance of those sculptured figures of animals, &c. which were invariably cut upon the altars erected for idolatrous worship. — In the island of *Rhenia*, which borders upon *Delos* so famed for idolatry, "M. *TOURNEFORT* says, he counted above a hundred and twenty altars; most of which were cylindrical, three feet six inches high, and near three feet in diameter, adorned with festoons, and the heads of rams or oxen."

*See* No. 303, 785, 780, 784, 786, 789, 791, 792, 797, 809, 816, 801, 126, 798, 811, 96, 830, 136, 140, 836, 841, 779, 843, 771, 949.

2036. [*Exod.* xxi. 2.] There are servants of seven sorts; one made captive under a standard or in battle, one maintained in consideration of service, one born of a female slave in the house, one sold, or given, or inherited from ancestors, and one enslaved by way of punishment on his inability to pay a large fine.

*Laws of Menu*, p. 415. — *Works of*  
*Sir W. JONES*, vol. iii. p. 333.

2037. [— 2 — 6.] If any one be sold to one of his own nation, let him serve six years, and on the seventh go free: But if he have a son by a woman-servant, in his purchaser's house, and if on account of his good-will to his master, and his natural affection to his wife and children, he will be his servant still, let him be free only at the coming of the year of Jubilee, which is the fiftieth year; and let him then take away with him his children and wife, and let them be free also.

*JOSEPH. Antig. b. iv. ch. viii. § 28.*

2038. [*Exod.* xxi. 4.] It is appointed by Law in America, says *KALM*, that in case you have not only male but likewise female negroes, they must intermarry, and then the children are all your slaves; but if you possess a male negro only, and he has an inclination to marry a female belonging to a different master, you do not hinder your negro in so delicate a point; but it is no advantage to you, for the children belong to the master of the female. — The children which a freed negro had begot during his servitude, are all slaves, though their father be free.

*See* *Pinkerton's Coll.* part liii.  
pp. 501, 502.

2039. — In some Prussian families you find domestics zealous, affectionate, respectful, and attached to their masters, who are born, marry and die in the house of the master; and you frequently find under the same roof a succession of fathers and sons, who have been masters and servants for two or three centuries successively.

*Advertisement to Studies of*  
*Nat.* p. 23.

2040. — Among the American Creeks and Siminoles, all slaves have their freedom when they marry, which is permitted and encouraged: they and their offspring thence, are every way on an equality with their conquerors.

*BARTRAM'S Trav.* p. 211.

2041. — Among the Romans, creditors had a right to imprison their debtors in their own houses, and to make them slaves. These were called *noxi* and not *servi*, because their slavery lasted no longer than till their debts were paid.

*Univer. Hist.* vol. xi. p. 274.

2042. [— 6.] An iron-ring in the ear, was the mark of slavery.

*See* *Modern Univer. Hist.*  
vol. iv. p. 115.

2043. [— 18.] Some American Indians that inhabit the country bordering on the South Sea, in attacking their enemies on horseback, encumber themselves with no other weapon, than a stone of a middling size, curiously wrought, which they fasten by a string, about a yard and a half long, to their right arms, a little above the elbow. These stones they conveniently carry in their hands, till they reach their enemies, and then swinging them with great dexterity, as they ride full speed, never fail of doing execution.

*CARVER'S Trav. in N. America,*  
p. 191.

2044. [*Exod.* xxi. 18.] A curiously cut stone (which appears to have been formed for boxing with), was found 14 feet under ground, about 50 yards from the side of a large river, three miles from the sea, in the island of Dominica, in the year 1800. — The period of time necessary for 14 feet of solid earth to be accumulated over this stone, must have been very long, as it did not appear probable that it had been buried there. — The fine polished figure into which the stone had been cut, was (probably) the workmanship of the Charaibes or aborigines of these islands, before Europeans had visited them, or the use of iron-tools were known there.

*Archæologia*, vol. xv. p. 406.

2045. [—— 26, 27.] In return for these injuries, the slave received his freedom; but no further punishment was inflicted on the master.

MICHAELIS.

2046. [*Exod.* xxii. 1, &c.] A man is better than a beast, as his *spirit* is created into a permanent form; whilst that of a beast is not fixed into a permanent form, but is merely influxive, like the spirit of life within a human soul.

2047. [—— 5.] In the vineyards about Smyrna, we remarked, says CHANDLER, that the leaves were decayed, or stripped by the camels and herds of goats, which are admitted to browse there, after the vintage.

*Trav. in Asia Minor*, p. 142.

2048. [—— 6. *The stacks of corn*] Rather the *shocks*, as the *heaps* of the East consist only of such shocks disposed into a form proper for being immediately trodden out.

See HARMER, vol. iv. p. 145.

The latter end of July being the season for consuming the dry herbage and undergrowth on the mountains, we then often saw, says CHANDLER, the fire blazing in the wind, and spreading a thick smoke along their sides.

*Trav.* p. 276.

2049. [—— 9.] If a man, having found any thing that was lost, either a stranger's property or his own, should neglect to inform the magistrate, he shall receive the same punishment as a thief.

HALRED'S *Gentoo Laws*, p. 257.

2050. [—— 12.] *If it be stolen from him — by day*, I presume. — When *cattle* are delivered to be kept, the bailee is rather a *mandatary* than a depositary, and is, con-

sequently, obliged to use a degree of diligence *adequate to the charge*: now sheep can hardly be stolen in the *day-time* without some neglect of the shepherd; and we find that, when JACOB, who was, for a long time at least, a bailee of a different sort, *as he had a reward*, lost any of the beasts entrusted to his care, LABAN made him answer for them "whether stolen by day or stolen by night."

*Works of Sir W. JONES*,  
vol. vi. p. 623.

2051. [*Exod.* xxii. 13.] When a cow-herd has led cattle to any distant place to feed, if any die of some distemper, notwithstanding the cow-herd applied the proper remedy, he shall carry the head, the tail, the forefoot, or some such convincing proof, taken from that animal's body, to the owner of the cattle; having done this, he shall be no further answerable: if he neglect to act thus, he shall make good the loss.

HALRED'S *Gentoo Laws*, p. 150.

2052. [—— 14, 15.] That is, when a borrowed beast of burden had received any hurt, or come by its death; in case it had been lent for hire, its owner was to bear the loss: but if lent *gratis* from good will, it was to be paid for by the person using it; unless the owner happened to be present, and of course a witness himself, that the borrower was, by no imprudence, accessory to the misfortune.

*Smith's MICHAELIS*, vol. ii. p. 364.

2053. — Here it is by no means *certain*, that the original word signifies the owner, for it may signify the possessor, and the law may import, that the borrower ought not to lose sight, when he can possibly avoid it, of the thing borrowed; but, if it was intended, that the borrower should always answer for casualties, *except in the case*, which must rarely happen, *of the owner's presence*, this exception seems to prove, that no casualties were meant, but such as *extraordinary* care might have prevented; for I cannot see, says Sir W. JONES, what difference could be made by the presence of the owner, if the force, productive of the injury, were wholly irresistible, or the accident inevitable.

See his *Works*, vol. vi. p. 647.

2054. [—— 18.] There shall not be an enchanter (among you, *Deut.* xviii. 10—14).

See *Smith's MICHAELIS*, vol. iv. p. 91.

2055. — What is here rendered *witch*, JOSEPHUS understood to mean a *poisoner*, who, he says, ought to "suffer the very same mischief that he would have brought on them for whom the *poison* was prepared."

*Antiq.* b. iv. ch. viii. § 34.

2056. [*Exod.* xxii. 18.] The witch-act, a disgrace to the code of English laws, was not repealed till the year 1736.

*Observations on Popular Antiq.* p. 319.

Several writings are well known, which mention, that the negroes in South America have a kind of poison with which they kill each other, though the effect be not sudden, but happen a long time after the person have taken it: the same dangerous art of poisoning is known by the negroes of North America, as has frequently been experienced.

See PINKERTON'S *Coll.* part liii.  
p. 503.

2057. [— 19.] The word *bekemah* (Hebr.), here translated *beast*, should be rendered *savage* or *slave*. Thus in *Jonah*, iii. 8, it is said, Let man and *beast* be covered with sackcloth, and *cry* mightily to God; yea, let them *turn* every one from *his evil way*, and from the violence that is in *their hands*. Where it is evident, that a *beast* cannot *cry* for mercy, has no *evil way* of sin to *turn from* in the way of *repentance*, nor *hands* to be cleansed from *violence* or extortion and oppression. But to the *civilized great* and *untutored Gentiles*, then inhabitants of *Nineveh*, the above phrases were strictly appropriate, and became salutary admonitions. — The Israelites were ever forbid to *intermarry* or connect themselves *with Gentiles*, on pain of being utterly cut off from every privilege and all inheritance in the land of promise toward which they were now marching.

2058. ——— To prevent any disagreeable mixtures of the white people and negroes, and that the negroes may not form too great an opinion of themselves, I am told, says KALM, there is a law made in America, prohibiting the *whites of both sexes to marry negroes*, under pain of death.

See Pinkerton's *Coll.* part liii.  
p. 502.

2059. [— 25.] Nothing is more destructive to Syria, than the shameful and excessive *usury* customary in that country. When the peasants are in want of money to purchase grain, cattle, &c. they can find none but by *mortgaging the whole or part of their future crop, greatly under its value*. — The danger of letting money appear, closes the hands of all by whom it is possessed; and if it is parted with, it must be from the hope of a rapid and exorbitant gain; the most moderate interest is *twelve per cent*: — the usual rate is *twenty*, and it frequently rises as high as even to *thirty*.

VOLNEY'S *Trav.* vol. ii. p. 410.

2060. ——— It is the universal maxim, passion, and practice, amongst the great men at Cairo, to *eat money*.

By this is to be understood the taking of bribes, at all events; whether they can or will do any thing to deserve them or not. — Thus, it is at this day the common talk, that A — Bey, B — Kyayah, and C — Chiousse, ate forty or fifty purses of money each, of *Ali Kyayah Le Jelfy's* widow; who, being left very rich, would spare no cost, first to be revenged on such as she suspected to have abetted the massacre of her late husband; and, secondly, to get his and her friends and creatures preferred.

Preface to PERRY'S *Levant*, p. 12.

2061. [*Exod.* xxii. 26, 27. *Raiment to pledge*] The better to understand this law, we must know, that the upper garment of the Israelites was a large square piece of cloth, which they threw loosely over them, and which by the poor was always used for a blanket or coverlet to their beds. Dr. SHAW, (in his *Travels through Barbary*) has given the best description of it, under its modern Arabic name *Hyke*. (See on *Deut.* xxiv. 12, 13.) It might be laid aside in the day time, and, in fact, in walking it was so troublesome, that labouring people preferred being clear of it, and were then, what the Antients so often called, *naked*. When they had to walk, they tucked it together, and hung it over their shoulder. By night it was indispensable to the poor man, for a covering: at least, it was at the risk of his health, and even his life, by exposure to the cold, if he wanted it; for in southern climates the nights, particularly in the summer, are extremely cold. (See on *Gen.* xxxi. 40.)

Smith's MICHAELIS, vol. ii. p. 318.

2062. ——— The *hyke*, which now serves an Arab, and might have then served a Hebrew, as a *plaid* does a Highlander, was probably the *raiment* here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night; it being his only substitute for a bed. How necessary was it that such a pledge should be restored to a poor man each night; and how just to return it to the creditor every morning.

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2063. [— 29.] This and all other feasts and sacrifices were suspended, during the journey of the Israelites through the wilderness, where they had no plantations; but were revived *Lev.* xxiii. 10, &c.

*Tobit* i. 6. HUTCHINSON'S *Introduc. to Moses's*  
See No. 837, 937, 939. *Sine Principio*, p. cccxiii.



2064. [*Exod. xxiii. 2, 3.*] Thou shalt not be a follower of great men to do evil; neither shalt thou so answer in a cause, as to decline to sin, after great men: yet neither shalt thou honour or countenance a poor man in his cause.

See No. 860.

HOUBIGANT.

2065. [— 12.] It would be absurd to suppose that real animals were here meant, as beasts cannot on any day perform work without man's assistance.

2066. [— 19. *Thou shalt not seethe a kid in its mother's milk*] Such peculiar prohibitions as this, we shall find in general, were given in direct opposition to some idolatrous practice of the Heathens. Thus Dr. Cudworth, in his *Treatise on the Lord's Supper*, informs us that he learnt, from the comment of an ancient Karaite on the Pentateuch, that a superstitious rite prevailed among the antient idolaters, of *seething a kid in its mother's milk*, when they had gathered in all their fruits; and sprinkling the trees and fields and gardens, with the broth, after a magical manner, to make them more fruitful for the following year. Spencer also observes that the Zabii use this kind of magical *milk* to sprinkle their trees and fields in hopes of obtaining plenty.

Dr. DODD.

2067. — Maize or Indian corn grows from six to ten feet high, on a stalk full of joints, which is stiff and solid, and when grown, abounds with a sweet juice. The leaves are like those of the reed, about two feet in length, and three or four inches broad. The flowers which are produced at some distance from the fruit on the same plant, grow like the ears of oats, and are sometimes white, yellow, or of a purple color. The seeds are as large as pease, and like them quite naked and smooth, but of a roundish surface, rather compressed. One spike generally consists of about six hundred grains, which are placed closely together in rows to the number of eight or ten, and sometimes twelve. This corn is very wholesome, easy of digestion, and yields as good nourishment as any other sort. After the Indians have reduced it into meal by pounding it, they make cakes of it, and bake them before the fire.

See No. 953.

CARYER'S *Trav. in N. America*,  
p. 346.

2068. [— 28.] *Kouirt* signifies a bee; and *Baschkourts*, the *Bee-people*. *Baschkourts* are a tribe of Tartars.

*History of Russia*, vol. ii.  
p. 177.

2069. [*Exod. xxiii. 31.*] Accordingly, the Israelites never presumed to extend their dominion *beyond the Euphrates*; not even in the reign of David, when he had repulsed the kings of Mesopotamia.

See SMITH'S *MICHAELIS*, vol. i.  
p. 75.

2070. [*Exod. xxiv. 11. He laid not his hand*] In the way of special favor. — The Persian minister, says BELL, received the ambassador's credentials, and laid them before the *Shah*, who touched them with his hand, as a mark of respect. (*Travels to Persia*, p. 103.) — At the court of the Great Mogul, those officers of the districts, whose time has expired, or who have been recalled from similar stations, repair to the imperial presence, and receive the reward, good or evil, of their administration. When they are admitted into the presence, or retire thence, if their rank and merit be eminent, they are called near to his majesty's person, and allowed the honor of placing their heads below his sacred foot. The Emperor *lays his hand on the back of a person, on whom he means to bestow an extraordinary mark of favor*. Others from a distance receive tokens of kindness, by the motion of the imperial brow or eyes.

See *Month. Mag. for Jan. 1804*.

2071. [— 12. *Which I have written*] The Hebrew conjugations, *Hiphil* & *Hithpael*, give significations to verbs, which the want of answerable conjugations in Western languages, makes us unable to fill or equal without paraphrases, which are very rarely so comprehensive as the original words. — In the *New Testament*, the Greek tongue wanting those conjugations, *active* or *intransitive* verbs are used in a *transitive* or *reciprocal* signification. (BOYLE, *on the Style of the Holy Scriptures*, p. 157.) — We should read — Which I have caused to be written.

See No. 845.

2072. [— 17. *Decouring fire*] The famous Grecian wild-fire, first used in the year 717, adhered so tenaciously to the objects on which it was flung in battle, that no art of man could possibly extinguish its devouring rage.

See No. 1010, 830.

*Nat. Declin.* vol. iii. p. 212.

2073. [*Exod. xxv. 4.*] In Barbary, and Asiatic Turkey, about Angora, there is a large consumption of goat's hair. As it is extremely fine and beautiful, the natives spin it, and convert it into camlets, and other stuffs, as glossy as silk itself.

See No. 877.

*Ibid.* p. 23.

2074. [*Exod. xxv. 4. Ram-skins dyed red*] Red, the native dye of such animals, is the color in greatest esteem with the *Tartars*; and how ill clothed soever their *princes* may be, in other respects, they never fail to have a *scarlet robe* for state-occasions.

See No. 879.

*Modern Univer. Hist. vol. iv.*  
p. 300.

2075. [— 8.] Nadir Shah, out of the abundance of his spoils, caused a tent or tabernacle to be made of such beauty and magnificence as were almost beyond description. The outside was covered with fine scarlet broad cloth, the lining was of violet-coloured sattin, on which were representations of all the birds and beasts in the creation, with trees and flowers, the whole made of pearls, diamonds, rubies, emeralds, amethysts, and other precious stones: and the tent-poles were decorated in like manner. On both sides of the Peacock-Throne was a screen, on which were the figures of two angels in precious stones. The roof of the tent consisted of seven pieces, and when it was transported to any place, two of these pieces packed in cotton, were put into a wooden chest; two of which chests were a sufficient load for an elephant: the screen filled another chest. The walls of the tent, the tent-poles and the tent-pins, which latter were of gold, loaded five more elephants; so that for the carriage of the whole were required seven elephants. This magnificent tent was displayed on all festivals in the Public Hall at Herat, during the remainder of Nadir Shah's reign.

GLADWIN'S *Khojeh Abdulkurreem*,  
p. 31.

2076. [— 9.] It appears plainly that God shewed Moses a *model* of the tabernacle and all its furniture; and to receive instructions relative to this, was one part of his employment while on the mount for forty days with God.

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2077. ——— If any one do, without prejudice, and with judgment, look on these things, he will find they were every one made in way of imitation and representation of the universe.

JOSEPH. *Antiq. b. iii. ch. vii. § 7.*

2078. ——— EMPEDOCLES held, according to the Pythagorean doctrine, that there are two worlds, the one intellectual, the other sensible; the former being the *model*, or archetype of the latter.

*Exod. xxv. 40.*

See *Simplic. in Physic. Arist.*  
*Also Plut. de Placitis*  
*Phil. l. i. c. 20.*

2079. [*Exod. xxv. 9.*] In the spiritual world are all the things which exist in the natural world in its three kingdoms. They are the correspondent representations of the affections and thoughts exhibited respectively out of the will and the intellect, as also of the ultimate vital principles, of those who inhabit there. Around whom such correspondences appear in a similar aspect to that of the created universe; with this difference, that they are comparatively miniature representations. From these effluxive manifestations it is evident to angels, that the created universe is an image representative of God-Man; and that His Love and Wisdom are what are imaged forth in the universe.

*Exod. xxv. 40. See SWEDENBORG, on Divine Love,*  
p. 40.

2080. [— 10.] The table of shew-bread, the altar of incense, and the ark of the covenant, were all made of Acacia-wood, and only overlaid with gold.

*Smith's MICHAELIS, vol. iii. p. 388.*

2081. ——— This ark was an epitome of the tabernacle.

2082. [— 14.] When the king of Travancor makes a tour to inspect the state of his fortresses, eight Brahmins bear a square tabernacle suspended on a pole: it is covered with a piece of yellow cloth, because *yellow* is in as high esteem among the Indians as *red* formerly was among the Egyptians.

BARTOLOMEO, by Johnston, p. 290.

2083. [— 16.] In 1721, some rustics, sent from Jobol-skoy, by the governor of Siberia, privately to look for ruins and ancient sepulchres, found certain images of gold, silver, and brass, in all the tombs. And, having advanced 120 German miles towards the Caspian sea, they met with the ruins of splendid buildings; among which were some chambers under ground, whose floors and sides consisted of most shining stones. They saw here and there black *ebony-chests*; which, instead of treasure, contained *writings* or books.

*Deut. iv. 16 — 18.*

*Modern Univer. Hist. vol. iv.*  
p. 308.

2084. [— 17.] This lid of the ark, so long as it existed, being made of pure gold, may be considered as the most invariable of all standards whereby to ascertain from time to time the exact length of the Mosaic *ell*. — Every country, says MICHAELIS, ought to have one common standard kept somewhere or other, for all its weights and measures, according to which all others might be rectified. In England, he adds, it has been proposed, that these standards should be kept in the Exchange at London, with all possible care under

numerous keys, that thus many people might always be present at the opening of this antient national sanctuary, on any momentous occasion. This proposal, and the loss that arises from the otherwise unavoidable variation of weights and measures, continues our illustrious German, was put in a very clear light, in a book well worth reading, published in 1758, and entitled, *An Essay on Money and Coins*. That the Legislature noticed it, and took the matter seriously into consideration, he perceived, he acknowledges, from the account given of the parliamentary proceedings in the London Magazine for June, 1759; but he does not know, he confesses, whether any Act of Parliament on the subject has yet passed. If however, he argues, the British legislature were desirous to insure future ages the true measure of the ell, on the Mosaic principles and plan, they ought to have it ascertained by the mathematicians of St. Paul's church, with most perfect accuracy, and to have an authentic record of the mensuration drawn up in the plainest and briefest terms, and published in a book, which every Briton might read, as easily, at any rate, as the Israelite heard the Law read, once every seven years — in the calendar, for instance, which should not be allowed to be printed without this appendix concerning St. Paul's.

*Smith's Michaelis*, vol. iii. pp. 382, 390.

2085. [*Exod. xxv. 29.*] Belonging to the table of shew-bread, there were not only golden tankards (*menakiyim*, *Hebr.*), in which wine stood, and from which it was to be poured out; but also small drinking vessels, shaped like our cups, likewise of gold.

*Ibid.* p. 391.

2086. — On this table, which was placed on the north-side of the temple, not far from the most holy place, were laid twelve unleavened loaves of bread; six on each heap, one above another: and above those loaves were put two vials full of frankincense.

*ch. xxxvii. 16.* JOSEPH. *Antiq. b. iii. ch. iii. § 6.*

The frankincense was put not UPON, but BY the loaves in vessels proper for that purpose.

*Lev. xxiv. 7.* *Essay on the Sacrifices*, p. 94.

2087. — Among certain Roman Antiquities, a metal vase and *patera*, with some elegant little cups of Samian ware, were discovered June 28th, 1800, at Topesfield, in Essex. The vase is what MONTFAUCON calls a *præfericulum* used by the Romans at their sacrifices for pouring wine into the *patera*. The metal *patera* differs from the earthen *patera* in general, by being bossed in the centre; a circumstance not easily accounted for, unless it were intended for receiving and fixing the *præfericulum* more firmly, when placed upon it (to stand unemployed on the altar table). As to the cups, unless we can gain some authentic information respecting them, we may conclude they contained the consecrated perfumes, unguents, &c.

*Archæologia*, vol. xiv. pp. 24, 25.

2089. [*Exod. xxv. 31. A candlestick of pure gold*] This *candlestick*, or chandelier, is generally described as having one *shaft* or *stock*, with six *branches* proceeding from it, adorned, at equal distances, with six flowers, like lilies, with as many *bouls* and *knops* placed alternately. On each of the branches there was a lamp; and one at the top of the shaft, which occupied the centre, thus there were seven lamps in all.

We are not so certain of the precise *form* of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets. Titus after the overthrow of Jerusalem, A. D. 70, had the golden *candlestick*, and the golden *table* of shew-bread, the *silver trumpets*, and the book of the *Law*, taken out of the temple, and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of *Peace*!

At the foot of mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews, is represented, and on which the several monuments which were carried in the procession are sculptured, and particularly the golden *candlestick*, the table of the *shew-bread*, and the two *silver trumpets*.

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2090. — From these knops issues a series of *almond* flowers, following one another, till the branch terminates in that flower which contains the lamp.

*ch. xxxvii. 17.*

*Frag. to CALMET'S Dict.*  
*2d Hund. p. 56.*

2091. — The lotos, so often introduced into the Hindoo mythology, forms a principal object in the sculpture and paintings in their temples, is the ornament of their sacred lakes, and the most conspicuous beauty in their flowery sacrifices. — The lotos is often seen in the Egyptian and Grecian sculpture.

FORBES' *Oriental Memoirs*,  
vol. i. p. 430.

2092. [— 39.] A talent of gold is equivalent to £6750 Sterling.  
See No. 879.

2093. [*Exod. xxvi. 7.*] Skins, which were the clothing of the first men, when sewed together were made into tents that were not only portable, but extremely lasting as their hair or wool was impervious to the most plentiful dews.

The workmen who dress skins, are of two sorts. The one sort prepare the furs, that is, dress certain delicate skins with the hair on, which constitutes their chief beauty and value.



The others employ the strongest and most serviceable skins either in apparel, furniture, or various kinds of coverings; and the most ordinary way of dressing them for these purposes, is to get off the hair or wool, and penetrate them with substances proper to render them firm or pliant.

The shamoy-dresser soaks in oil not only the skin of the true shamoy, which is a wild goat, but likewise those of all other goats, though much inferior to the true, and even sheepskins, which he dresses like shamoy.

*See Nat. Delin. vol. vi.  
pp. 223,—229.*

2094. [*Exod. xxvi. 7.*] The shawls manufactured in Cachemire, from the delicate silky wool of a goat peculiar to Thibet, are an elegant article of personal ornament, too well known in Europe, to need a particular description: this manufacture is not confined to Cachemire, but all others are deemed of an inferior quality: their prime cost is from twenty to five hundred rupees a shawl, according to the size, texture, and pattern: some, perhaps, may be more valuable.

*FORBES' Oriental Memoirs,  
vol. i. p. 258.*

2095. ——— The wandering Arabs, the Kurdes and the Turcomans lodge in tents made of coarse stuff, either black or striped black and white; which is manufactured by the women, of goats' hair. The tent consists of three apartments, of which one is for the men, another for the women, and the third for the cattle.

*NIEBUHR's Trav. vol. i. p. 208.*

2096. [——— 14.] The skins of elks, when properly dressed, make excellent tent-covers and shoe-leather.

*SMITH's Wonders of Nat. and Art,  
vol. iii. p. 40.*

2097. ——— *Badger's skins* [*Teshashim* (*Hebr.*)].—A merchant of *Abushahr* called *Dahash*, that fish which the captains of English vessels called *porpoise*, and the Germans *sea-hog* or *dolphin*.

*ch. xxv. 5.*

*NIEBUHR, p. 157, Fr. Edit.*

2098. ——— They could not furnish me, says THEVENOT, with any thing of a certain fish, which they call a *sea-man*. However, he adds, I got the hand of one since. *This fish is taken in the Red Sea, close by Tor.* It is a great strong fish, and has nothing extraordinary but two hands, which are indeed like the hands of a man, saving that the fingers are joined together with a skin as in the foot of a goose; but *the skin of the fish is like the skin of the*

*wild goat, or shamois.*—They use its skin for making bucklers, which are musket-proof.

*Trav. p. 166.*

The chief use of seal-skins now, is to cover trunks and boxes. Very good shoes and boots are also made of them, which *effectually keep out the water*. Seats likewise are covered with them, of which the covering outlasts the wood.

*BUFFON.*

Dr. GEDDES has adopted *seal-skins* instead of badgers' skins.

*ch. xxv. 5.*

2099. [*Exod. xxvi. 15.*] *Shittim-wood*: a wood peculiar to the district of Arabia, resembling the white thorn. It grew to such a height, that it might be sawn into boards of a considerable length.

*ch. xxv. 5.*

*See JEROM. Comment in Joel iii.  
Micah vi. 5. et alib.*

2100. ——— The wood of the Laburnum is beautifully veined, of great strength, and much used for wedges and musical instruments: the variety with short spikes of flowers has elegant veins, and is called the *ebony* of the Alps. Pliny says, its wood is the hardest next to the ebony.

*ch. xxv. 5.*

*PINKERTON's Coll. part xxii.  
p. 809.*

2101. ——— Dr. MATHER supposes this Shittim-wood to be the black *Acacia*.

*ch. xxxvii. 1.*

*Phil. Trans. vol. vi.  
p. 86.*

2102. [——— 29.] In Eastern houses of better fashion, the apartments, from the middle of the wall downwards, are covered or adorned with velvet or damask hangings of *white, blue, red, green*, or other colors (*Esth. i. 6*) suspended on hooks, or taken down at pleasure: but the *upper part* is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices, in stucco and fretwork. The ceiling is generally of wainscot, artfully painted, or beautifully panuelled, with gilded mouldings. And the floors are laid with painted tiles or terrace-plaster, covered generally with the richest carpets.

*Dr. SHAW. — See Bib. Research.  
vol. ii. p. 211.*

2103. [——— 36.] The Temple also, instead of doors, had its gate-ways closed with very costly vails, enriched with variety of flowering of gold, silver, purple, and every thing that was rich and curious; and on each side of these gates or gate-ways were placed two stately columns, from whose

cornishes there hung golden festoons, and vines, with their clusters of grapes, leaves, &c. curiously wrought. (*Univer. Hist. vol. x. p. 183.*)—This was the *first* vail; that which separated the Holy of Holies, was the *second*; *Heb. ix. 3.*

2104. [*Exod. xxvii. 1.*] Of the trevets or tripods used by the Antients in their sacrifices, there are two in the cabinet of Herculaneum worthy of being ranked among the finest discoveries. They are nearly four palms in height. In these sacred tripods, the chafing dish on which they place the coal-pan, was made of baked earth.—In the year 1761, they found also in a temple of Herculaneum a large square chafing dish, in bronze, about the size of a middling table. It stood on lion's paws. The brims were curiously incrustured with a foliage composed of copper, brass, and silver. The bottom consisted of a very substantial iron grate, lined with brick-work, as well above as below; so that the coals could neither touch the upper part of the grate, nor fall down through the lower.

*Abbe WINCKELMAN'S Herculaneum,*  
p. 61.

2105. ——— Hard by this altar lay the basins, and the vials, and the censers, and the caldrons, made of gold: But the other vessels, made for the use of the sacrifices, were all of brass.

*ch. xxxviii. 1.*

*JOSEPH. Antiq. b. iii.*  
*ch. iii. § 8.*

2106. [——— 2.] In describing the Jewish altar, *Dr. LIGHTFOOT* says its horns rose a cubit straight up from the foundation or first beginning, abating by degrees from a cubit square in the bottom, into a pyramidal sharp; but so as, for one cubit it rose straight, and then pointed outward like the top of a horn.

*See Bib. Research. vol. i. p. 301.*

2107. ——— At the castle of Dun-vegan, in Scotland, is still preserved a great ox-horn, tipped with silver. The northern nations held this species of *cup* in high esteem, and used the capacious horns of the great Aurochs.

*PINKERTON'S Coll. part. x. p. 322.*

2108. [——— 3.] We learn from Phanius Eresius, and Theopompus, as cited by Athenæus, that before the days of Gyges and Cræsus, kings of Lydia, all the votive gifts sent to Delphi, consisted of brass caldrons and tripods.

*Univer. Hist. col. xvi. p. 565,*  
*note (D).*

2109. [*Exod. xxvii. 3.*] The tripod of the Antients was a vessel standing on three feet, of which there were two kinds: the one was appropriated to festivals, and contained wine mixed with water; the other, in which water was to be made warm, was placed on the fire.

*LARCHER, on Herodotus, Clio, xcii.*

2110. [——— 5. *The compass*] *Carcob* (*Hebr.*), a kind of *chafing-dish* probably: the word occurs no where else in Scripture.

*See No. 2104.*

*Univer. Hist. vol. iii. p. 285.*

As the altar of incense was overlaid with *gold*, to answer the rest of the rich utensils of the sanctuary; so this of burnt-offering was covered with *brass*, because all the other materials of the court were made of that metal.

*Ibid.*

2111. [——— 20.] The most perfect oil is that squeezed out of the fruit of the olive-tree. The apparatus for extracting it consists in the work of the mill-stone, under which the olives are bruised in the beginning of winter; in the operation of the press that squeezes the purest oil out of them, and in some care in the management of it.—Most people, on account of both the look and smell, will prefer the burning of olive-oil, to any other light.

*Nat. Delin. vol. vii. pp. 39, 40.*

2112. [*Exod. xxviii. 5.*] Some reduce the solar colors to three primordial, viz. yellow, red, and blue; to which if we add white, which is the color of light, and black, which is the privation of it, we shall have five simple colors, with which may be compounded all imaginable shades of color.—The natural order of these colors is very clearly displayed by the decomposition of the solar ray in the heavens. In a fine summer's morning, when the sky is serene, and only loaded with some light vapors, sufficient to stop and refract the rays of the sun, as they traverse the extremities of the atmosphere, you will observe the moment when the sun is going to exhibit his disc that the dazzling *white* is visible in the horizon, the pure *yellow* at an elevation of forty-five degrees, the *fire-color* in the zenith, the pure *blue* forty-five degrees under it, towards the west; and in the very west, the dark *veil of night* still lingering in the horizon.

*Month. Mag. for May, 1814, p. 315.*

*See also St. PIERRE, on this subject.*

2113. ——— The *lowest* part of the flame of a candle, where the gross vapor is not ignited, is always blue; and when the flame is sufficiently elongated, so as to be just ready to smoke, the *tip* is always red.

*ch. xxvi. 1.*

*PRIESTLEY, on Vision, p. 807.*

2114. [*Exod.* xxviii. 5.] The colors, with which the Indians paint their cottons, are *indigo*; not a shrub, as some have erroneously asserted, but a plant which grows in great abundance in the district of Agra: The stem and leaves of this plant yield that fine *dark blue*, which on their cloths never loses the smallest shade of its beauty. Also Indian *saffron*; a plant which dyes *yellow*: and *gum lac*, together with some flowers, roots and fruits; which are used to dye or paint *red*. — With these few pigments, which are applied sometimes singly, and sometimes mixed, the Indians produce on their cotton cloths that admirable and beautiful painting which exceeds every thing of the kind exhibited in Europe.

ch. xxv. 6.

BARTOLOMEO, by *Johnston*, p. 398.

2115. [— 6. *The ephod*] *The Mantle* or *Pallium* which covered the shoulders and back, and was the same with the *Chlamys* of the Greeks.

ch. xxxix. 2.

Dr. A. CLARKE's *Fleury*, p. 72.

2116. [— 9.] The ephod of Aaron was adorned with two onyxes set in gold; on each side of which the names of six of the tribes of Israel were engraved. — The breast-plate of judgment shone with twelve precious stones of different colors; on every one of which was the name of one of the twelve tribes. — The Antients, it is probable, were unacquainted with the diamond. Pliny, who has taken much pains to investigate the discovery of precious stones, can find no mention of this till a period near the beginning of the Christian era. — The art of giving diamonds their present lustre, by polishing them with their own dust, is but a late invention, ascribed to *Lewis de Berghen*, a native of Bruges, who lived about three hundred years ago.

ch. xxv. 7.

Dr. W. ALEXANDER's *Hist. of Women*, vol. ii. p. 97.

2117. [— 11.] Two sorts of characters appear to have been known to Moses: the first of the two were employed on those tablets said to be *written by the finger of God*. Of what kind these characters were, it is not said; but as Moses was to *read* them to the people, he surely understood them. God now specially directs him not to write in the Egyptian character of hieroglyphics; but in the current hand of the Cushite merchants, in the letters usually engraved on a *signet*; that is, in characters representing sounds, such as the trading nations had long used in their business for invoices, &c.

BRUCE, vol. i. p. 421.

2118. [— 12.] As to the sardonixes, which the high priest bore on his shoulders, one of them, that which was in the nature of a button on his right shoulder, *shone out when God was present at their sacrifices*; bright rays darting

out thence, and being seen even by those who were most remote.

In this way, God appeared to be present with, and gave directions to, his people Israel as their King, all the while they submitted to him in that capacity. — Thus the *Divine Government* was on the *high priest's shoulder*, according to *Isai.* ix. 6.

This sardonix left off shining, as JOSEPHUS informs us, two hundred years before he wrote his *Antiquities*, or ever since the days of the last good high-priest of the family of the Maccabees, John Hyrcanus.

*Antiq.* b. iii. ch. viii. § 9.

2119. [*Exod.* xxviii. 15.] *The Iodhan Morain*, or Irish Druids' breast-plate of judgment, is said by BUXORF and Rabbi HEIDEC to be the Chaldee name of the *Urim* and *Thummim*. The thing itself, of gold, weighing exactly twenty-two guineas, is represented by a correct engraving in the *Archæologia*, vol. vii. p. 166.

2120. — So great a splendor shone forth in the breast-plate before the army (or the camp) began to march, that all the people were sensible of God's being present for their assistance.

JOSEPH. *Antiq.* b. iii. ch. viii. § 9.

2121. — There was no part of the Egyptian dress more universally prevalent than the *pectoral*: it appears to have been worn by all ranks and orders of people; and it was common also to the women as well as to the men. It was without doubt, exceedingly magnificent as assumed there by monarchs, by courtiers, and by the superior order of the priests. Its form appears on a multiplicity of different figures; it was semicircular, and constantly adorned with rows of ornaments one above another, in which not only the ornaments themselves, but the colors also were often much varied.

ch. xxxix. 8.

STRUTT's *Introduc. to Dresses and Habits of England*, p. xx.

2122. [— 17 — 20.] Rubies, spinels, yellow topazes, blue and white sapphires, jacinths, amethysts, and the other precious stones, are found nowhere in the East, but in the kingdom of Pegu, and in the island of Ceylon. The turquoise is found only in Persia; the emerald, solely in America.

TAVERNIER. — See *Pinkerton's Coll.* part xxxii. pp. 250, — 252.

2123. — The diamonds, sapphires, and rubies of India, have always been held in the highest estimation; in



topazes, amethysts, and some other gems, perhaps America may be equal: the most celebrated diamond-mines are at Golconda, in the territory of the Nizam; and at Raolconda, near Visiapoor, in the Mahratta-empire: Ceylon produces the ruby, sapphire, topaz, and other precious stones; especially one of superior beauty called the cat's-eye: gold-mines are unknown in India; but that valuable metal is found in the torrents which flow from the mountains of Thibet into the Indus and Gauges: there is no silver in Hindostan, but what is imported from foreign countries. (FORBES' *Oriental Memoirs*, vol. i. p. 245.) — Thus in India, the Church had its *golden* age; in Arabia, its *silver* age; in Palestine, its *copper* age; and throughout the world, its *iron* age, as that metal is now found, smelted, and manufactured almost every where.

2124. [*Exod.* xxviii. 18.] Of all the precious stones, the diamond has the greatest degree of transparency, and is the most beautiful and most brilliant. It produces only single refraction, but its refractive powers are stronger than that of any other body: it separates the colors better; and this is the cause why it sparkles with so much lustre, especially in the light of the sun. — There are diamonds of almost all colors: some incline to rose-color, others to green, blue, brown, &c. And Mr. Dutens saw a black diamond at Vienna in the collection of the prince of Lichtenstein. The most perfect are crystalline, and resembling a drop of clear spring water, in the middle of which you will perceive a strong light playing with a great deal of spirit.

W. H. PEPYS.

2125. ——— "It is an error of long standing," says TAVERNIER, "to believe that the emerald was found originally in the East. Most jewellers, on first looking at a high-coloured emerald are accustomed to say, 'This is an Oriental emerald.' But they are mistaken; for I am well assured, that the East never produced one, either on the Continent, or in its islands. I have made accurate enquiries into this, in all the voyages I have made." — He had travelled six times by land through India. Hence it must be concluded, that the so highly valued emeralds of the Antients came to them from America, through the islands of the South Sea, through those of Asia, through India, the Red Sea, and, finally, through Egypt — whence the Israelites had those mentioned by Moses.

St. PIERRE'S *Studies of Nature*, vol. ii. p. 48.

2126. ——— The islands of the South Sea form, between Asia and America, a real bridge of communication; with a few arches alone of which we are acquainted, but of which it would not be difficult to discover the rest, from the other harmonies of the Globe.

*Ibid.* p. 486.

2127. [*Exod.* xxviii. 19.] The cornelian and agate stones are found in the rivers of Cambray, and no where else in the world.

Captain HAMILTON. — *Pinkerton's Coll. part xxxii. p. 314.*

2128. ——— The only parts of the earth where diamonds are found, are Raolconda, Conlour, Gouel, and Succadon. At these four mines the diamond is called *Iri*; but in Turkish, Persian and Arabic, they call it *Almas*.

TAVERNIER. — See *Pinkerton's Coll. part xxxii. pp. 235, — 249.*

2129. [—— 33. *Bells of gold*] The antient kings of Persia, who in fact, united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells.

CALMET'S *Dict. Article, Bell.*

2130. ——— The Egyptian Persea is a fine ever-green tree, whose leaves resemble those of the laurel, and have an aromatic smell: its *pear-like* fruit is delicious, and has in it a stone resembling a heart.

Abbe PLUCHE'S *Hist. of the Heav.* vol. ii. p. 310.

2131. ——— The leaves of the Lotos of both kinds remain rolled up like a cornet of paper, till they get into the air, and unfold: the sweet-smelling rose-coloured flowers of the superior kind were used by the Antients in crowning their worthies at feasts: the fruit arising out of each carnation-flower is a small pod like a little inverted bell containing about thirty small beans; and it can hardly be doubted, says Abbe PLUCHE, but these are the *cornets, flowers and bells*, which we find above or under the Egyptian figures. — See *Ezek.* xxix. 4.

2132. [—— 34.] The Pomegranate-tree (i. e. *Pomum Granatum*, the kernelled apple) bears a fine medicinal fruit, which is cooling and astringent. There are two kinds of it; the one bears flowers only, the other both flowers and fruit. The flowers are inclosed in a purple calyx or *cup*, shaped somewhat like a *bell*; and the *fruit* consists of a great number of angular grains or seeds, inclosed within a *reddish pulp*, and covered with a thick *brownish rind*.

SMITH'S *Wonders of Nat. and Art.* vol. i. p. 215.

2133. [*Exod.* xxviii. 36.] The very Mosaic *petalon*, or golden plate, for the forehead of the priest, was itself preserved, not only till the days of Josephus, but of Origen; and its inscription, HOLINESS TO THE LORD, was in the Samaritan characters.

See JOSEPH. *Antiq. b. viii. ch. iii. § 8.*  
 & RELAND, *De Spol. Templi*, p. 132.

2134. [——— 39.] His peculiar vestment, the coat, was embroidered with flowers of scarlet, and purple, and blue, and fine-twined linen; but the warp was nothing but fine linen.

JOSEPH. *Antiq. b. iii. ch. vii. § 2.*

2135. [——— 40.] Among the Indians of North America, the junior priests or students constantly wear the mantle or robe, which is *white*.

*ch. xxviii. 6.*

BARTHAM'S *Trav. p. 502.*

2136. [——— 42.] India has been inhabited from the earliest antiquity by a people, who have no resemblance, either in their figure or manners, with any of the nations contiguous to them.

Th' inhabitants are swart, and in their locks  
 Betray the tints of the dark hyacinth.  
 Various their functions; some the rock explore,  
 And from the mine extract the latent gold;  
 Some labour at the woof with cunning skill,  
 And manufacture linen; others shape  
 And polish iv'ry with the nicest care:  
 Many retire to rivers' shoal, and plunge  
 To seek the beryl flaming in its bed,  
 Or glitt'ring diamond. Oft the jasper's found  
 Green, but diaphanous; the topaz too  
 Of ray serene and pleasing; last of all  
 The lovely amethyst, in which combine  
 All the mild shades of purple. The rich soil,  
 Wash'd by a thousand rivers, from all sides  
 Pours on the natives wealth without control.

— In their manufactures of cotton they still surpass all the world.

*Fine linen* is not unprobably supposed to have been called *Sindon*, from the name of the river (in India) near which it was wrought in the highest perfection.

*Works of Sir W. JONES,*  
*vol. i. pp. 24, 25, 31.*

2137. ——— Speaking of the *Hindoos*, 'a people,' says Mr. LORD, 'presented themselves to mine eyes, clothed

in linen garments somewhat low descending, of a gesture and garb, as I may say, maidenly and well nigh effeminate, of a countenance shy and somewhat estranged, yet smiling out a glozed and bashful familiarity.'

2138. [*Exod.* xxviii. 42, 43.] When the Egyptian priests performed any religious offices, we find from HERODOTUS, they were clothed only in linen; and at this day, when they enter a mosque, they put on a white garment; which circumstance, Pococke remarks, might probably give rise to the use of the surplice.

See *Beloe's note 150, on Euterpe*, n. 81.

2139. [*Exod.* xxix. 4 — 9.] Before a brahmin will sit down to dinner, he first washes his body in warm water; during which operation he wears his *dotee*, or that cloth which, fastening round his loins, hangs down to his ancles: when washed, he hangs up the *dotee* to dry, and binds in its place a piece of silk, it not being allowable for a brahmin to wear any thing else when eating. — If a person of another caste, or even a brahmin who is not washed, touch his *dotee* while drying, he cannot wear it without washing it again.

FORBES' *Oriental Memoirs*,  
*vol. ii. p. 49.*

2140. [——— 6, 7.] Hence it should seem, that the mitre did not cover the crown of the head; but was so wrapped round it, as to leave a space bare for the unction.

Dr. GEDDES.

2141. ——— At the consecration of a Jewish high priest, when he was invested with office by solemn rites, they poured a precious oil on his forehead, and this unction was made, says Dr. A. CLARKE in the form of the Greek letter X. (See his *Additions to Fleury*, p. 331.) — Was this to shew, when it could be explained, how the *new life* he was then supposed to receive, must descend in the *nerves*, which cross each other from right to left, and from left to right? And may not this also be understood by the sign of the cross, when properly represented in Christian baptism?

2142. [——— 12.] The Antients used horns, as well as cups, at table.

WINCKELMAN'S *Herculaneum*, p. 69.

2143. [*Exod. xxix. 12. Put the blood on the horns of the altar*] where it might evaporate as a drink-offering to the Lord.

2144. [— 14.] The fruit of the Cotconia-tree in Kamptschatka, when ripe, is soft, fleshy, as large as a walnut, and of an agreeable taste, like a good apple: but it must be eaten as soon as gathered, for it spoils if kept only one night.

SMITH'S *Wonders of Nature and Art*,  
vol. iii. p. 78.

2145. [— 15.] The Antients used to make libations at their sacrifices with cups (*patææ*) mostly of white metal, and turned, both within and without, with the greatest exactness. The handles to these cups were generally round, fluted from end to end, and terminating in a ram's head, or that of some other animal.

WINCKELMAN'S *Herculaneum*, p. 69.

Libations of wine, oil, and milk, were in use among the Romans: they offered them to the gods on different occasions, but above all, during the time of a repast; it was the homage of a certain part of the good things they received from them.

See *Antient Hist. of Asia*, by  
M. BAILLY, vol. i. p. 105.

2146. [— 22.] The white grape from Alcobaca has a thin skin and juicy flesh. The bunches are large and long without shoulders.

The berries of the White Frontinae compose long unshouldered bunches.

The bunches of the Lombardy, or Flame-coloured Tokay, are regularly formed with shoulders, and frequently arrive to the weight of six or seven pounds.

The Smyrna Grape has a large red-coloured berry of an oval figure, with thin skin and delicate juicy flesh. It forms long bunches with shoulders loosely connected (like wings). (SPEECHLY, on the Vine, pp. 8, 13.) — Are such grapes as these rendered *Turtle Doves* and *Young Pigeons* in the Mosaic ritual? See *Lev. i. 14* — 17.

The berries of the Black Spanish, or Alicante, form exceedingly long unshouldered bunches. — The flesh is soft, juicy, and of an agreeable flavor.

The Black Lisbon has large shouldered bunches, which not a little resemble the Black Hamburgh.

*Ibid.* pp. 14, 24.

2147. [— 38.] If the Jews have rightly appointed their fasts, the ceasing of this daily sacrifice was on the

17th of July, the same day on which Moses broke the two tables, the city of Jerusalem was destroyed, the book of the law burnt by Epistemon, and the statue of Jupiter set up in the Temple.

*Univer. Hist.* vol. x. p. 478.

2148. [*Exod. xxix. 40.*] A hin contained five gallons.  
*Essay for a New Translation*,  
part ii. p. 39.

2149. ——— So long as Palestine was properly cultivated, an acre near Jerusalem, from its produce in wine and oil, must naturally have been more profitable, than employed as a corn-field. Accordingly, Abulfeda represents the rocky and arid soil about that city, on account of its olives and vines, as incomparably the most valuable in all Palestine.

See No. 135, 927, 886,  
899, 907, 945.

See SMITH'S MICHAELIS,  
vol. iii. p. 138.

2150. [*Exod. xxx. 8.*] The Syrian Christians (in 1812) used incense in their Churches: it grows in the woods around them; and contributes much, they say, to health, and to the warmth and comfort of the Church during the cold and rainy season of the year.

*Christian Researches in Asia*,  
p. 121.

2151. [— 12.] Servius Tullius at Rome obliged every father of a family, as often as he had a child born, to bring a piece of money to the temple of Lucina.

BARTOLOMEO, by Johnston, p. 257.

2152. ——— On the coast of Malabar, no private person, whether noble or not, can pretend to have any property in land. On the contrary, every ten years the tax established at the first measurement of lands must be paid the overseers of temples for all fields and pieces of ground. — The poorer classes also must pay an impost equivalent to the poll-tax introduced into some of the countries of Europe.

*Ibid.* p. 307.

2153. [— 13.] This half shekel was in value nearly fourteen-pence, or precisely thirteen pence half-penny, and three fourths of a farthing.



2154. [*Exod. xxx. 23.*] Cinnamon is a species of laurel, the bark of which constitutes its valuable part. This is taken off in the months of September and February. When cut into small slices, it is exposed to the sun, the heat of which curls it up in the form in which we receive and use it. The berry, when boiled up in water, yields, according to Raynal, an oil which, suffered to congeal, acquires a whiteness. Of this candles are made, of a very aromatic smell, which are, at Ceylon where it is principally found, reserved for the sole use of the king.

But the cinnamon of the Antients, which HERODOTUS affirms to have been peculiarly the produce of Arabia, was probably the sweet willow, or candle-berry myrtle.

At least "it is now well understood," says BELOE, "that the substance called cinnamon by the Antients was extremely different from this of ours, which is peculiar to the island of Ceylon."

By cinnamomum the Antients understood a branch of that tree, bark and all, of which the cassia was the bark only.

*Beloe's Herodot. Thalia, cvii.  
notes 126, 134.*

2155. [— 23, 24.] Cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, are solely the produce either of India or Arabia. Now as cinnamon and cassia, which are but different species of the same spice, are not to be found nearer Egypt or Palestine than Ceylon or the coast of Malabar; and as Sabea, says Agatharchides who flourished 177 years before Christ, produces myrrh, frankincense, balsam, cinnamon, and cassia from trees of extraordinary magnitude, it is highly probable the Jews did receive these spices from the Sabeans, who are known to have enriched themselves by furnishing Syria and the Phenicians with such odoriferous commodities.

*See VINCENT's Pleripus of the  
Erythrean Sea. Or Bib.  
Research. vol. ii. p. 97.*

2156. ——— [*Cassia*] A bastard kind of cinnamon, called in Europe *cassia lignea*; the merchants mix it with pure cinnamon, which is four times its value; it is to be distinguished by a kind of viscosity perceived in chewing it.

*See Beloe's HERODOTUS, Thalia, cvii.  
note 127.*

2157. ——— The cassia resembles the bay-tree, of which it is a species: it is called *cassia lignea*, to distinguish it from the *laurus-cinnamomum*, or true cinnamon, to which it is very inferior: the finest cassia sometimes possesses the peculiar properties of that valuable spice, but it is in general of a coarser texture and less delicate flavor. The real cinnamon

seems indigenous to Ceylon; there are some trees in the East-India Company's garden at Anjengo, as a curiosity. The leaves of the cassia are smaller than the laurel, and more pointed; those of the cinnamon still more delicate: the blossoms of both, like the flowers of the *Arbutus*, hang in bunches, white and fragrant; the fruit resembles a small acorn. The young leaves and tender shoots are of a bright red, changing to green as they approach maturity; they taste of cinnamon, but the only valuable part of the tree is the inner bark; which, being separated from the exterior, is cut into pieces, and exposed to the sun, when it dries and curls up, and is packed in cases for foreign markets.

*FORBES' Oriental Memoirs,  
vol. i. p. 352.*

2158. [*Exod. xxx. 34. Stacte*] A gummy odoriferous substance, that distils in amber-coloured drops from some resinous tree, supposed by some to be the myrrh-tree. The difference between it and myrrh seems to be, that myrrh was gotten by incision — *stacte* by spontaneous oozing.

*Dr. GEDDES.*

2159. ——— *Frankincense*, of all perfumes, was the most esteemed by the Antients: it was used in divine worship, and subordinately appropriated almost entirely to princes and great men. Those employed in preparing it were nearly naked; they had only a girdle about their loins, which the master had the precaution to secure with his own seal.

*Beloe's HERODOT. Thalia, cvii.  
note 125.*

2160. [— 34, 35, 37.] *Lady W. MONTAGUE* informs us that, during her visit to the fair Fatima, whose husband was an officer equal in rank to the grand vizier, "four slaves came into the room, with silver censers in their hands, and perfumed the air with amber aloes-wood, and other odoriferous scents." *See Lev. xxiii. 40.*

The Gum Arabic *Acacia*, brought from Arabia Petrea, near the North Bay of the Red Sea, at the foot of mount Sinai, is called *Thus* (Frankincense) by the dealers in drugs in Egypt, from *Thnr* and *Thor*, which is the name of a harbour in the North Bay of the Red Sea, near mount Sinai, thereby distinguishing it from the Gum Arabic, which is brought from Suez, another part of the Red Sea, not far from Cairo. Besides the different places from which these gums are brought, they differ also in some other particulars. The Gum *Thus* is more pellucid, white, or of no color at all; but the Gum Arabic is less pellucid, and of a brown or dirty yellow color.

*HASSELIQUIST'S Travels, p. 250.*

2161. [*Exod.* xxxi. 1.] *Bezaleel*, the grandson of Miriam, the sister of Moses.  
See No. 795.

JOSEPH. *Antiq.* b. iii. ch. vi. § 1.

2162. [*Exod.* xxxii. 4.] This is thy god. *Neh.* ix. 18.  
— At their hand he received (the ear-rings) and tied them in a bag (2 *Kings* v. 23), and had them cast into a molten calf.

*Univer. Hist.* vol. ii. p. 564.

2163. [— 10.] The motive made use of v. 13. would be of no force, if God had promised here to make a great nation spring from Moses; because the said nation would have been the seed of Abraham &c. as well as those that God had destroyed. (WELLS.)— Another proof that *spiritual* and not *natural* descents, are every-where meant by the *genealogies* of sacred Scripture.

2164. [— 19. *The dancing*] Probably around the cherub. — At Bern in Switzerland there is a favourite dance of the natives, in which the parties arrange themselves in distinct couples, and follow each other in a circular direction, the gentleman turning his partner with great velocity. (COXE. — *Pinkerton's Coll.* part xxii. p. 848.) — This dance is probably a *Druidical* representation of the *double* planetary motion; *diurnal* on its axis, and *annual* round the sun.

2165. [— 25.] It appears from what is here recorded, that those very ornaments which had been taken from the *idolatrous* Egyptians by way of *spoil*, had been so purified as to have been regularly used by the Israelites in their worship of the true God, till they had now again defiled them by idolatry. This accounts for the *spoiling* or stripping both of the Egyptians and of the Israelites; See, on *Exod.* v. 1. *And the law on this subject*, Num. xxxi. 21 — 24.

In the New Testament *gumnos* (Grk.) is sometimes taken for a sinner.

*Univer. Hist.* vol. i. p. 129.

2166. [— 27.] Among the Hebrews, this was the most important duty of the tribe of Levi, and what required the greatest number of its members to discharge. — It was also in an especial manner the business of the Jewish priests, in all disputes of a more serious nature, to pronounce the final decision, and lay down the law; much in

the same manner as it is in our juridical faculties and tribunals of appeal; *Deut.* xvii. 8 — 13.

*Smith's* MICHAELIS, vol. i. p. 259.

2167. [*Exod.* xxxii. 27.] In the Highlands of Scotland, Lochiel and the Laird of Mc. Intosh having had a long dispute concerning some lands in Lochaber, at length articles of agreement, through the interference of the Earl of Breadalbane, were signed 20th September 1665, about 360 years after the commencement of the quarrel. Next day the two Chiefs had a friendly meeting, and *exchanged swords*. The *leading gentlemen* of both clans performed the same *friendly ceremony*.

*PINKERTON'S Coll.* part ix.  
p. 166.

2168. [— 32.] *Blot me — out of thy book*; — the scroll where the names of all the Israelites that were to enter into Canaan were written.

See No. 847, 1012,  
853, 855, 862.

See *Essay for a New Translation*, part ii. p. 204.

2169. [*Exod.* xxxiii. 4.] According to the *Septuagint* and *Syriac*, they stripped themselves of their armour, their ruffling garb of war, and appeared in the penitential dress of sackcloth and ashes.

2170. [— 20.] No man can see God, unless he be filled and surrounded with the Divine Spirit; in which, as in a vacuum, he cannot possibly breathe.

See *Dan.* x. 8, 5. *Rev.* i. 17, &c. &c.

In this state, man is dead as to the body, but alive as to the soul; a proof that the soul ever lives, and is immediately present with God on the actual death of the body.

Verse 23.] Thou shalt see *acharey* (Hebr.), *my reflex*.

Their voluptuous Art, imitating by softened *reflexes* either of moon-light or of sun-rising, represents the objects of their loves like so many *Dianas* or *Auroras*.

See No. 737.

*St. PIERRE'S Studies of Nature*,  
vol. i. p. 110.

2171. [*Exod.* xxxiv. 16.] An Israelite might certainly marry a Heathen woman, provided she no longer continued

an idolatress; but all marriage with Canaanitish women, unconverted, was by this statute prohibited.

See Smith's MICHAELIS, vol. ii. p. 37.

2172. [Exod. xxxiv. 24.] Jerusalem was besieged (at the Passover), and taken by Titus the eighth of September, in the second year of the empire of Vespasian.

See No. 970. Long Livers, p. 135.

2173. [— 33.] The Orientals occasionally cover the face with a black crape very transparent, through which they can see without being seen.

DANDINI, Voy. au Mont. Liban. p. 53.

2174. — After that Moses had ceased speaking to them, he put the veil on his face. (Septuagint.) — From the 34th and 35th verses it appears to have been his common practice to wear a veil, except when he went in before the Lord. — He knew not that his face shone, v. 29. He could not therefore, by assuming the veil on this occasion, intend to conceal the glory of the spirit with which he was filled.

See No. 845, 969, 845, 1011.

2175. [Exod. xxxv. 35.] In the cotton manufacture of India, the loom is fixed under a tree, and the thread laid the whole length of the cloth. The Hindoo weaver is not a despicable caste; he is next to the scribe, and above all mechanics. These people produce works of extraordinary niceness, and as much as an Indian is born deficient in mechanical strength, so much is his whole frame endowed with an exceeding degree of sensibility and plianthness.

FORBES' Oriental Memoirs, vol. ii. p. 502.

2176. [Exod. xxxviii. 8.] How could a brazen mirror be made of glass? We should therefore read mirrors, not looking-glasses. — What Moses on this occasion took from the Israelites appear to have been concave reflectors, of polished brass; such as, Plutarch informs us in his life of Numa, the Greeks were accustomed to use when they would raise a fire in combustibles placed at the focus where the sun's rays were collected in the centre of a concave vase: *Græcis autem in fomentis vasculo cavo impositis, et solis radiis in ejus centro exceptis, flammam concipere consuetudo erat.*

Job xxxvii. 18.

See VOSSIUS de orig. & progr. Idol. p. 328.

2177. [Exod. xxxviii. 8.] The Eastern mirrors were made of polished steel and for the most part convex. In the Levant they are still a part of female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang on their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher, or a goat's skin, to fetch water. (Dr. SHAW's Trav. p. 421.) — The Israelitish women used to carry their mirrors with them, even to their most solemn place of worship. (See HARMER, vol. ii. p. 411.) — The Egyptian women used to go to the temple with a looking-glass in one hand, and a timbrel in the other.

See CYRIL de Adoratione in Spiritu et Virtute, tom. i. l. 2. p. 64.

Did the Israelitish women in particular, who were veiled, fix their downcast eyes on these mirrors, in order to see therein the manifested Image of the Divine Glory, as soon as it should appear on the propitiatory?

2178. — We learn from PLINY (Lib. xxxiii. cap. 9; xxxiv. cap. 17) that the Pagan women, when attending the worship of their deities, were ornamented with metallic mirrors. We are told also by CYRILLUS Alexandrinus (Lib. ii. vol. i. p. 64, De Adoratione in Spiritu) that the Israelitish women adopted the same custom, which they borrowed from the Egyptians. — Metallic mirrors, since the invention of glass ones, have been entirely disused as articles of furniture. But a glass mirror, properly speaking, is metallic; for it is not the glass but the amalgam of tin, placed at the back of it, which reflects the image of the object to it.

KLAPROTH.

2179. — The first and best glass-mirrors are said to have been made, long after these days, of a sand found on the coasts of the Tyrian sea: those then in use were made of highly polished metal. In Egypt, and in Palestine, they were of brass. When the antient Peruvians were first discovered, their mirrors were of brass; and at this day, in the East, they are commonly made of that, or some other metal, capable of receiving a fine polish.

Dr. W. ALEXANDER'S Hist. of Women, vol. ii. p. 94.

2180. — He also made a laver of brass, with its cover of brass, to wash in (under the inspection of the women who ministered at the entry of the door of the convention-tent) Dr. GEDDES. — See 1 Sam. ii. 22. — xxv. 41. 1 Tim. v. 10. — CLEMENS Alexandrinus tells us, that the daughter of Cleobulus, who was both a philosopher and monarch, was not ashamed to wash the feet of her father's guests.

Exod. xxx. 18.

Stromat. lib. vi. p. 523. edit. Sylburg.



2181. [*Exod.* xxxviii. 25.] A sacred talent of silver amounts to £342.3.9; a talent of gold, to £5475. But the common talent of silver was £171.1.10½; of gold, £2737.10: each being half the value of the sacred talent.

2182. [— 24 — 29.] On due calculation it will be found, that the sum total of the gold, silver, and brass used in constructing the Tabernacle amounted in *avoirdupoise* weight, to 14 Tons, 266 pounds, in value *sterling*, to £244,127.14.6.

See Dr. A. CLARKE, *in loco*.

The work of the Tabernacle was begun about the *sixth month* after the Israelites had left Egypt, and set up finished on the *first day of the second year!* *Exod.* xl. 2. — This was the *Lord's work* surely, and it is *marvellous* in our eyes.

2183. [*Exod.* xl. 2.] At the beginning of the second year since their departure out of Egypt, the Hebrews consecrated the tabernacle and all its utensils, at the new moon in the month Nisan.

JOSEPH. *Antiq. b. iii. ch. viii. § 4.*

2184. [— 10.] Among the vessels used in sacrifices, was a bucket called *Præfericula*, about two palms and two inches in height. As found at Herculæum, it has two large, and two small ears which lie under the large ones. It has also a moveable handle, which, when turned down, lies exactly over the brim of the vessel, and is, like the vessel itself, ornamented with festoons, and other carved work.

WINCKELMAN'S *Herculæum*, p. 68.

2185. [— 13.] The anointing oil was poured un-mixed, on a prophet, or a king; but mixed with aromatics, on a priest. — This fluid is useful in many respects to man, especially in hot countries; where, not being liable to be soured or corrupted by heat, when poured on the surfaces of other liquors, it *preserves* them. — It is a peculiar property in the Olive-tree, that the *root* changes what is *ingrafted* upon it: Thus, when a graft from the *wild olive* is inserted into the *good stem*; if the *root be holy*, so are the *branches*, *Rom.* xi. 16.

See No. 931, 736. See HUTCHINSON'S *Use of Reason recovered*, pp. 105, 108, 118.

2186. [*Exod.* xl. 20, 21.] Did Moses, by the beauty and elegance of the ark, the splendor of the vail, and the sumptuousness of the mercy-seat, shew as much honor to the *two tables of the testimony* or covenant, which he had received from Jehovah, as he could have done to *Jehovah in person*? This, it will appear by the following extracts, is still the practice in some Indian nations, respecting the letters or mandates of kings; they honour these equally as they would honour the royal authors. Thus

1. On the arrival of *Sir James Lancaster* in Sumatra, to establish there the commerce of our East India Company under the charter of Queen Elizabeth, "the King of Achen sent six elephants, with trumpets, drums, and streamers, and a considerable body of men, to attend the admiral to court. The largest of the elephants was about thirteen or fourteen feet high, and carried a *small tower* on his back, *in the form of a coach*, covered with crimson velvet. In the middle of this erection was a *gold basin*, covered with a richly embroidered silk, and *into this vessel the queen's letter was put*. The admiral was then mounted on another elephant, while some of his retinue rode, and others walked on foot. On approaching the royal presence, he paid his respects in the manner of the country, and then briefly declared, that he was sent by the most potent Queen of England, to congratulate his highness, and to enter into a treaty of peace and amity with his majesty."

2. Again, At Achen, "I was conducted," says the French adventurer *Beaulieu*, "to an audience of the king, by the sabandar, and four of the principal orankays, in the subsequent manner. On a large elephant sat one of the chief orankays, in a covered pulpit, who sent me a spacious silver dish, covered with an embroidered cloth of gold and silk, into which I put the letter, and returned it to him. By his command I was mounted on another elephant, together with the sabandar and two more. The procession began with six trumpets, six drums, and six hautboys, which sounded till our arrival at the palace. Then followed fourteen persons, each carrying some part of my present, covered with yellow cloth, a form necessary to be observed when any thing is to be presented to the king. After them came two orankays on Arabian horses, immediately preceding the elephant letter-carrier: and then came the elephant on which I was placed, followed by three sabandars, and all the officers of the Albandoque on foot."

3. And, On the departure of *Commodore Bieulieu* from the Despot of Achen, "I received," says he, "a letter to the King of France, which was brought to my house with great pomp, being carried on an elephant, conducted by one of the principal orankays, attended by many officers of rank. The letter was carried in a *silver basin*, in a *red velvet bag*, and was written in the Achenese language, in letters of gold, on very smooth paper, adorned with gilding and painting."

MAJOR'S *Voyages*, vol. ii. pp. 111, 235, 247.

## LEVITICUS.

**A**S no poison is so dangerous as that which poisons the physic; so no falsehood is so fatal as that which is made an article of faith.

*Age of Reason, part iii p. 70.*

As sacrifice was the customary external visible mode, by which the internal acts of the mind were expressed; hence that was imputed to sacrifice, which was owing to what sacrifice signified.

*Psal. li. 17. cxvi. 17.*

*Essay on the Sacrifices,*  
*Heb. xiii. 15. p. 312.*

2188. [*Lev. i. 1.*] The antient Egyptians abstained wholly from the use of animals in sacrifice: they shed no blood in their temples, nor brought any victims to their altars.

*PORPHYRY, de Abstin. ii.*

Their sacred offerings consisted originally of handfuls of corn, grass, and of the lotos, with other fruits of the earth. In process of time they added myrrh, frankincense, and cassia, for the service of the altar.

*BRYANT. — Bib. Research. vol. ii. p. 150.*

2189. ——— When the Essenes, says JOSEPHUS, send what they have dedicated to God to the Temple, they do not offer (animal) sacrifices, because they have more pure lustrations of their own; on which account they are excluded from the common court of the Temple: but they offer their sacrifices themselves (in their own way); yet their course of life is better than that of other men; and they addict themselves entirely to husbandry. They also appoint certain *stewards* to receive the incomes of their revenues, and of the fruits of the ground; such as are *good men and priests, who are to get their corn and their food ready for them.*

*Antiq. b. xviii. ch. 1. § 5. — vol. iv.*

2190. ——— Plutarch wrote two discourses against the use of Animal Food. (HALL.) — That the Lord's offerings were of a vegetable nature, See 2 Sam. i. 21.

2191. [*Lev. i. 2, 3, &c.*] These offerings were not *animals*, but *elements*; *Gal. iv. 9.*

2192. ——— There are now apparently *FOUR CHRIST*s in Paradise, surrounded each in their several degrees with societies that resemble in their encompassing sphere, the four kinds of clean animals offered to God, according to the directions of this book. In Hades there are also *Four Anti-christs*, to one or other of whom all the souls in unclean animal-appearances are sacrificed, when they are about to be cast down into hell: this is the abominable idolatry prohibited throughout Scripture.

In Paradise, the societies from the human race that appear as the clean animals offered on the altar, are sacrificed and disappear when they enter into the image of the Lord there, and go up into heaven. — The unclean monster-appearing societies of Hades, in the same way go into Antichrist, before they be cast down into Hell.

2193. ——— It is very remarkable, that, both in Hebrew and Arabic, the word for a male implies *remembrance*, and that for a female, *oblivion*.

*Works of Sir W. JONES,*  
*vol. iv. p. 229.*

2194. ——— There prevails universally in Persia a practice of distinguishing a difference of sex not only in trees and plants, as is the case in some instances with us; but also in every thing else, as well natural, such as vegetables, fruit and the like, as artificial, such as flax, silk, cotton, and even in the elements, as in water and air; calling *male*, as is related by Seneca to have been usual with the Egyptians, that of its kind which is the *strongest* and most *robust*, and that on the contrary the most *tender* and *delicate*, the *female*: thus, according to their philosophy and observations, which are far from bad, they judge to what use each sex is adapted. For example, female (or soft) water is better for

drinking and more salubrious than male (or hard); as female (or bland) air is fittest for the lungs of children, while male (or sharp) air can be better borne by men of robust make. This, says PIETRO DELLE VALLE, I have deemed a matter curious enough to be made public.

*Pinkerton's Coll.* vol. ix. p. 112.

2195. [*Lev.* i. 9.] Numa's sacrifices, as instituted among the Romans, were, says PLUTARCH, *without any effusion of blood*; consisting chiefly of flour, libations of wine, and other very simple and unexpensive things.

*See his Lives, by Langhorne,*  
vol. i. p. 173.

2196. ——— *A sweet savour*] As the valuable spice-trees, and balsamick plants, that grow in *Arabia the Happy*, give a real perfume to the air.

*Works of Sir W. JONES,*  
vol. iv. p. 528.

2197. [——— 10.] Figs, when dried in the oven (*Ezek.* xlii. 20), furnish, with a little barley-bread, the principal sustenance of the numerous and finely-formed inhabitants of the islands of the Archipelago. — The wild fig-tree, the *caprificus*, the *ornos* (the *ass*) of the isles of the Archipelago, resembles, in all its parts, the domestic fig-tree (*ficus sativa*), of which it appears to be, in some measure, only a variety. But it bears fruits that serve for *caprification*: This operation consists in suspending in different parts of a domesticated fig-tree, several wild figs strung on a thread. The flies or gnats which issue from these, introduce themselves into the umbilicus of the domestic figs, and by their punctures cause in them a fermentation which accelerates their ripening, in the same manner as worm-eaten fruits always ripen before those that are sound. — This caprification, which is only used for the late-ripe species of fig-trees, is particularly forbidden in *ch.* vi. 23, following.

It is to be remarked that the heat of the sun, which is sufficient to dry the figs that have not been caprificated, is not so for those that have undergone this operation. They must be *dried in the oven*; which gives them a disagreeable taste, but is necessary to destroy the eggs of the insects which they contain.

*See BOISGELIN'S Malta, vol. i.*  
pp. 138 — 148.

2198. [——— 13.] IGNATIUS RHEINFELDEN and BOCHART affirm, that Syria and Palestine produce honey-canes, from which they procure sugar.

2199. [——— 14.] On the seventh day of the week, when the Jews were crowding apace to their synagogue, a

certain man of Cesarea, of a seditious temper, got an earthen vessel, and set it with the bottom upward at the entrance of that synagogue, and sacrificed *birds*. This thing provoked the Jews to an incurable degree, because *their laws were affronted, and the place was polluted.* (*JOSEPH. War* b. ii. ch. xiv. § 5, vol. v.) — Their sacrifices were of the fruit of the Vine, *Lev.* xix. 24. *Hos.* x. 1.

2200. [*Lev.* i. 14 — 17.] *Raisins* are of two sorts. — Those which are called sun-raisins are made thus: When the grapes are almost ripe, the stalk is cut *half through*, so that the sap may not penetrate further, but yet the bunch of grapes may remain suspended by the stalk. The sun, by darting on them, candies † and dries them. — The second sort is made after the following manner: When the Vines are pruned, the tendrils are preserved till the time of vintage; a great fire is made, wherein those tendrils are burnt, and in the lye, made of their *ashes* (SWINBURNE, in *his Travels through Spain*, p. 208, says, of *urine* and *ashes*), the newly gathered grapes are dipped, after which they are exposed to the sun to dry, which renders them fit for use. (*Travels through Portugal and Spain in 1772 and 1773 by RICHARD TWISS Esquire, F. R. S.* p. 334.) — At *Sidonijah*, distant four hours' journey from *Damascus*, the grapes are of a remarkable size, the berries of some being as large as a *pigeon's egg*, and of a very exquisite taste: sent to Europe in a dried state, they are known by the name of *Damask-raisins*.

*See Travels from Ephesus containing Observations on the present state of Asia Minor, by the illustrious ÆGIDIUS VAN BOMONT, Envoy from the States to the King of Naples, and JOHN HEYMAN, Professor of the Oriental Languages in the University of Leyden, vol. ii.* p. 260, &c.

2201. ——— The vine and its fruit, when burnt, have to man, a most grateful fragrance; grapes and their juice however, when fermented, lose this pleasing property.

*See No.* 874, 901, 906, 917, 898, 908, 897, 910, 958, 896, 911, 919, 904.

2202. [*Lev.* ii. 1.] Was any meat offering among the Jews, "the consecrated offering of rice", mentioned in the Laws of Menu, in *Sir W. JONES' Works*, vol. iii. p. 244?

2203. ——— In Switzerland great use is made of the oil of green walnuts, which is preferred to olive oil for salads

† In burnt-offerings, they were candied by the fire of the Altar.



and delicate purposes. The walnuts are gathered while the interior shell is white, soft and pulpy; and are squeezed in adapted presses.

*Month. Mag. for May, 1814,*  
p. 331.

2204. [*Lev. ii. 4.*] The Arabs about Mount Carmel make a fire in a great stone pitcher, and when it is heated, mix meal and water, which they apply with the hollow of their hands to the outside of the pitcher, and this soft paste, spreading itself on it, is baked in an instant, and the bread comes off as thin as our wafers.

D' ARVIEUX, *Voy. dans la Pal.*  
p. 192.

2205. ——— Pococke, on landing at Joppa, tells us, he was conveyed to an encampment of Arabs, who entertained him as well as they could, making him cakes, and bringing him fine oil of olives, in which they usually dip their bread.

*Trav. vol. ii. p. 5.*

2206. ——— The bread used by Brahmins, in its simple state, is prepared from the flour of wheat, juaree, or bahjeree: besides which they are very fond of a thin cake, or wafer, called *popper*, made from the flour of oord, or mash (*phaseolus max*) highly seasoned with *asafetida*; a salt called *popper-khor*; and a very hot massaula, composed of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili-pepper. These ingredients are all kneaded with the oord flour and water into a tenacious paste, to form the popper, which is rolled into cakes not thicker than a wafer; these are first dried a little in the sun, and then baked by fire until crisp.

FORBES' *Oriental Memoirs*,  
vol. ii. p. 50.

2207. [——— 5. *A fire-plate*] This was a round plate of iron, convex on the upper side, on which were baked thin cakes. It is still used in Arabia; and even in many parts of this island, where it is called a *griddle*.

Dr. GEDDES.

2208. [——— 11.] At the city Callatebus, says HERODOTUS, a honey is made of the tamarisk and wheat.

*Herodot. Polymnia, ch. xxxi.*

Amongst the Zigantes a great abundance of *honey* is found, the produce of their bees; but of this they say a great deal more is made by the natives.

*Ibid. Melpom. ch. cxiv.*

2209. [*Lev. ii. 11.*] In Assyria the palm is a very common plant, and generally fruitful: this they cultivate like fig-trees, and it produces them bread, wine, and *honey*.

*Ibid. Clito, exciii.*

2210. [——— 13.] The true origin of the word *berith* (*Hebr.*), which signifies a COVENANT, or any *federal communion*, is the root *barah*, *he ate*, because it was the constant custom of the Hebrews, and other Oriental nations, to establish covenants by *eating and drinking together*.

Dr. CUDWORTH: *And Dr. A. CLARKE*,  
on the Eucharist, p. 119.

2211. ——— Salt was constantly used at all entertainments, both of the gods and men, whence a particular sanctity was believed to be lodged in it; it is hence called *theios als*, divine salt, by Homer. (POTTER.) — The Egyptians abhorred sea-salt.

See Beloe's note 146, on HERODOT.  
*Euterpe*, lxxvii.

2212. ——— Olive oil, combined with sugar, readily mixes with water and flour; and is the *fat* of sacrifices. — As sugar is not changed by the action of the air, it is usually employed to preserve other vegetable matters from putrefaction. (NICHOLSON.) — Thus it appears, that *sugar* was the *vegetable salt* put into those cakes, which VIRGIL calls *salsas fruges*, *sugared fritters*.

2213. ——— Sugar, which is properly, the *salt* residing in the pith of a sugar-cane, is procured in the Indies by boiling the juice of the cane five times successively in different coppers, or large cauldrons, till the *essential salt* is completely separated from the syrup. (*Nat. Delin. vol. i. p. 279.*) — This was to be used in the Lord's sacrifices instead of *honey*, the *sugar* of the Antients.

2214. ——— The maple-tree yields a sap, which has a much more pleasant taste than the best lemonade or cherry water; and makes the most wholesome drink in the world. This liquor is drawn by cutting the tree two inches deep in the wood, the cut being run sloping to the length of ten or twelve inches; at the lower end of this gash, a knife is thrust into the tree slopingly, so that the water runs out by the knife into vessels placed to receive it. Some trees will yield five or six bottles of this water a-day: and some inhabitants of Canada might draw 20 hogshheads of it in one day, if they would thus cut and notch all the maples of their respective plantations. The gash does no harm to the tree. Of this sap

they make *sugar* and a syrup which is so excellent that there cannot be a better remedy for fortifying the stomach.

PINKERTON'S *Coll.* part liii. p. 359.

2215. [*Lev.* ii. 13.] At Canada in North America, there are two kinds of the *sugar-maple*; the *swamp* maple, found on low lands; and the *mountain* or *curled* maple, growing on high grounds, and having the grain of its wood beautifully variegated with little stripes and curls. The latter yields a pound of sugar from two or three gallons of its sap; the former, from six or seven gallons. — A maple-tree of either species, whose diameter is twenty inches, will commonly yield sufficient sap for the making of *five pounds* of sugar each year, and instances have occurred of trees yielding nearly this quantity annually during a series of *thirty* years.

*Exod.* xv. 25.

WELD'S *Trav.* in N. America, vol. i. p. 381.

2216. ——— Sugar and water, we are told, is, at present, a very common drink at Paris, and reckoned extremely wholesome, as it almost instantly alleviates any slight indigestion, or uneasiness of the stomach.

See PINKERTON'S *Recollections of Paris*, vol. i. p. 300.

2217. ——— Mallory, who was a great lover and eater of sugar, after cutting a fresh set of teeth *when past four-score*, lived to about one hundred years of age.

See CLELAND'S *Institutes of Health*, App. p. 38.

2218. ——— Sugar, from its high price, being rarely used by the lower class of Persians, they have adapted to its purposes a syrup made of the inspissated juice of grapes.

FORSTER. — *Pinkerton's Coll.* vol. ix. p. 310.

This is called in *Persic*, SHEERAH, See *Gen.* xliiii. 11.

2219. ——— To preserve fruits for winter consumption, the general method is to put the fruit, with a sufficient quantity of sugar, into a vessel, which is placed on the fire, till the sugar, mixing with the juices which exude from the fruit, forms a strong syrup. The same effect will be produced by *baking* the fruit in a jar containing the sugar: after the heat has caused the syrup sufficiently to penetrate the fruit, it is suffered to cool, and then put close into pots, jars (or skins), which are filled up with the syrup, and covered close with paper, and a cover of a skin of bladder or leather is tied over the mouth.

REES.

2220. [*Lev.* ii. 13, 15.] There was oil added to sanctify all the sacrifices, except the sin-offering and the jealousy-offering; and incense was added, which seems to have been in practice in Noah's time, to give a sweet and acceptable smell; and salt (or sugar) to give taste.

HUTCHINSON'S *Use of Reason* restored, p. 285.

2221. [——— 14. *A meat offering of thy first-fruits*] Like a dish of fruit and corn offered to Ceres.

*Works of Sir W. JONES*, vol. iv. p. 552.

2222. ——— In a temporary building, about a mile from the church of Axum, the Ras, while attending divine service, was secured from the view of all without by a curtain, within which was placed (before him) a crown of gold, some frankincense, dried grapes, and wheat: the incense was burnt; the corn and the raisins were made use of instead of the (eucharistical) *bread and wine*. (See LORD VALENTIA'S *Trav. in Abyssinia*, p. 245.) — This taking place, it seems, on the 20th of September, and in a fertile valley, was probably the royal mode of celebrating annually, the *harvest* festival.

See No. 902, 921, 924, 928, 918, 905, 337, 948.

2223. [*Lev.* iii. 1.] Males and females were offered as a peace-offering, when God and man entered into covenant; *Gen.* xv. 9.

2224. [——— 2. *He shall lay his hand upon the head of his offering*] The *laying on of hands* seems to be the formal act by which the offerer transferred his property to the use of the altar, which ceremony was not admitted in respect of the *First-born* (*Gen.* xxii. 12), Tithes, and the Pass-over, they being the Lord's already. *Lev.* xxvii. 26. *Num.* iii. 13. *Deut.* xxvi. 13.

*Essay on the Sacrifices*, pp. 31, 38.

2225. [——— 15—17.] FIRE receives the oblation of *clarified butter*, as the law ordains.

*Works of Sir W. JONES*, vol. i. p. 260.

2226. ——— *It shall be a perpetual statute — that ye eat neither fat nor blood*] Which are peculiarly my bread; *Ezek.* xlv. 7, 15. — Hence Catholics give not the cup to the laity. — The priests ate the blood. See *Lev.* x. 18.

See No. 317, 895.

2227. [*Lev. iv. 7, 18.*] The lord of the province of Mayombo in Africa, when drinking his palm-wine, the first cup is poured out at the foot of the Mokeso or idol.

*Eccles. i. 15.* *Adventures of ANDREW BATTEL.*  
— *Pinkerton's Coll. part lxx.*  
*p. 333.*

2228. [— 22.] The word *nasi*, here rendered *ruler*, signifies the head of a tribe, *Num. i. 14, 16. vii. 2.* But the Jews commonly understand it peculiarly of the head or prince of the Great Sanhedrim, who was the king himself, while they were under kingly government. But it seems most reasonable to understand it here of all great officers or magistrates.

WELLS.

2229. [— 27.] *Am ha-arets* (*Hebr.*), the people of the land; the *Canaanites*, &c. probably: or, it may mean, the civil part of the community.

2230. [— 28.] The bunches of the *Black Grape* from *Tripoli* are always composed of large berries of an equal size, and with one stone in each.

The *le cœur*, or *Morocco* grapes never contain more than one stone a-piece, and the lesser-sized berries are always without stones.

The berries of the White Cornish grape, when perfectly ripe, are transparent, so that the seeds appear very distinctly. (*SPEECHLY, on the Vine, pp. 5, 6, 25.*) — These grapes, according to their size and value, and the skins they were put in, were called *beeves, calves, sheep, rams, lambs, goats, kids, or birds*, from different species of money in Asia; as *gazette* had its name from *gazetta*, a small coin of Venice, the original price there of a commercial newspaper. *See Gen. xxxiii. 19.*

*See No. 868.*

2231. [*Lev. v. 1.*] In the trial of offenders, none other than sworn witnesses were allowed: what these spoke was declared on oath read over to them; and if they then concealed what they knew, they were guilty of perjury.

*Smith's MICHAELIS, vol. iv. p. 324.*

2232. [— 2.] As the Holy Spirit, so the contrary spirit, comes forth by the touch — Gases always intermingle and gradually diffuse themselves amongst each other, if exposed to contact ever so carefully without agitation; but it

requires a considerable time to produce a complete intermixture, when the surface of communication is small.

*DALTON'S Chem. Philosophy,*  
*part i. p. 151.*

2233. [*Lev. v. 4, 5, &c.*] Whatever is false in doctrine, or wrong in practice, though it be not known to be such, still it feeds what is false and evil within us; and when known, must be thenceforth rejected accordingly.

2234. [— 13.] If an offering of *fine flour only* produced atonement, and every good effect that the sacrifice of an animal was supposed to do, it cannot be inferred that any vicarious substitution was necessary, or that life must be given for life in order to make God propitious.

*See No. 880, 590, 870.*

*Essay on the Sacrifices,*  
*p. 124.*

2235. [*Lev. vi. 13.*] The emperor of *Monomopata* in *Africa*, wherever he goes, causes a tent to be set up, in which is preserved, as is here directed, a *hallowed and perpetual fire*.

*See Long Livers, p. 41.*

2236. [— 26, 29. *All the males among the priests shall eat*] The blood — *Ch. x. 18:* — To shew that a priest, having the Holy Spirit within, may drink into the external man, as Jesus Christ did, the infernal influence which he is to remove from himself and others.

2237. — In this sense of eating or sipping the wine with the holy bread, the Catholic priests, but not the laity, are allowed the Communion in both kinds; as, after a good influence has been received, a bad one may be admitted and rejected or “shed, for the remission of sins.” *See Matt. xxvi. 28, 42. Mark xvi. 18.* — But when the blood or wine of the sin-offering, in cases of actual offence, denoted that an evil influence had been admitted and had come into act, which the confessor was desirous might never enter again; in this instance, the blood of the sin-offering was to be poured on the earth as water, and the flesh to be burnt in the fire. — Such was the sin-offering of Jesus Christ's body: His blood, or the tempting influence He had hitherto borne in his outer man, was shed or rejected for ever; and his flesh became a burnt offering, when it deflagrated at the ascension.

*See No. 866.*



2238. [*Lev. vii. 12.*] The *mola* (the sweet-cake, salt-cake, or sugared-cake) was a barley-cake which they deposited on the head of the victim; whence the verb *immolare*, to sacrifice.

*Nat. Delin. vol. ii. p. 233.*

2239. [— 29.] In the morning, at the opening of the inner temple, those that are to officiate receive the sacrifices, as they do again at noon, till the doors are shut. — We are not allowed, says JOSEPHUS, to offer any thing relating to food or drink at the altar, excepting what is prepared for the sacrifices.

See. No. 887.

*Contra Apion, b. ii. § 8.*

2240. [*Lev. viii. 3.*] By the Hebrew words rendered *all the congregation*, is understood, not the *whole body of the people*, but only *all the elders with the great officers over thousands and hundreds*. And that the phrase is thus to be understood here, is confirmed from *Ch. ix. 1*; where the *elders* are mentioned instead of the *whole congregation* here.

WELLS.

2241. [— 6.] No one gas is capable of retaining another, in water: it escapes, not indeed instantly as in a vacuum; but gradually, as carbonic acid escapes into the atmosphere from the bottom of a cavity communicating with it.

DALTON'S *Chem. Philos. part i. p. 202.*

2242. [— 26. *Wafer*] RICE-CAKE, made by boiling rice in water.

PERCIVAL'S *Med. Ess. vol. ii. p. 42.*

2243. [— 30.] Our coffee being done, says BRUCE, I rose to take my leave, and was presently *wet to the skin, by deluges of orange-flower water*. (*Trav. vol. iii. p. 14.*) — At Rosetto, remarks NIEBUHR, the first time we were received with *all the Eastern ceremonies*, one of our company was exceedingly surprised, when a domestic placed himself before him, and *threw water over him, as well on his face as over his clothes*.

*Descrip. Arabic, p. 52.*

2244. [*Lev. ix.*] This and the preceding Chapter contain the ceremonies of devoting the priesthood to the service of the Lord's Tabernacle: in *Num. vi*, we have a similar form of devoting a priest, and a mother of a church as his spiritual wife, over any particular congregation.

2245. [— 9.] The same blood, when it goes up in steam to the Lord, shews how sin is atoned; and when it is poured on the ground, how sin is removed or poured out from the human spirit.

2246. [*Lev. x. 1. Censer.*] The *Acerra* (probably, from *acer* maple) was a little trunk, or miniature *ark*, held in the priest's left hand; out of which he took the frankincense, which he strewed on the sacred fire.

Dantque sacerdoti custodem thuris acerram.

*Or. Met. L. i. 13.*

See ADDISON, on *Medals, p. 55.*

2247. — These censers of gold were a sort of cups, which, because of the heat of the fire burning the incense, were often put on a plate. Thus posited, they strongly resembled a tea-cup on its saucer.

See LOWMAN, on *Rev. v. 8.*

2248. — They should only have put incense on the censer, and placed it on the golden altar, that fire from the LORD might have consumed the incense as it did the burnt offering, ix. 24.

2249. [— 9. *Thou shalt not drink wine nor strong drink*] In an Essay on the gods of India, the Brahmins are positively forbidden to taste fermented liquors. (*Works of Sir W. JONES, vol. i. p. 256.*) — In like manner, the Gentoo magistrates must drink no wine.

See HALHED'S *Preface to Gentoo Laws, p. 112.*

This is exactly the same prohibition that was given in the case of John Baptist, *Luke i. 15.* (*Dr. A. CLARKE.*) — Why then do not the Methodists observe and keep it?

2250. — Among the Jews *Sekar* was used to denote every sort of inebriating liquor, whether it were made out of grain, or the juice of fruits, or a composition of honey and water, which we call mead. But among the Arabs, remarks Dr. GEDDES, it seems chiefly to denote *date-wine*.

See No. 338, 342, 348.

2251. [*Lev. xi.*] Hunting, fowling, and fishing, are completely prohibited in this Chapter.

2252. ——— The Zodiacal animals of this Chapter were the Præstites of the Egyptians, and the Lares of the Romans.

See BRYANT, *vol. ii. p. 449, &c.*

2253. ——— The Egyptian priests religiously forbore eating the flesh of any beast whatever.

See Abbe PLUCHE's *Hist. of the Heavens, vol. i. p. 244.*

2254. [——— 2.] A Gentile says to an Israelite, 'I have a choice dish for thee to eat of.' He says, 'What is it?' He answers, 'Swine's flesh.' He answers to him, 'Rekah! even what you kill of *clean beasts*, is forbidden us, much more this.'

*Tanchum, fol. 18, col. 4. — Quoted by Dr. LIGHTFOOT.*

2255. [——— 2—8.] The prohibitions here given are respecting the animals that give *milk not fit for food*. In consequence of *not chewing the cud*, their milk is *crude and unwholesome*. Who, for instance, could think of eating *swine's milk*? — Those animals, whose milk is not proper for human use, should not be *domesticated*, not '*touched*' in the operation of milking. — The breed of domesticated animals, by *milking the females*, would never become too numerous.

That some men *ruminate*, the accounts of authors are sufficiently explicit to put beyond all doubt; particularly the instances collected by *Peyer* from *FABRICIUS ab aquapendente* and others, as well as from his contemporaries, in all six or seven instances. — A case of this kind, says *Mr. HOME*, has come within my own observation: which case he describes in the *Phil. Trans. of the R. S. for the year 1807, p. 174.*

2256. [——— 3.] The clean animals are such as are not *carnivorous*. Their *instincts* are to direct us in the choice of our foods. What they eat, we may eat also. The principal domestic kinds even determine in this way, what should be selected for sacrifice.

Vine-leaves are not alone foul winter's prey,  
But oft by summer-suns are scorched away,  
And, worse than both, become the unworthy browse  
Of buffaloes, salt-goats, and hungry cows.

*Dryden's VIRGIL, Georg. ii. l. 515.*

2257. [*Lev. xi. 4.*] The unclean animals had their origin probably, after the introduction of death into the world, from the decomposition of putrescent matter, resuscitated and reanimated.

2258. [——— 5. *The coney*] Or rabbit. — *Shaphan* (*Hebr.*), says BOCHART, is a kind of rat that lives on the rocks, which, consequently, we should translate *rock-rat*; an animal the size of a squirrel, abounding in Palestine and Arabia.

*Univer. Hist. vol. ii. p. 559.*

2259. ——— On a coin of Adrian, given in Schencher; the emblem of Spain is a woman sitting with a rabbit at her foot.

See Dr. A. CLARKE.

2260. [——— 8.] Swine-herds, says HERODOTUS, were so abominable in the eyes of their countrymen in Egypt, that they were not allowed to enter their temples: none would either give them their daughters, or take theirs in marriage; but they were obliged to marry among themselves.

*Euterpe, xlvii.*

All over China there are dog-butchers, and shambles appointed for selling their flesh. In Canton, particularly, there is a street appointed for that purpose; and what is very extraordinary, wherever a dog-butcher appears, all the dogs of the place are sure to be in full cry after him; they know their enemy, and persecute him as far as they are able.

GOLDSMITH's *Hist. of the Earth, vol. iii. p. 297.*

2261. ——— Worms, according to a late discovery of the celebrated Naturalist *Gotze*, in Germany, are natural to swine. They reside in the cartilaginous vesicles of the liver, and when these vesicles burst in very hot weather, while the worms are yet extremely small, they pass into the blood with other fluids, and gradually increase in size. — Should it be found, that these animalculæ become visible externally, and in great quantities, the butchers ought not to be permitted to kill such hogs, as the flesh easily acquires an uncommon acrimony, is much disposed to putrefy, and consequently improper to be used as food.

See No. 103—106.

WILLICH, M. D.

2262. [——— 9.] At Moorshedabad, the Mogul capital of the province of Bengal, one of the gardens, says FORBES, contained a large pellicud tank, stored with tame fish which were taught to repair daily to the steps for food, and perform

certain evolutions. We regaled them, he adds, with sweetmeats from the bazar, and were much amused by their docility.

*Orient. Memoirs*, vol. iv. p. 97.

2263. [*Lev. xi. 10.*] They who live near Thebes, and the lake Mœris, hold the crocodile in religious veneration: they select one, which they render tame (*Jas. iii. 7*) and docile, suspending golden ornaments from its ears, and sometimes gems of value; the fore feet are secured by a chain. They feed it with the flesh of the sacred victims, and with other appointed food. While it lives they treat it with unceasing attention, and when it dies, it is first embalmed, and afterwards deposited in a sacred chest.

The hippopotamus is esteemed sacred in the district of Papremis, but in no other part of Egypt.

The Egyptians venerate others, as they do also the fish called lepidotus, and the eel: these are sacred to the Nile, as among the birds is one called the chenalopex.

In the vicinity of Thebes there are also sacred serpents, very small, with two horns on the top of the head: when these die, they are buried in the temple of Jupiter, to whom they are said to belong.

See HERODOT. *Euterpe*, lxi, lxxi, lxxii, lxxiv.

2264. [— 13, &c.] When it is said, 'Of the tree of the knowledge of good and evil thou shalt not eat', we understand the prohibition to mean, that man was not to eat its fruit: This we understand aright immediately, because we have not been accustomed to eat the wood or branches of trees. But when we read *here* of 'fowls that shall not be eaten', we do not so immediately understand ourselves prohibited to eat *their fruit or eggs*; because, in the present depraved state of human appetite and feeling, we every where behold men, like birds of prey, tearing and devouring the limbs and the flesh of fowls. The law of Moses, however, in permitting us to take eggs from a bird's nest, humanely forbids our taking the dam. (*See Deut. xxii. 6.*)—The fact is, in eating the egg we eat the fowl in miniature, but we destroy not any sentient life; and thus do not kill, any more than when we eat vegetable seed.

See No. 68.

2265. [— 14.] The vulture is a creature the least mischievous of any, pernicious neither to corn, plants, nor cattle. It only feeds on dead carcases, but neither kills nor preys upon any thing that has life. As for birds, it does not touch them even when dead, because they are of its own nature.

PLUTARCH, vol. i. p. 88.

What bird is clean that fellow-birds devour? —ÆSCHYLUS.

2266. [*Lev. xi. 15.*] Sparrows, in spring, search for no food more keenly than for young caterpillars among the leaves and blossoms. (*Brunswick Journal*).—In North America, when too many of these birds had been destroyed, the guats increased to such a degree, especially in moist places, that the people and the cattle were harassed by them much more than formerly.

*Hanover Mag.* for 1767. No. 39. p. 622.—*Ibid.*

2267. ——— In the English colonies of North America, it was remarked, says MICHAELIS, that the Little Crow of Virginia frequented the peas-fields; and in order to put a stop to its ravages for ever, its utter extirpation was resolved on. But this was no sooner effected, than an insect of the beetle kind, which had always been known to do also some mischief to the peas, multiplied to such a degree that very few peas were left. An intelligent naturalist thought this occurrence worth investigation, and found that the crows were not in quest of peas, but only devouring these beetles; and, of course, that had they not been extirpated, these insects could not have increased so much, and the crops of peas would have been more abundant. — At somewhat less expense, the same truth was some time ago confirmed in Sweden. The Common Crow was thought to be too fond of the young roots of grass, being observed sometimes to pick them out, and lay them bare. Orders were therefore given to the people to be at all pains to extirpate them; till some person, more judicious, opposed this, and shewed that it was not the roots of the grass, but the destructive caterpillars of certain insects which fed on them, that the crows searched for and devoured. — For a fuller and more detailed account of both facts, Michaelis refers to the *Hanover Magazine for the year 1767*, p. 622, &c.

See No. 1428.

2268. [— 16.] In the bazar of the populous city Patna, a large space is allotted to the bird-sellers, who daily frequent it with a variety of birds, from the voracious hawk to the innocent dove: the most abundant are the languishing love-sick *bulbuls*; for so these nightingales are described in the zeanuas, whither they and the doves are generally destined.

FORBES' *Orient. Memoirs*, vol. iv. p. 91.

2269. ——— The skin of the ostrich is so thick, that it is used for leather by the Arabians.

BUFFON.

2270. [— 17. *The great owl*] *The Ibis*. This bird was held sacred by the Egyptians, because it devoured the snakes in the deserts before they came into Egypt.—Also



the *Seleucis*, or, as the Persians call it, *Abmelek*, was held sacred for clearing the land of the locusts that infest it; and the *Megagarus*, because it destroys the fearful swarms of flies that overspread Egypt.

See *Smith's* MICHAELIS, vol. ii. p. 423.

2271. [*Lev. xi. 17.*] The *ibis* is of the size of a raven-hen, and is seen in great numbers, during the overflowing of the Nile, in those places which the water does not reach, and afterwards in the places which the water has deserted. It feeds on insects and small frogs, which abound in Egypt during the inundation of the Nile, and for some time after, being by this means of great service to the country. They often assemble, particularly mornings and evenings, in the gardens, in such numbers as to cover the palm-trees. When this bird rests it sits upright, so as to cover its feet with its tail, and raises the breast and neck.

HASSELQUIST.

2272. ——— To the Egyptian Ibis has succeeded the stork, a bird now become so excessively numerous in that country, that *Dr. Shaw* tells us he observed three flights of them, in their passage from Egypt into Syria, as he lay at anchor at the foot of Mount Carmel, each of which took up more than three hours in passing by, and extended itself above half a mile. (*See Modern Univer. Hist. vol. xiv. p. 162.*) — Is it not hence probable, that the modern stork is, at least, a species of the antient Ibis?

2273. ——— It was a capital offence in antient Egypt to kill an ibis or a hawk; the former was venerated because it devoured the serpents and reptiles which bred in the country after the inundation of the Nile: the inhabitants of Holland are as strongly attached to the stork, because it destroys the rats, mice, and other vermin which undermine their dykes.

FORBES' *Orient. Memoirs*, vol. ii. p. 308.

2274. ——— A very rare bird, the Bay Ibis (*Tantalus Fancinellus* of Linneus) was in Nov. 1814, shot in Wales, and repositd with *Dr. Dyer*, of Bristol. There is only one other British specimen known to naturalists, and that was shot the 26th of September 1793, while skinning with another over the River Thames between Henley and Reading.

Public Prints.

2275. [—— 18.] The *Racham*, the *Mountain Falcon* of Linneus, the *Egyptian Vulture*, the *Perenopteris* of

Gesner's Ornithology, — renders, according to Hasselquist, important services to the people of Egypt, Palestine, and Arabia; in destroying the dead asses and camels, with which the track of the caravans from Cairo to Mecca always abounds, and which, by their stench, could not fail to produce putrid diseases. For the service it thus does the country, the people are so grateful, that devout and opulent Mahometans are wont to establish foundations for its support. These eleemosynary institutions, and the sacred regard shewn to these birds by the Mahometans, are likewise testified by *Dr. Shaw*, in his Travels.

See *Smith's* MICHAELIS, vol. ii. p. 422.

2276. [*Lev. xi. 18.*] The wood pelican, correctly figured by Catesby, feeds on serpents, young crocodiles, frogs, and other reptiles. He is commonly seen near the banks of great rivers, in vast marshes or meadows, especially such as are caused by inundations; and also on the vast deserted rice plantations: he stands alone on the topmost limb of tall dead cypress-trees, his neck contracted or drawn in upon his shoulders, and beak resting like a long scythe on his breast: in this pensive posture and solitary situation, he looks extremely grave, sorrowful, and melancholy, as if in the deepest thought. He is never seen on the salt-sea coast, and yet is never found at a great distance from it. He appears to be of a different genus from the *tautalus*, and perhaps approaches nearest to the Egyptian ibis of any other bird yet known.

BARTRAM'S *Trav.* p. 147.

2277. ——— The *vultur perenopteris*: — The appearance of this bird is as horrid as can well be imagined. The face is naked and wrinkled; the eyes are large and black; the beak black and crooked; the talons large and extended ready for prey; and the whole body polluted with filth: qualities enough to make the beholders shudder with horror.

HASSELQUIST, p. 194.

2278. [—— 19.] As to uncommon birds, there are bred vast quantities of an *extraordinary beauty* in the plains of Grand Tartary. That mentioned by *Abulghazi Khan* seems to be a kind of heron (*Bentink* thinks it may be the stork) which is found in the country of the Moguls towards the frontiers of China. It is all over white, except the back, wings, and tail; which are of a very fine red.

*Modern Univer. Hist.* vol. iv. p. 289.

2279. ——— The crested heron is only the *male*, not another species: it makes a most beautiful appearance with its snowy neck and long crest streaming in the wind.

PINKERTON'S *Coll.* part ix. p. 8.

2280. [*Lev. xi. 19.*] Almost all the different species of *wood-peckers* are very noxious to the maize, when it begins to ripen; for by picking holes in the membrane round the ear, the rain gets in, and causes the ear, with all the corn it contains, to rot.

See KALM's *Trav.* — *Pinkerton's Coll. part liii. p. 425.*

2281. [—— 20.] Of volant animals in Africa, we may mention, as very remarkable, what the natives call the *four-winged bird*; not that it has really so many, but because there is a kind of additional one which grows at the end of each of its pinious which leaves a kind of chasm between, so that, when it spreads them abroad, they look so like double wings, that any person might easily suppose it to have four wings. It is a bird of prey, and of the size of a large turkey-cock, well shaped in body, with a fine tuft on its head, a large hooked bill, and its feet armed with long claws. What is most singular in this creature, we are told, that it stirs not out for its prey but in the night, or dusk of the evening, and yet finds provision enough to keep itself, contrary to other birds of prey, fat and full of flesh. (*Modern Univer. Hist. vol. xiv. p. 81.*) — Is not this a marvellous description of the large *oriental bat*?

2282. [—— 22.] In order to paint the *air*, the vicissitudes and agitation of which every body feels though it be invisible, the Egyptians in their symbolical writing made use of the *scarabeus* or the *wings* of a fluttering insect, the motions of which *vary every instant*. To intimate that He who rules the motions and changes of the air, is likewise the dispenser of the productions of the earth, and the master of the seasons; a globe, accompanied with the wings of the *scarabeus* or butterfly, is found at the top of most of their pictures relating to religion.

*Abbe PLUCHE's Hist. of the Heav. vol. i. p. 44.*

2283. [—— 23, &c.] The unclean animals in this Chapter are such as were used by the augurs in prognosticating future events. — Those who thus looked to them instead of God for direction, made them, as it were, the source of an *unclean* or unholy influence. — These animals were kept by the augurs, as Fortellers of Weather, &c.

See *Deut. iv. 16—18.*

2284. [—— 24.] For an Egyptian Priest to touch a dead body was an abomination, and required to be instantly expiated.

BRYANT.

2285. [*Lev. xi. 25.*] These larks used to be placed near fire-places.

2286. [—— 30.] The Chameleon swarms all over Africa.

*Modern Univer. Hist. vol. xiv. p. 85.*

The learned PANCIOLOUS *Romanus*, in his anatomy of the chameleon, assures us that it is altogether of a gray or ash color (the hue it actually retains after death); and that, whatever change is observed in it, is not caused by the proximity of any object, but is rather owing, as many suppose, to the transparency of its flat and emaciated body, through which the objects on the other side easily transmit their various colors.

*Ibid. note.*

2287. ——— The skin of the chameleon seems to be in some respects similar to a mirror, which reflects without distinction, all the coloured light that falls on it.

*PRIESTLEY's Hist. of Vision, p. 130.* —  
See *Forbes' account of the chameleon, in his Oriental Memoirs, vol. i. p. 198.*

2288. ——— *Leto*, and *letoa*, *lacerta*, the lizard.

*Abbe PLUCHE's Hist. of the Heav. vol. i. p. 160.*

At Cairo, a singular species of lizard made its appearance in every chamber, having circular membranes at the extremity of its feet, which gave it such tenacity that it crawled on panes of glass, or on the surface of pendent mirrors. This revolting sight was common to every apartment, whether in the houses of the rich or of the poor.

*Dr. EDWARD DANIEL CLARKE.*

2289. ——— In antient Egypt, they prevented the plague from breaking out, by very great attention to cleanliness, and especially by burying all the dead animals which the Nile left behind it, of which lizards are the most noxious.

See *Smith's MICHAELIS, vol. iii. p. 333.*

2290. [—— 34.] Perhaps many of our diseases arise from such waters as have *monoculi* in them. I have frequently observed, says KALM, abundance of these minute insects in water taken from the deepest wells, which has been also remarkable for its clearness.

See *Pinkerton's Coll. part liv. p. 583.*

2291. [*Lev. xi. 34.*] The Persians are much more scrupulous than any other Eastern nations in permitting foreigners to go into their baths. — A Mr. Jones, a gentleman of the Bassora-factory, while residing at Shirauz, going one night to the bath there, after he was undressed, was informed by the keeper of the house, who understood he was an European, that he must dress himself immediately, and quit the place; alleging in excuse, that if it were known he had admitted a Feringy (a Christian), he should lose both his custom and reputation, as the bath would thereby be deemed polluted.

FRANKLIN. — *Pinkerton's Coll.*  
vol. ix. p. 243.

2292. [— 36.] We hence see the reason, why the Antients, particularly the Patriarchs, were so anxious to dig and preserve wells for their cattle, and for every domestic use.

2293. [— 40. *He that eateth of the carcase*] That is, what has been touched by the carcase of it; for no one would eat of the dead carcase itself, neither is it allowable on any account.

2294. — The Egyptian priests, says HERODOTUS, are so regardful of neatness, that they wear only linen, and that always newly washed. — They wash themselves in cold water twice in the course of the day, and as often in the night.

*Euterpe, n. 37.*

2295. [— 42.] The most dreadful of all the African insects are their ants, of which they have such a variety, and such innumerable swarms, that they destroy not only the fruits of the ground, but even men and beasts, in so short a time as one single night; and would, without all doubt, prove more fatally destructive to the inhabitants, were they not destroyed by a proportionable number of monkeys, that greedily ferret and devour them.

*Modern Univer. Hist. vol. xiv.*  
p. 86.

2296. — A single female house-fly, according to KELLER, is capable of producing in one season, twenty millions eighty thousand three hundred and twenty!

2297. [— 45.] As the Cretians had their original and religious customs from Egypt, on this account they had at first a labyrinth of their own; or a place divided into as many apartments as there were months in the year, where

the significant figures relating to each of these months were put, in order to inform the young priests educated there of the order of the heaven and the Egyptian polity.

*Abbe PLUCHE's Hist. of the Heav.*  
vol. i. p. 143.

2298. [*Lev. xi. 46, 47.*] The animals of the zodiac denote not sidereal constellations, but societies of good and evil spirits seen in the spiritual spheres around our earth, and referred to by the antient sages, as directly under the different constellations. The spiritual sphere of a constellation, dipping in the spiritual atmosphere of our earth, gives, according to their combined qualities, a receptacle for good or evil spirits represented there in the appearance of good animals or of evil beasts. The prohibitions in this Chapter denote that the sacrificial offerings of Gentiles, consecrated under the influence of evil societies, were not to be eaten in the Jewish Church. — It is very remarkable, that the zodiac of the Indians contains the same signs as that of the Greeks and other western nations; that these signs were, in part, used by the Egyptians; and, as limited here by Moses, still more partially by the Jews. The Turks, Persians, Tartars and Chinese have in their zodiac a series of signs totally different, consequently must have derived their knowledge from a different source; but at the same time from a people who had observed the courses of the heavenly bodies (and their concomitant societies, perhaps in the opposite hemisphere). On the whole, it should seem that the people of Upper Egypt and Nubia, who were considered as Ethiopians, were the first (at least in their hemisphere) who had a knowledge of the planets and heavenly bodies; and that their knowledge was communicated to the Egyptians, Arabians, and Indians, and to the whole East.

As the Indians believe that the world was created under the sign Aries, on the commencement of April, when the sun enters into that sign, they offer sacrifice to the sun and the planets, in order that the *genii* of these stars may confer good fortune and happiness on their worshippers during the course of the new year.

A complete revolution of signs and fixed stars, they say, cannot pass from the Eastern to the Western hemisphere in less than 24,000 years.

See BARTOLOMEO, note by Forster, pp. 347, 348.

The Redemption effected by Jesus Christ extending to the spiritual world, the societies of evil spirits previously stationed in the unclean bestial and reptile appearances under their respective constellations and planets, were ejected, the zodiacal creatures seen by Peter thus "cleansed", the Gentile world redeemed, and the spiritual "obsessing" hells removed from mankind.

Before the Incarnation, the influence of heaven came through the spiritual societies represented by the clean zodiacal beasts specified in this Chapter. Since the glorification, all heavenly influence comes to men through Jesus Christ alone, the true and genuine Mediator now of God and man.



As in the eucharistical bread and wine, filled with Divine influences, we are said to eat the flesh and blood of Jesus Christ; so in the meat and drink offering, and in the flesh and blood of grapes, when consecrated under the zodiacal influence of good animal-appearing societies in the spiritual world, the Jews were said to eat the flesh and pour out the blood of lambs, rams, calves, bulls, and goats.

In allusion to such *animal appearances under the constellations and planets*, "the front and doors of the pagodas on the coast of Coromandel are ornamented with figures of various kinds, which have a symbolical meaning, and represent the *Vahana*, or *riding animals of the gods*."

*Ibid.* p. 380.

The Buddhists believe that after the spiritual part of man has transmigrated in succession through a sufficient number of (zodiacal) bodies, it is received into the *Nimban*, that is, eternity (or the eternal world, the heaven of heavens).

See No. 101, 114, 115, 920,  
909, 100, 689.

*Ibid.* p. 435.

2299. [*Lev.* xii.] Now follow cases of such impurity as precluded persons from mixing their spheres with the general sphere rising upon Jehovah from his people the Jews. — As in the Jewish church, the human spirit of charity which invested the Grand Man of the solar system into a Jehovah, went up from the people, it was therefore absolutely necessary that every person should be kept apart from the congregation who was not in a state of external as well as internal purity.

2300. [—— 1.] In India, a woman for a certain time after her delivery is considered as *unclean*; and must remain a stated period, differing according to her *caste*, in a separate apartment, in order that the other inhabitants of the house may not render themselves *impure*, contrary to the strict prohibition of their religion.

BARTOLOMEO, by Johnston, p. 255.

2301. [—— 2.] Among the Malabar Indians, it is esteemed unworthy of a man to make use of, 1st, a sick woman; 2d, one who has her monthly purifications; 3d, one who is pregnant; 4th, one who has been divorced; 5th, one who has been proscribed, or excluded from her caste; 6th, one who has no shame; 7th, one who is afraid of the mysteries of love.

*Ibid.* p. 282.

2302. [—— 4.] It never seems to have entered the heads of the legislators or people of *Hindustan*, that any thing na-

tural could be offensively obscene (*Sir W. Jones' Works*, vol. i. p. 261.); a singularity, which pervades all their writings and conversation, but it is no proof of depravity in their morals.

2303. [*Lev.* xii. 1 — 4] Among the Hindoos, the mother, till ten days after childbed, is touched by none but a dry nurse: nor is allowed to have a hand in dressing victuals till the forty days of purification be over.

*Modern Univer. Hist.* vol. vi. p. 278.

2304. ——— The Japanes women, when ready to lie-in, are removed into separate houses, into which the men are not permitted to come, during the space of about three weeks.

*Ibid.* vol. ix. p. 156.

2305. ——— In Little Bukhâria, the women are reckoned impure forty days after their delivery

*Ibid.* vol. v. p. 136.

2306. [—— 2, 5.] HIPPOCRATES, in his Book *de Natura Puerp.*, says, women are sooner purged after the birth of males than females, if they suckle the children.

See No. 890.

2307. [*Lev.* xiii. 2.] Moses mentions three sorts of leprosy; In 1. *men*; 2. *houses*; and 3. *clothes*.

CALMET.

This dreadful disorder has its name *leprosy* from a Greek word which signifies a *scale*, because in this disease the body was often covered with *thin white scales*, so as to give it the appearance of *snow*. Hence it is said of the hand of Moses, *Exod.* iv. 6, that it was *leprous as snow*; and of Miriam, *Num.* xii. 10, that she became *leprous*, as white as *snow*; and of Gehazi, *2 Kings* v. 27, that being judicially struck with the disease of Naaman, *he went out of Elisha's presence a leper*, as white as *snow*.

*2 Chron.* xxvi. 20.

2308. ——— As to the *cause* of the leprosy, CALMET is of opinion, that whatever might be the remote causes of this distemper, it was probably owing to little worms, or animalcules, burrowing between the skin and the flesh, which though not perceptible to the naked eye, are seen by microscopes, as is found to be the case in other cutaneous disorders, particularly in that loathsome distemper, the *itch*.

2309. [*Lev. xiii. 2.*] M. PEYSSONEL, a physician, who was sent by the court of France to Guadeloupe to enquire into the nature of the *leprosy* that had broken out in that island, writes as follows, on the 3d. February, 1759, "It is now about 25 or 30 years, since a singular disease appeared on many of the inhabitants of this island. Its commencement is imperceptible. There appear only some few spots on the skin, which, in the Whites, are of a blackish red color, and in the Blacks, of a copper-red. At first, they are attended neither with pain, nor any sort of inconvenience; but no means whatever will remove them. The disease imperceptibly increases, and continues for many years to manifest itself more and more. The spots become larger, and spread over the skin of the whole body indiscriminately: sometimes a little elevated, though flat. When the disease advances, the upper part of the nose swells, the nostrils become enlarged, and the nose itself soft. Tumors appear on the jaws; the eye-brows swell; the ears become thick; the points of the fingers, as also the feet and toes, swell; the nails become scaly; the joints of the hands and feet separate, and drop off. On the palms of the hands, and on the soles of the feet, appear deep dry ulcers, which increase rapidly, and then disappear again. During the whole period of the disorder, those affected with it, experience no obstructions in what are called the *Naturalia*. They eat and drink as usual; and even when their fingers and toes mortify, the loss of the mortified part is the only consequence that ensues; for the wound heals of itself without any medical treatment or application. When, however, the unfortunate wretches come to the last period of the disease, they are hideously disfigured, and falling in pieces, excite the greatest compassion. It has been remarked, he adds, that this horrible disorder has, besides, some very lamentable properties; as, in the *first* place, that it is *hereditary* (not, however, perpetually so, but for three or four generations): *secondly*, that it is *infectious*, being propagated by coition, and even by long continued intercourse: *thirdly*, that it is *incurable*, or at least no means of cure have hitherto been discovered."

See No. 2028, 787. See *Smith's MICHAELIS*, vol. iii. pp. 258, 265.

2310. — Among the Japanese, the leprosy being so inveterate that it gradually corrodes and rots the flesh and bones, those unhappy persons, who are infected with it, are immediately secluded from the rest, and obliged to live at a great distance from towns and inhabited places.

*Modern Univer. Hist.* vol. ix. p. 70.

2311. — The *venereal disease*, in all probability, was originally a leprosy; which, in hot countries, is communicated with such great activity, that to converse familiarly with an infected person, is oftentimes sufficient to catch it.

CALMET.

2312. [*Lev. xiii. 25.*] The hair is a small animalcule, visible to the naked eye. It is visible in the matter expectorated in a scrofulous consumption: is transferrable to other persons by contact; will eat garments, and the mortar of houses. — From certain facts, it should appear, that after a stated time, this animalcule takes wing, and passes as a blue mist over whole countries, at the rate of about three German miles a-day, spreading universal desolation throughout its awful sweep. — In this latter state, it constitutes a *pestilence* communicated from the air directly into the lungs. As such, it has arisen from Graves opened in Churches, and killed numbers who attended re-interments in such graves, and divine service afterwards in such contaminated Churches. — With accounts of these things, all history abounds. —

Verse 26.] Hence the *Black Fever*, or *common Plague*.

2313. [— 30.] Hence the *Yellow Fever*, or late *Plague of America*. — In the year 1793, the yellow fever, which made such terrible ravages in Philadelphia, broke out in Water-street, where much filth and dirt is suffered to remain on the pavement, and where there are so many *waste houses*, that it is really dreadful to pass through the street. — In 1794 this fever appeared at Baltimore; in 1795, at New York and Norfolk; and again at New York, 1796 — At Philadelphia, in about three months, no less than four thousand inhabitants were swept off by this dreadful malady; a number, amounting to about one tenth of the whole. Baltimore and New York did not suffer so severely; but at Norfolk, which is computed to contain about three thousand people, no less than five hundred fell victims to it. — In America, dirt, heat and putridity, are considered as its principal causes.

WELD's *Travels through N. America*, vol. i. pp. 6, 174.

2314. — There is something very singular in the constitution of negroes, which renders them not liable to the *yellow fever*; for, though many of them were as much exposed as the nurses to this infection, yet, says Dr. LINING, I never knew an instance of this fever amongst them.

See his *Essays and Observations*, vol. ii. p. 407.

2315. [— 38, 39.] *If a man or a woman have white spots on the skin, and the priest see that the color of these spots is faint and pale; it is, in this case, the Bohak that has broken out on their skin, and they are clean.* — A person thus attacked with *Bohak* was not declared unclean, because that cutaneous disorder, as appears from the following extracts, is quite harmless. — *Bohak*, says NIEBUHR, is neither infectious nor dangerous. He saw a black boy at *Mocha*, who, attacked with this sort of leprosy, had white spots here and there on his body; and in whose cure sulphur

had been for some time applied with considerable effect, though it had not then, he says, altogether removed the disease. But, as a case completely successful, he quotes from the posthumous papers of Dr. Forskal, what had been there written respecting the *Bohak*-leprosy in a Jew at Mocha. "The spots in this disease," says the Doctor, "are of unequal size. They have no shining appearance; nor are they perceptibly elevated above the skin; and they do not change the color of the hair. Their color is an obscure, white, or somewhat reddish. The rest of the skin of this patient was blacker than that of the people of the country is in general; but the spots were not so white as the skin of an European, when not sun-burnt. The spots, in this species of leprosy, do not appear on the hands, nor about the navel, but on the neck and face; not, however, on that part of the head where the hair grows very thick. They gradually spread, and continue sometimes only about two months; but in some cases indeed, as long as two years, and then disappear, by degrees, of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience."

See *Smith's MICHAELIS*, vol. iii.  
p. 283.

2316. [*Lev.* xiii. 46.] At Constantinople, says Dr. MACKENZIE, the plague spreads by contact only, without communicating any malignancy to the ambient air. Otherwise very few could escape: whereas we found this last time (in 1751), and on all such occasions, that whoever kept their doors shut, ran no risk, even if the plague were in the next house; and the *contact* was easily traced in all the accidents which happened among the Franks.

*Abr. Phil. Trans.* vol. x. p. 242.

2317. [— 47—59.] It is a singular circumstance that the animalcules which convey pestilential infection, do not lodge in wood, metal, or stone, but in wool, cotton, silk; and, to use an oriental expression, in every thing bearing the appearance of a thread.

*St. PIERRE'S Harmonies of Nature*,  
vol. ii. p. 124.

2318. — With regard to woollen articles, this Mosaic kind of "leprosy" proceeds from what is called *dead wool*, that is, the wool of sheep that have died by disease (not wool *shorn* from the healthy animals, which alone ought to be used). Such dead or fallen wool, if the disease have been but of short duration, is not altogether useless; but in a sheep that has been long diseased, it becomes extremely bad, and loses the points: in consequence, the stuffs made of it not only become very soon bare, but full first of little depressions, and then of holes. Besides, according to the established usage of honest manufacturers, it is unfair to fabricate dead wool into any article worn by man; because vermin are so apt to establish themselves in it, particularly when it

is worn close to the body, and warmed thereby. — We hence see how the disease may appear sometimes only in the warp, and sometimes only in the woof, from good wool being used for the one, and dead wool for the other. — And now that the origin of the evil has been traced in wool, those who are acquainted with the manufacture or sale of linen, leather, and furriery, on a large scale, will find no great difficulty in carrying on the investigation farther (respecting tainted flax, cotton, or skins).

See *Smith's MICHAELIS*, vol. iii.  
pp. 290—293.

2319. [*Lev.* xiii. 47.] In China, silks are the common dress of the better sort of people, of both sexes; and coarse cotton cloth that of the lower class. They use scarcely any woollen cloth, because, they say, in their climate, it gathers too much dust. — They make no muslins, nor fine cloths; neither are these much used.

*PINKERTON'S Coll.* part xxix.  
p. 412.

2320. [— 55.] Whether it be in the warp, or in the *cast-up woof*. — In most sorts of Oriental Cloths, the woof is made, in weaving, to rise above the warp on the upper side of the web; so as to leave the under side "bare" and bald.

See No. 883.

Dr. GEDDES.

2321. [*Lev.* xiv. 7.] The heathens had vessels placed at the gates of their temples filled with water, which they called *lustral* or *holy*. In this water such as intended to go into the temple, washed their hands by way of purification. They likewise sprinkled it on the assembly to cleanse them from their impurities. An exclusion from the use and benefit of this *lustral* water, was looked on by the Greeks as a kind of excommunication.

*Univer. Hist.* vol. xii. p. 453.

2322. [— 10.] A *log* contained about *three quarters of a pint*.

2323. [— 34.] This infectious matter seems to have been a nitrous or vitriolic exundation; which, even in this country, bursting through the strongest lime-plaster, sometimes spreads on it, and affects the health of such as dwell in the house, in much the same manner as is here described.

See Dr. GEDDES.



The presence of lime is necessary to the natural production of saltpetre; and wherever this saline efflorescence occurs, the surface of the stone becomes permanently *discoloured*, as if from the effect of damp. It appears indifferently on the surface of the stones composing a wall, and of the mortar by which those stones are cemented; and it is sometimes observable on the surface of studded partitions, consisting entirely of wood-work plastered over with mortar or stucco: but it is a fact established by invariable experience, that this efflorescence takes place only where the exterior of the wall, on which it is formed, is either exposed to the direct influence of the weather, or is in contact with the adjacent ground.

See *Phil. Trans. of R. S. for 1814*,  
part ii. p. 508, &c.

What we usually term the *saltpetre* that appears on walls, has much the same symptoms as this house-leprosy, and is at the same time attended with such noxious effects as require the attention of a well-regulated police.

See *Smith's MICHAELIS*, vol. iii. p. 294.

2324. [*Lev. xiv. 34.*] In Bern, the people complain of a disease that in an especial manner attacks sand-stone, so as to make it exfoliate, and become as it were cancerous. This they ascribe to the saltpetre contained in the stone. It is however, properly speaking, either an *acid of nitre*, an *acid of sea-salt*, or a *vitriolic acid* and *magnesia*, which, efflorescing on the stones or walls of different kinds of buildings, can, by the addition of a *fixed alkali*, be made into saltpetre. By the effects of this efflorescence, the walls become mouldy; the lime blisters and falls off; the very stones corrode away entirely; books and other articles, that cannot bear dampness and acids, suffer by their contiguity, and are eventually spoiled; besides, the apartments where it predominates become exceedingly pernicious to health, often causing the premature death of such as sleep close to the wall. — The consideration of these circumstances will render the ordinances of this chapter easily intelligible. Their object was to check the evil in the very bud; to extirpate it while it was yet extirpable, by making every one, from the loss to which it would subject him, careful to prevent his house from becoming affected with leprosy, which he could easily do, where the houses had no damp stone cellars below ground; and thus also, to place not only himself in perfect security, but his neighbours also, who might very reasonably dread having their houses contaminated by the infection.

*Ibid. Art. 211.*

2325. [— 40, 41.] These are the very same things that must be done at this day, if we want to clear a house of the saltpetre-evil. The stone or spot which produces it, must be absolutely removed: and the scraping, and fresh plastering, is also necessary; for it is in the very lime that the acid of nitre establishes itself most firmly.

*Ibid. p. 302.*

2326. [*Lev. xiv. 44. — a fretting leprosy*] These gnawing, these troublesome animalcules, find their well-being in the slovenliness which infects our bodies or our apartments, and which may be the death of ourselves. The attacks of such enemies then, are wholesome warnings of the danger we are in; and by being perpetually in pursuit of them, we either dissipate or prevent that uncleanness which would be more fatal to us than they are.

*Abbe PLUCHE's Hist. of the Heav.*  
vol. ii. p. 145.

2327. [— 49. — to cleanse the house &c.] This proves that the wine was to kill the animalcules: Animal blood, speedily turning putrid, would have fed and increased them.

2328. [*Lev. xv. 2, 3.*] The celebrated *Astruc*, who published in 1753, after describing the different periods, which the disease brought from America has kept, and the mitigation of its violence in the course of each of them, at last concludes with this idea, that if no fresh infection were transported into Europe from America itself, the probability is, that the disease would become more and more mild, and at length entirely disappear. What this great physician looks forward to as probable, may, perhaps, have actually taken place in the interval between Moses and Hippocrates; for they were, at least, ten centuries asunder. The disease in question might have been brought into Egypt from the south-west part of Africa; it might have become so much mildened, as to be no more *Lues venerea*, but merely *Gonorrhœa*; and in this state brought by the Israelites out of Egypt into Asia. — But, on the supposition that the *Gonorrhœa virulenta* was not known in the time of Moses, the *Gonorrhœa benigna* is a disorder (attendant on weak habits) which, though not painful, is nevertheless extremely pernicious, as it gradually undermines the constitution, and incapacitates for the propagation of the species.

See *Smith's MICHAELIS*, vol. iii.  
pp. 308, 312.

2329. [— 4 — 12.] When physicians maintain that the *Lues* is a disease not propagated by beds, they speak of our beds, that are on every occasion furnished with clean linen; and would never advise any one to sleep in the bed of a person infected with that disease, unless the bed were so furnished. But we must never think of our abundance of linen, in speaking of Eastern countries; where even at this day it is a luxury attainable only by the most opulent. We must, on the contrary, rather figure to ourselves, the universal use, first, of woollen cloth, which is much more apt to catch and to lodge infection; and remember next, that the very same piece (the *hyke*) is always used, without being

almost ever washed, unless when declared unclean: and further, that betwixt what is called the bed, and the naked body, there is nothing more than the blanket, in which they wrap themselves when they go to sleep, and not even that perhaps; so that the bed &c. *might* (in such circumstances) communicate infection.

*Ibid.* p. 311.

2330. [*Lev.* xv. 13.] This ablution, which is renewed every morning, has been introduced into India in the earliest periods, and is a general practice among the inhabitants of the country, as they are of opinion that purity of soul cannot exist without personal cleanliness.

BAROLOMEO, by Johnston, p. 72.

2331. [— 18.] Let it be remembered, that the language here used is the language of *law*, which ever insists on a simple definition of fact; and that even in the modern courts of polished Europe, on trials for rape or adultery, neither rank, nor sex, nor innocence, can protect the most refined female, when called in as a witness, from being obliged to authenticate every circumstance in question, without the least disguise of circumlocution or reserve in favor of modesty.

See HALBED'S *Preface to Gentoo Laws*, p. 59.

2332. — Theano, the wife of Pythagoras, being asked how soon a woman became pure after intercourse with a man, answered with great propriety, "She is pure immediately, if the man be her husband; but if he be not her husband, no time will make her so."

DIOGENES Laertius.

2333. [— 20.] The women of Lima are subject to a distemper extremely painful, very contagious, and almost incurable; namely a cancer in the matrix; and such is the contagion of it, that it is contracted by only *sitting in the same chair* commonly used by the infected person, or by wearing her clothes.

ULLOA'S *Voy.* vol. ii. p. 93.

2334. [*Lev.* xvi. 8.] From all that the Learned say of *Hazazel*, it plainly appears that it signifies a *thing far removed or separated*.

See *Essay for a New Translation*, p. 5.

2335. [— 8. — *one lot for the LORD, and the other lot for the scape-goat*] To denote that, in making the atonement, or in reconciling the human spirit to the divine;

one part is rejected or put down as a hell, the other assumed and glorified as a heaven.

See No. 878.

2336. [*Lev.* xvi. 12.] "When thy charming letter (perfumed according to custom) was brought to me, I said; 'Is it the zephyr that breathes from the gardens, or is the sky burning wood of aloes on the censer of the sun? or is a caravan of musk coming from *Khoten*?'"

Aloe-wood is a favourite perfume of the Asiatics.

*Works of Sir. W. JONES, vol. v.*  
pp. 578, 580.

2337. [— 14.]

I started from my bed, and raised on high  
My hands and voice in rapture to the sky;  
And *pour'd* libations.

*Æneid.* iii. ver. 176. — PITT.

2338. [— 15, &c.] The commandments, statutes, &c. here specified, are all analysed and explained in the *alphabetical* order of the *Hebrew* words.

2339. [— 27.] The animal-named grapes used this day, probably, answered to the constellations bearing the same names, as then configured into one central aspect.

2340. — The *skins* (of the White Muscat Grape of Alexandria) are thick, and the *flesh*, or pulp, hard, and not very juicy, but of a most exquisite flavor.

The *skin* of the Black Damascus is thin, and the *flesh* delicate, rich, juicy, and of an exquisite flavor.

The Aleppo Grape is middle-sized and roundish, with a thin *skin*, and delicate juicy *flesh*.

The *skin* of the Black Muscadel is thin, with a delicate juicy *flesh*.

The *skin* of the Red Muscadel is thick, and the *flesh* hard, something like the raisin grape. — This is one of the latest grapes.

The berries of the Red Hamburgh, or Gibraltar Grape, have thin *skins* and juicy delicate *flesh*.

The White Hamburgh, or Portugal Grape, has a thick *skin* and hard *flesh*.

The *skin* of the Malvoise, or Blue Tokay, is thin and the *flesh* delicate, replete with a vinous juice.

The *skin* of the Genuine Tokay is thin and *flesh* delicate, abounding with a very agreeable juice.

The berry of the White Muscadine, or Chasselas, has a thin *skin*, and delicate juicy *flesh*.

The *flesh* of the Black Muscadine is not so delicate and juicy as the former.

The Royal Muscadine, or D'arboeye, has a thin *skin*, and a soft juicy *flesh*. Its bunches are exceedingly large, sometimes arriving to six or seven pounds.

The *skin* of the Syrian Grape is thick, and the *flesh* firm and hard; the bunches enormously large. — It may, without difficulty, be kept many weeks longer than any other sort; that is, till January, and even February.

The *skin* and *flesh* of Miller's Burgundy, or Munier Grape, are delicate, possessing a sweet pleasant juice.

The White Morillon has a thin *skin*, and delicate juicy *flesh*, like the Genuine Tokay.

The Cat's Grape has a thin *skin* and soft juicy *flesh*.

The Black Raisin Grape has a thin *skin* and a hard firm *flesh*.

The early White Grape from Teneriffe has a thin *skin*, and delicate juicy *flesh* of an extraordinary sweetness.

The *skin* of St. Peter's Grape is thin, and the *flesh* very delicate and juicy.

The white Parsley-leaved Grape, or Ciotat, has a thin *skin* and delicate juicy *flesh*, which is very sweet, but not of a vinous flavor.

The white Corinth Grape has a thin *skin*, and very delicate juicy *flesh*, of an agreeable flavor.

The *skin* of the White Muscat, from Lumel is thin, and the *flesh* delicate, replete with a vinous juice.

The berry of the Cornichon, above one inch and a half long, breadth not half an inch, and pointed like a horn, has a thick *skin* and a firm sweet *flesh*.

SPEECHLY, on the *Vine*, pp. 4, 5, 7,  
11, 12, 14, 15, 17, 18, 19, 20,  
22, 23, 24, 25.

2341. [*Lev. xvii. 7.*] *La-shairim* (Hebr.), to the haired ones, to those priests devoted to the fire-worship, who wore their hair in a pyramidal tuft on the forehead, on the very spot where the Jews were circumcised and wore a scull-cap.

2342. ——— They shall no more offer their sacrifices to devils [*Shocrim* (Hebr.), here rendered devils, properly signifies goats. (Dr. DODD.) — It is worthy of remark, that MAIMONIDES says, "Some of the Zabians worshipped Demons, believing they had the shape of Goats, and therefore called them Seirim." We may hence see the reason of this prohibition to offer sacrifices unto Goats, that is to say, Demons, appearing under the forms of Goats.

2343. [—— 11 *The life of the flesh*] The spirit of the grape is in the juice, by fermentation; it then assumes the appearance and denomination of *booa*.

See No. 313.

2344. [*Lev. xvii. 14.*] It is notorious, that blood is the great principle of corruption, and common seat of infection in all animals.

Dr. GREW, *Cosmol. Sacra*, l. 4. c. 7. § 25.

Those that eat animal food, eat blood in every creature they kill, because it is impossible to drain it all from them.

The doctrine of abstinence from blood became, among Christians, universal in the Third Century.

See No. 936. See *Revelation Examined*, vol. ii. p. 51.

2d Edit. printed 1733, at London,  
by C. Rivington.

2345. [*Lev. xviii. 6.*] To their nearest relations, the Hebrew women might appear without a veil, but not to others; and this liberty of appearing without a veil, by the ancient traditionary usage of the Arabs, converted by Mahomet into a written law, extends precisely as far as the *Mosaic prohibitions of marriage*.

Smith's *MICHAELIS*, vol. ii. p. 78.

It was never the custom to strip captives altogether naked but only to strip them of their best clothes, and to give them worse and shorter clothing, that they might be better equipped for servitude and labor, as Sanctius and Grotius have observed.

See *Bib. Research*, vol. i. p. 132.

2346. [—— 19.] In Guinea, the women in this situation are not only esteemed unclean, and separated from their husbands; but they are not permitted to go into another man's house, at least to lodge, and are consequently obliged to remain in a small hut near their father's or husband's house.

BOSMAN'S *Guinea*, p. 423. —

*Pinkerton's Coll.* part lxi.

2347. [—— 21.] Many expositors, both Jewish and Christian, understand by this phrase, that the Israelites, in dedicating their sons to Moloch, made them pass between two sacrifice-fires. — In this way, says MICHAELIS, the incredible barbarity of human sacrifices would appear to have had no foundation in truth.

See 2 *Kings* xxi. 6. xxiii. 10.

*Jer. xxxii. 35.* — And Smith's

*Michaelis*, vol. iv. p. 19.



2348. [Lev. xix. 3, 32.] In London that alderman who has longest enjoyed the office, is entitled *Father of the City*, and takes place accordingly, on the death of his senior; and the oldest member of a society, is generally called the *father* of that society, though several of the members be his seniors in age.

*Edit. of Calmet.*

2349. [— 10.] In some parts of Persia, whatever dates are shaken from the trees by the wind, the owners do not touch, but leave them for those who have not any, or for travellers.

EEN HAKKAL, p. 143.

2350. [— 14. *A stumbling-block*] Originally the word signified the *piece of wood*, or *key* in a trap, which being trodden on, caused the animal to fall into a pit, or the trap to close on him.

Dr. A. CLARKE.

2351. [— 15.] Men have never reckoned, in the number of crimes, a want of humanity in behaviour to our inferiors; nor the taxes, which produce so much misery; nor war, which they adorn with distinction; nor slavery, which is sanctioned by ambition. Our laws punish an impropriety only in the case of individuals in humble life, while they pardon the crimes of kings, the sources of the misfortunes of the world.

See No. 860, 810. St. PIERRE'S *Harmonies of Nature*, vol. iii. p. 404.

2352. [— 19. *Thou shalt not sow thy field with mingled seed*] This law meant nothing more than that earw was to be taken to have the seed as pure as possible, and that it was to be selected and dressed with the greatest attention, to prevent two different kinds of grain from coming up together: barley, for instance, along with wheat. For both sorts will not ripen at the same time; and the consequence is, that in reaping there must be a loss on one of them. — As *brome* naturally mixes itself with rye, a perfectly clean crop of the latter can hardly be expected; but still it will be much clearer, where it is purged as far as possible, than where the mixed seed is again sown. Consequently, if we were governed by the statute under consideration, *brome*, which gives but a very small return of inferior meal, would soon become a rare weed among our rye. — *Darnel* also, is very apt to grow among wheat, and the bread baked of such mixed wheat, has (like opium) an intoxicating quality; in a very strong degree when it is fresh ground, and not inconsiderable even after a pretty long keeping. Of course, we here again see the vast importance of the Mosaic

precept; because where we sow wheat and the unwholesome darnel together, we shall be sure to reap them together, and where we sow *only* clean wheat, we shall always reap the same.

See Smith's MICHAELIS, vol. iii. art. 218.

2353. [Lev. xix. 19.] Wool, as taken from *slaughtered* animals, was esteemed *profane* by the priests of Egypt, who were always dressed in linen.

APULEUS, p. 64. — Div. Leg. vol. i. p. 318.

Among the Jews, the *woollen and linen* garments were appointed for the *priests alone*.

JOSEPHUS' *Antiq. b. iv. ch. viii. § 11.*

2354. [— 23.] The economical object of this law is very striking. Every gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards.

See Smith's MICHAELIS, vol. iii. p. 367.

It was one of Numa's laws, not to offer to the gods wine proceeding from a vine *unpruned*.

PLUTARCH, vol. i. p. 182.

2355. — Fruit-trees were the chief riches of the Israelites.

See CUNÆUS de *Repub. Heb. lib. i. c. 4.*

2356. — PLINY informs us that *Lucullus*, after the defeat of *Mithridates*, transplanted from Cerasus in the kingdom of Pontus the first *cherry-trees* into Italy; from whence they were propagated in less than a hundred and twenty years all over Europe, England not excepted, which was then peopled with barbarians.

Plin. Hist. Nat. l. 15. sect. 30.

The apricot-tree, *malum Armeniacum*, was brought by the Romans from Armenia.

According to Pliny, the vine derives its origin from the Archipelago, the pear-tree from Mount Ida, and the peach from Persia.

Our flax comes from the banks of the Nile, the walnut-tree from Crete, the lucerne from Media, and the Potato from America.

St. PIERRE'S *Studies of Nature*, vol. iii. p. 267. — iv. pp. 219, 220, 361.

2357. [Lcv. xix. 23.] The expedition of the Greeks into Persia, Armenia, and Media, enriched Europe with the peach-tree, the apricot, and the citron.

Virg. Georg. 2.—PLIN. Hist. Nat. l. 12 et seq.

Pears of the earth, or potatoes, were brought to us by the Tainianabours, the natives of Brazil; or, as some say, by the inhabitants of Canada.

Nat. Delin. vol. ii. p. 174.

2358. [— 26.] *Lo thocelou wal haddam* (Hebr.), *non comeditis juxta sanguinem, or super sanguine, or circa fossam victimarum sanguine conspersam.*— These and other like words the Septuagint have translated by, *me eihiete epi ton oreon*, ye shall not go and eat on the mountains. Here to eat is the same as to sacrifice.

Abbe PLUCHET's Hist. of the Heav. vol. ii. p. 50, note.

2359. [— 27.] Some of the Arabian nations, in honor of a certain deity, whom the Greeks compare to Bacchus, shaved the hair of their heads in a round form, and cut the locks or hair on the temples, entirely away. That Moses would not suffer this, is not to be wondered at, because it was an idolatrous fashion.— The whiskers too, to which some other Oriental nations pay so much respect, are by the Arabs, according to the testimony of Niebuhr, still cut either entirely off, or, at any rate, worn quite short; and from this circumstance it is, that the Arabs are by the prophet Jeremiah (ix. 26. xxv. 23) called, *those with cropt whiskers*. But neither does the Law approve of this fashion, but forbids the Israelites to *spoil*, or, as we would say, to disfigure, *their whiskers*, that is, to shave them off, or even but to crop them short.

See SMITH's MICHAELIS, vol. iii. p. 375.

2360. ——— The Arabs shave or cut *their hair* round in honor of Bacchus, who, they say, had his hair cut in this way. The Macians also, a people of Lybia, cut their hair round, so as to leave a tuft on the crown of the head.

See HERODOTUS, lib. iii. chap. 8; § lib. iv. chap. 175.

2361. [— 28.] Among the American Indians called Naudowessies, in mourning for the dead, the men, to shew how great their sorrow is, pierce the flesh of their arms, above the elbows, with arrows; and the women cut and gash their

legs with sharp broken flints, till the blood flows very plentifully.

CARVER's Trav. in N. America, p. 264.

2362. [Lcv. xix. 28.] The people of the East are still in the practice of using *Athenna*, which yields an indelible blue color; they also burn various figures and characters into their skin, sometimes by way of ornament, at other times in honor of some idol; and while some have these marks in their face and hands, others again have them in parts of the body that are covered by the clothes. All this is here evidently prohibited; but whether universally, or only on occasions of mourning, and in remembrance of the dead, is uncertain. To me, says MICHAELIS, the former appears the more probable supposition; at least, such a strange disfigurement of the body ought to be in all cases forbidden.— Mourning habits they might put on, if they chose, and, with the exception of the high-priest, rend their garments in token of grief, but they were not, fanatically, to make *slashes* in their flesh. This, in particular, would have been highly disgraceful in the Israelites, who were taught to consider death not as the worst of all evils, but to expect another life beyond the grave.

See SMITH's Michaelis, vol. iii. pp. 374, 377.

2363. ——— *Dampier*, the celebrated voyager, brought over an East Indian prince, whose skin was very curiously stained with various figures.— And D'ARVIEUX tells us, in his description of the preparatives for an Arab wedding, that the women draw, with a certain kind of ink, the figures of flowers, fountains, houses, cypress-trees, antelopes, and other animals, on all the parts of the bride's body.

Voy. dans la Pal. p. 223.

2364. [Lcv. xx. 18.] ASTRUC in his treatise, *De Morbis Venereis* (lib. i. c. 9. § 3) is of opinion that the *Lues*, which, at present, is communicated only by infection, might originally have arisen under the torrid zone, or in regions considerably to the south, *ex concubitu cum menstruata*—from cohabitation with a menstruous woman, accompanied with some peculiar circumstances in the constitutions of the parties. HUNDERTMARK also, in his Dissertation, *De Ozaena Venerea*, asserts, that even in Europe, there sometimes arises *ex concubitu scorbuto laborantis cum menstruata*—from the intercourse of a scurvy man with a menstruous woman, a disease of the *Verenda* resembling the *Lues*; a circumstance which serves to confirm Astruc's conjecture. Now, if in the

time of Moses, argues MICHAELIS, such were known to be the fact, legislative policy required the prohibition of a practice, which experience had shewn to be instrumental in originating and in preserving *that disease*.

See *Smith's Michaelis*, vol. iv. art. 271. p. 202.

2365. [Lev. xx. 25.] A *sojourner*, say the Jews, means a servant who is to go free on the sabbatical year.

Dr. A. CLARKE, on *Lev. xxii. 10*.

2366. [——— 27.] *Aub*, a *bullock-skin*.

See *Editor of Calmet's Frag. No. 58*, p. 107. — Dr. A. CLARKE's *Bible*, Lev. vii. 8. And 1 Sam. xxviii. 7.

2367. [Lev. xxi. 1.] In mourning for the dead at Mingrelia in Persia, the women rend their clothes, tear their hair and flesh, beat their breasts, cry, yell, and gnash with their teeth, like people mad or possessed; the men also tear their clothes and thump their breasts.

Sir JOHN CHARDIN. — *Pinkerton's Coll.* vol. ix. p. 147.

2368. [——— 1, 5.] Some American Indians, to express their sorrow for the dead, cut off their hair, blacken their faces, and sit (as the corpse did before its interment) in an erect posture, with their heads closely covered, and depriving themselves of every pleasure. This severity is continued for several months; and with some relaxations, the appearance of mourning is sometimes kept up for several years.

CARVER's *Trav. in N. America*, p. 266.

2369. [——— 14.] Among the primitive Christians, those were excluded from the priesthood who had either married two wives, or a widow, or whose wives had been guilty of adultery. If this last incident happened, they were either obliged to be divorced, or to renounce their profession. (BELOE, on *Herod. Euterpe*, xxxvi.) — It may be pertinent to add, from MOSHEIM, that the bishops considered themselves as invested with a rank and character similar to those of the high-priest among the Jews, while the presbyters represented the priests, and the deacons the Levites.

2370. [Lev. xxi. 14.] In the year of Christ 400, we find it decreed in the Cyprian Council, that if a *reader* married a widow, he should never be preferred in the church; and, that if a sub-deacon did the same, he should be degraded to a door-keeper or reader. — This prohibition extended in time to *all men in holy orders*.

Dr. W. ALEXANDER's *Hist. of Women*, vol. ii. p. 293.

2371. [——— 17—23.] The LORD spoke to Aaron, Behold, I have given the children of Levi *all the tenth* in Israel for an *inheritance*, for their service which they serve, even the service of the tabernacle of the congregation. *Num. xviii. 20, 21.* — Whoever is born a eunuch or an idiot; whoever is born blind or dumb; whoever is born without hand or foot, nose or tongue; whoever, on account of any disorder, is not able to perform his religious duties; whoever is afflicted with scrofulous leprosy, or the leprosy breaking out in boils; all or any of these imperfections and disorders *incapacitate* for inheritance. But whoever shall supersede such persons in the inheritance, must allow them *victuals and clothing*.

HALHED's *Gentoo Laws*, p. 64.

2372. ——— In India, all mutilated, blind, squint-eyed, or deformed persons; those also who have any kind of scab or eruption on the skin, or white spots in the eyes, are totally excluded for ever from the priesthood of Brahmins. The same prohibitions obtained primarily in Egypt.

BARTOLOMEO, by Johnston, p. 298.

2373. [——— 17.] The descendants from Aaron whose birth was pure, but who had some defect of body which excluded them from the priesthood, lived in those apartments of the Temple wherein the stores of wood were kept, and were obliged to split and prepare it, for keeping up the fire of the altar.

Dr. A. CLARKE's *Additions to Fleury*, p. 329.

2374. [——— 20.] When the wretches in the lower class of *Virginia* fight, they endeavour to their utmost to tear out each other's eyes and testicles.

WELD's *Trav. in N. America*, vol. i. p. 192.

In all the sacred books, there is no proper name for those parts in either sex, which modesty forbids to utter. So say the Jews, but not *Univer. Hist.* vol. iii. p. 296.



2375. [Lev. xxii. 20.] The *Acari*, a species of Red Spiders, attack the bunches of grapes at the time when they are almost ripe; and as they extract the juices from them, the grapes soon become *soft, flabby, and ill-flavoured*.

The insects called *Thrips*, also, attack the bunches as well as the leaves of the Vines, and commonly prey on the extremities of the berries, but more particularly at the end next the foot-stalk. In *white grapes*, the part of the berry injured changes to a *dark color*, the foot-stalk turns black, and the *berry withers*.

Verse 22.] Too much wet, which frequently happens at the time grapes are ripening, occasions the *rotting and bursting* of the fruit.

SPEECHLY, on the *Vine*,  
pp. 233, 235, 243.

2376. [——— 25. *Because their corruption is in them*] This proves that such offerings were not of living animals, but of skins whose contents might be spoiled by *putridity*.

2377. [——— 27. When a *bullock*, or a *sheep*, or a *goat* is brought forth] The creature called an *ox*, is a bull castrated; surely then a *bullock* was never yet brought forth! (Dr. A. CLARKE.) — But when we have the idea that they were not animals, but only vessels which were brought forth into the Church, being filled with the sacramental elements, all is clear. — *It shall be seven days under the dam*. Who would eat veal seven days old?

Verse 28. *Ye shall not kill it and her young both in one day.*] No people were ever so brutish as to kill a cow and her calf of seven days old, in order to eat them.

2378. [——— 27.] In Scio, they plant their vines on the hills, and cut their grapes in August, letting them dry in the sun for seven or eight days after they are gathered.

THOMSON'S *Trav. in Asia*,  
vol. i. p. 30.

2379. [Lev. xxiii. 14.] The *kourmatsch* of the Tartars, or the parched corn of antiquity; is very much in use among them even at this day. It is either wheat, rye, barley, or Turkish corn parched at the fire and then brayed in a mortar, and either eaten in that state or boiled, or in porridge with water or milk.

Ruth ii. 14.  
See No. 946, 947.

History of Russia,  
vol. ii. p. 33.

2380. [Lev. xxiii. 17. *Wave loaves*] *Heave* leaves; that is, bread raised with barn or leaven. These two loaves, like what our bakers call *rolls*, were each divided a-top, comparatively as *waves* in the sea, into six connected parts, representing altogether the twelve tribes of Israel. (See *Shew-bread*.) — Hence the breaking of bread among the Jews.

CALMET.

2381. [——— 24.] This new moon would fall pretty generally in our month of October: it was the festival of the new year, which had always been observed from the earliest ages.

See Smith's *MICHAELIS*, vol. iii.  
p. 211.

2382. [——— 27.] This was to the Israelites, the most sacred of all their solemn days, and the only day of fasting enjoined them.

*Ibid.* p. 212.

2383. [——— 32.] From this text it is evident, that the sabbath began at the evening or sunset of the day we term *Friday*, and ended at the same time on the following day.

Dr. A. CLARKE'S *Additions to Fleury*, p. 289.

In like manner the Athenians began their day at sun-set. But the Chaldeans counted their days from sunrise; the Egyptians, from noon; the Romans and all European nations, from midnight.

2384. [——— 34.] At the feast of tabernacles, the Jews went to the Temple with palm and other branches in their hands, especially with those of a kind of citron, called *attrog*, with the fruit on them. These branches, when striped of their fruit, they broke or cast away, on the seventh day, which closed the festival. — In Holland, Germany, &c. these *attrogs*, procurable only from Greece, are still carried by the richer sort of Jews to their synagogues, as formerly to their Temple. Sometimes, however, through contrary winds, the capture or foundering of vessels, &c., they are constrained to substitute other odoriferous trees instead of the *attrog*; while the poorer Jews content themselves generally with branches of willow.

See No. 944.

*Univer. Hist.* vol. x. p. 90.

2385. ——— This feast of tents was instituted as a record that the most ancient people dwelt in tents, under themselves, securely and solitarily without doors and bars.

SWEDENBORG'S *Arcana*, n. 10,160.

2386. [*Lev. xxiii. 34.*] KALM saw, on an island in the river Hudson, the temporary huts or wigwams of the native Indians, built on a very simple plan. Four posts were put into the ground perpendicularly, over which they had placed poles, and made a roof of bark upon them. They had either no walls at all, or they consisted of branches with leaves, which were fixed to the poles. Their beds consisted of deer-skins spread on the ground. Their utensils were a couple of small kettles, two ladles, and a bucket or two of bark, made so close as to keep water.

See *Pinkerton's Coll. part liv. p. 591.*

2387. — PLUTARCH affirms that, at the feast of tabernacles in particular, the Jews entered their temples with branches of the vine and with the thyrsus of Bacchus in their hands. (*See his Symposiac. probl. v.*)—These *branches of the vine*, &c. were their usual offerings or sacrifices.

In Palestine, grapes, pomegranates, and figs, are ripe from the beginning of August till about the middle of September. (*See HARMER, vol. i. pp. 108—110.*)—In Persia also, the small *white grape* came into season, August 6th; and the large *red grape*, September 10th.

Dr. A. CLARKE.

2388. [— 36. *On the eighth day shall be a holy convocation*] This eighth day festival, according to MICHAELIS, had, in the most ancient times, and also after its institution by Moses, been the *Wine-press-feast* of the Israelites.

See *Smith's Michaelis, vol. iii. p. 184.*

2389. [— 39.] The Jews commenced their feast of tabernacles on the appearance of the full moon first after the autumnal equinox. (*KENNEDY's Chronol.*)—This was the second first sabbath; or the sabbath commencing the latter half year. *See Luke vi. 1.*—The first sabbath of every former half-year commenced with the appearance of full moon at, or next after the vernal equinox.—Thus the Jews did regulate their sabbaths annually, from spring to autumn, and from autumn to spring; the "*eighth day*," each primary sabbath being counted inclusively, was the second sabbath in each half of every year.

2390. [— 40. *Thick trees.*] Cinnamon trees.—The treasurer of the temple, whose name was Phineas, shewed Titus the coats and girdles of the priests, with a great quantity of purple and scarlet, which were there reposit for the use of the veil; as also a great deal of cinnamon

and cassia, with a large quantity of other sweet spices, which used to be mixed together, and offered as incense to God every day.

*Exod. xxx. 34.* JOSEPH. *Wars, b. vi. ch. viii. § 3.*

Of the *willow* there are several species, the most remarkable of which is a small sort that grows on the banks of the Mississippi, and some other places adjacent. The bark of this shrub supplies the beaver with its winter-food; and where the water has washed the soil from its roots, they appear to consist of fibres interwoven together like thread; the color is of an inexpressibly fine scarlet: with this the Indians tinge many of the ornamental parts of their dress.

CARVER's *Trav. p. 336.*

2391. [*Lev. xxiii. 40.*] Jovi item (sacræ erant) e plantis dicata quercus, esculus, fagus, omnesque arbores glandiferae.

See No. 946, VOSSIUS, *de Physiol. Christiana, §c. lib. ix. p. 248.*  
947, 944.

2392. [*Lev. xxiv. 10. The son of an Israelitish woman*] In order to understand this verse, we must remember that in the introduction of a person to the Church of Israel, a woman stood as sponsor or *godmother*, who was in some degree answering for his conduct. Now this man who had been blaspheming was an Egyptian who had been adopted into the Jewish Church. He was brought forth, tried and excommunicated or cut off from the privileges of an Israelite.

2393. [— 11.] The word here translated *blaspheme*, does properly signify to *pierce*; as they that *curse*, do in a manner pierce with their spiteful tongues.

See *Rev. i. 7.*

2394. [— 16.] Stoning, among the Jews, was a decision made with *white* and *black* stones put into an appropriate vessel, antiently by the *elders*, afterwards by the Sanhedrim. The white stones acquitted, and black stones condemned.

See *John viii. 5. Rev. ii. 17.*

2395. [— 19, 20.] The private mode of redressing corporal injuries, according to what is here written, was allowed, says MICHAELIS, to *free* persons only: the law of

retaliation, he adds, did not extend to *servants* or *slaves*, they being less protected members of the community. (See *Smith's Michaelis*, vol. iii. p. 448.) — Retaliation however, though always allowed when awarded by a court of justice, is utterly prohibited by JESUS, the CHRIST, as most illegal and unchristian, when thus inflicted from a spirit of *revenge*, privately, instantaneously, or without legal permission; *Matt.* v. 38, 39.

2396. [*Lev.* xxiv. 21.] But if a cow should attempt to kill any person, and there is no way of escaping, that person *may kill the cow, for the preservation of his own life*; and, in this case, he shall not be amenable.

HALHED'S *Gentoo Laws*, p. 97.

2397. [*Lev.* xxv. 2.] Compare this with *Ch.* xxvi. 34, &c. and with 2 *Chron.* xxxvi. 21, and you will find that Jeremiah did not so properly *predict* the 70 years' captivity, as point out what would be an exact penalty proportioned to a continued breach of an express law.

See No. 968.

2398. [——— 3.] In the garden of God, we must keep the *trees* regularly pruned, if we would let in air and sun on the *plants*.

2399. [——— 4, &c.] The Jubilee is a type of the "sabbath of rest" that remains for the people of God in the Paradise above. — The reception of the Divine Spirit always gives rest to the soul from temptation and all external trouble.

*Heb.* iv. 9.

2400. ——— During the space of *six years*, while Jupiter is *passing from the ascending to the descending node* of his satellites, they are eclipsed to the *north* of his equator, departing to the greatest distance thence at the middle of the period. For the *six years* while Jupiter is *passing from the descending to the ascending* nodes of the satellites, they will be eclipsed to the *south* of his equator, departing also to the greatest distance thence at the middle of the period.

See No. 965, 963. VINCE'S *Practical Astron.* art. 198. p. 189.

2401. [*Lev.* xxv. 9.] *Hobil* (in *Hiphil*), from the obsolete root, *yabal*, signifies to *recal, restore, bring back* a thing to its pristine state.

*Ps.* lxxvi. 11.

*Univer. Hist.* vol. iii. p. 195.

2402. [——— 14. *Ye shall not oppress one another*] Ye shall take no advantage of each other's *ignorance* either in *buying* or *selling*: for he that buys an article at *less* than it is worth, or sells one for *more* than it is worth, taking advantage, in both cases, of the *ignorance* of the *vender*, or *buyer*, is no better than a *thief*; as he actually robs his neighbour of as much property as he has bought the article at *below* or *sold* it *above* its current value.

Dr. A. CLARKE.

2403. [——— 23.] The Jubilee was a wonderful institution, and was of very great service to the *religion, freedom* and *independence* of the Jewish people. The motive of this law, says CALMET, was to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and that they might not get possession of all the lands by way of purchase, mortgage, or lastly by usurpation.

2404. ——— The Israelites were no more than usufructuaries of their land, or rather God's *tenants*, who was the true proprietor of it. They were obliged to pay no rent, but the tenths and first-fruits which He had commanded: and Samuel (2. viii. 15) reckons taxes on corn and wine as one of the encroachments of kings with which he threatens the people.

FLEURY'S *Manners of the Israelites*, by Dr. A. Clarke, p. 62.

2405. [——— 44 — 46.] In the Dukedom of Muscovy, the plaintiff may swear in some causes of debt, over the defendant's head. Then, if the party defendant be poor, the Duke taketh him home to his house, and useth him as his bondman, and putteth him to labor, or letteth him for hire to any such as need him, until such time as his friends make provision for his redemption: or else he remaineth in bondage all the days of his life.

PINKERTON'S *Coll.* vol. i. p. 21.



2406. [*Lev. xxvi. 1.*] The *Ebn Masheith*, or stone of judgment, here forbidden by Moses, is the *Liath Meisicith* of the Irish Druids, the *Maschith* of the Syrians and Egyptians, and the *Lapis Braetan* of the Turks and Arabs. It is a *very large crystal stone set in silver*, with some other stones round it; accurately engraved in the *Archæologia*, vol. vii. p. 167, and amply treated of in SPENCER'S Treatise "*De Legibus Hebræorum*," vol. i. p. 433.

2407. [— 4.] In Palestine, rain falls seldom, but the time of its coming is well regulated: it falls in the spring and autumn, and is therefore called the *early and latter rain*, or the *evening and morning rain*, in Scripture, which reckons the year as one day.

FLEURY'S *Manners of the Israelites*,  
by Dr. A. Clarke, p. 54.

2408. ——— In Samaria, they have abundance of trees, and are full of autumnal fruit, both of that which grows wild, and that which is the effect of cultivation.

JOSEPH. Wars, b. iii. ch. iii. § 4.

2409. [— 5. *Your threshing shall reach unto the vintage*] This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have *reaped* and *threshed* out their corn, the vintage should be ready; and before they could have *pressed out their wine*, it would be time to sow again. The prophet Amos, ch. ix. 13, expresses the same blessing in the same manner: "*The plowman shall overtake the reaper, and the treader of grapes him who soweth seed.*"

Dr. DODD.

2410. [— 10.] The Arabs of Spain have the secret of preserving grapes sound and juicy from one season to another.

SWINBURNE'S *Trav. in Spain*,  
lett. xxii. p. 164.

2411. [— 13. *The bands of your yoke*] That is, those bended pieces of wood, or bows, by which the necks of steers are bound to the yoke.

See Dr. GEDDES.

2412. [*Lev. xxvi. 26.*] An oven was designed only to serve a single family, and to bake for them no more than the bread of one day. This usage still continues in some places, and gives peculiar force to these words.

HARNER, vol. i. p. 269.

2413. [— 29.] JOSEPHUS indeed, gives a particular instance of a woman named *Mary*, who in the extremity of the famine, during the siege of Jerusalem by Titus, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! — This however, is too *solitary* and too *remote* an instance to apply appropriately either here, or to the prediction in Jeremiah xix. 9. Both passages, doubtless, have an immediate reference to that dreadful famine in Samaria, during which, according to Nehemiah v. 2, 5, parents were necessitated to *SELL THEIR CHILDREN FOR BREAD*; saying, *We, our sons and our daughters are many; therefore we take up corn for them, that we may eat and live. Yet now our FLESH is as the flesh of our brethren, our CHILDREN as their children: and, lo, we bring into bondage our sons and our daughters to be slaves, and some of our daughters are brought into bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.*

See No. 968, 817, 813.

See Gen. xlvii. 17, 19.

2414. [*Lev. xxvii. 1.*] Two kinds of vows are mentioned in this chapter. 1st. Of those things, which when once devoted, might be redeemed at a certain price according to the valuation of the priest. 2ndly. Of those things vowed to God, of which there remained no power of redemption; they were *most holy*; that is to say, so absolutely devoted to God, that they could neither be changed, alienated, nor redeemed.

In order to understand the subject clearly, it is necessary to know that the priesthood had no possessions with the people, but that there were cities appointed for the Levites, and around them two thousand cubits of land for their support (*Num. xxxv. 2—6*). Of course, servants or slaves would be needed for the tilling of this land, and for the service of the Levites; also animals, clean and unclean, as the cow for milk and the ass for burden &c. Now persons might either devote to this service themselves, or some part of their family; as their children, or slaves, cattle, &c. A value was put upon their service, and if the son wished to redeem an aged parent who was employed in this service, he had to pay the price of his redemption. When any thing had been *vowed* to the service of God, it could only be redeemed by giving something *better* in the room thereof. But if a person were *devoted* to the LORD as a priest he could not be *redeemed*.

Joshua ix. 7. Num. viii. 6. Judges xi. 39.

2415. [*Lev. xxvii. 1.*] Those who had devoted themselves to serve under the Levites, were called *Nethinim*, that is, persons who had *given themselves up*, from the Hebrew word *nathan*, which signifies to give.

Others devoted themselves as *Nazarites*, or, as some call them, *Nazareans*, only for a time; after which they cut off their hair, paid the fines required as in this chapter, with the expenses of the necessary sacrifices, and were then no longer considered as separated to any particular austerities or singularities of life.

*Num. vi. Acts xxi.* See Dr. A. CLARKE's *Fleury*, p. 338.

Probably the temporary penances of the Catholics had this law for their foundation; at least, they have it to a certain degree, in their vindication.

It was usual also with those who were either afflicted with a distemper, or with any other distresses, to make vows; and for thirty days before they were to offer their sacrifices, to abstain from wine, and to shave the hair of their head.

JOSEPH. *Wars*, b. ii. ch. xv. § 1.

2416. [— 2, 3, &c.] These were to serve under the Levites in the capacity of what were afterwards called *Nethinim*. The Gibeonites became such devoted slaves.

See *Joshua ix. 27.*

2417. ——— It would hence appear, that there had been another shekel, which Moses did not prohibit, but only directed that every thing in his laws relative to imposts, penalties, &c. &c., should be understood in reference to the shekel of the sanctuary.

2 *Sam. xiv. 26.* See Smith's *MICHAELIS*, vol. iii. art. 227. pp. 392 — 395.

These fifty shekels are equivalent to five pounds, fourteen shillings, half-penny farthing.

Verse 5.] These twenty shekels amount to two pounds, five shillings, and seven-pence half-penny.

2418. [*Lev. xxvii. 16.*] A *chomer* contained 75 gallons 3 pints; a *homer*, only 3 quarts, or 6 pints and a little more.

See *Essay for a New Translation*, part ii. p. 38.

2419. [— 28, 29. *No devoted thing — shall be sold or redeemed*] This is the *cherem* (*Hebr.*), which always meant an absolute unredeemable grant to God.

Dr. A. CLARKE.

Verse 29. *But shall surely be put to death*] The plain meaning of this verse, which has caused a great deal of controversy, is this: *every thing which is devoted of men shall not be redeemed, but shall surely die*; that is to say, every person that is given in perpetuity, shall not be redeemed, but shall die in that devoted state. For though our version has it, *He shall surely be put to death*, in the original it is only *dying he shall die*; which is not to be understood of being sacrificed or put to any violent death; but he shall not be redeemed, he shall continue till death, in a devoted state. *Gen. ii. 17. Num. xxvi. 65. 2 Kings viii. 20. Ezek. iii. 13. 1 Sam. i. 11.*

JAMESON, on the *Pentateuch*.

2420. [— 30, &c.] The inhabitants of Lower Egypt, where the Israelites had dwelt, were taxed or *tithed* in support of the animals kept as sacred to the sole use or maintenance of the priests. (See *PLUT. de Iside & Oserid. p. 359.* — See also *Bp. CUMBERL. on the Cosmog. of Sanchon. p. 12, &c.*) — But of the annual produce given in tithe by the Israelites, what is usually called the LORD's part was really appropriated by Him to three different purposes; part to the national treasury, part to stated sacrifices, and the other part to the Priests and Levites.

*Gen. xlvii. 24.* Dr. DURELL, *Parallel Prophecies*, p. 179.

## NUMBERS.

THE Israelites, Athenians, Corinthians, Achæans, Lacedæmonians, Samnites, and Romans, none of them, when they kept their liberty, were ever known to maintain any soldier in constant pay within their cities, or ever suffered any of their subjects to make war their profession, well knowing that the sword and sovereignty always march hand in hand.

1 Sam. viii. 17.

MR. MOYLE.

2422. [— 21.] Though the way of writing and reading used by the Arabs, was from the right to the left, yet the first place or the place of units in their numeration, was that next the right hand; and so came first to be read. It appears therefore, by this remark, that we received this way of expressing numbers from the Arabians; for we keep the same posture or position of places with them, though our progression in writing and reading be the contrary way. And, though we now read them also in the order they are set, twenty-one, twenty-two, thirty-six, forty-eight, &c. yet we retain also the other way of pronouncing, viz. one-and-twenty, two-and-twenty, six-and-thirty, eight-and-forty, &c.

*Collectanea Curiosa*, vol. iii. p. 217.

2423. [— 32, 47.] Instead of Levi, Moses took Manassch, the son of Joseph, among the heads of tribes; and Ephraim, instead of Joseph.

JOSEPH. *Antiq. b. iii. ch. xii. § 4.*

2424. [— 46.] In the year 1771, all the Tartars under the Russian government on the banks of the Wolga, and the Iaik, at a small distance from the Caspian Sea, marched in a vast body of fifty thousand families, during eight months, in which they suffered innumerable difficulties and dangers, to the plains that lie on the frontiers of Carapen, not far from the banks of the river Ily, and offered themselves

as subjects to Kien-long, emperor of China, who was then in the thirty-sixth year of his reign. He received them graciously, furnished them with provisions, clothes, and money, and allotted to each family a portion of land for agriculture and pasturage. The year following there was a second emigration of about thirty thousand other Tartar families, who also quitted the settlements which they enjoyed under the Russian government, and submitted to the Chinese sceptre. The emperor caused the history of these emigrations to be engraven upon stone, in four different languages. — At the usual computation of five persons to a family, here was an *exodus*, in modern times, of *four hundred thousand* persons!

*See Turkey in Asia of VINT'S Geography*, vol. ii. p. 80.

2425. [Num. ii. 2.] According to express Scriptures, the Talmudists give peculiar *ensigns* to the respective tribes: Thus, a *lion* to Judah, *Gen. xlix. 9*; an *ass* to Issachar, *Gen. xlix. 14*; a *ship* to Zebulun, *Gen. xlix. 13*; a *river* to Reuben, *Gen. xlix. 4*; a *sword* to Simeon, *Gen. xlix. 5*; a *lion* to Gad, *Deut. xxxiii. 22*; a *unicorn* to Ephraim, *Deut. xxxiii. 17*; an *ox* to Manassch, *Deut. xxxiii. 17*; a *wolf* to Benjamin, *Gen. xlix. 27*; a *serpent* to Dan, *Gen. xlix. 17*; a *handful of corn* to Asher, *Gen. xlix. 20*; and a *stag* to Naphtali, *Gen. xlix. 21*.

*See SCHEUCHZER.*

In Assyria, each person has a seal ring, and a cane, or walking-stick, on the top of which is carved a pomegranate, a rose, a lily, an eagle, or some figure or other: for to have a stick without a device, is unlawful.

HEROD. *Clio*, cxcv.

It seems, says Dr. GREGORY, we have not observed yet how much of the great business of brutality we have taken



from the Egyptians. Pausanias in his *Boeotica*, where he speaks of those Thebans who so stoutly fell in the Macedonian war, says, Their tombs had no inscriptions, but the statue of a lion stood by to represent their courage and fortitude.

See his *Episcopus Puerorum*, p. 118.

The Tartars, on their banners of coloured stuff, waving at the top of a lance twelve feet long, exhibit the figure of a dromedary, cow, horse, or other animal, putting under it the name of the tribe: and as all the branches of the same tribe still retain the figure represented in the general ensign, adding only the name of the particular branch for whose use it is designed, these ensigns serve them, in some measure, instead of a genealogical table. — Since the Tartars called *Mungls*, have put themselves under the protection of the emperor of China, they have been divided into forty-nine districts called *Shassoks*, that is, banners or standards, under an equal number of princes or chiefs.

*Modern Univer. Hist.* vol. iv.  
pp. 278, 319.

2426. [Num. ii. 2.] As we nowhere find that Moses appointed these chiefs, their institution, as very antient, would seem to have been brought by the Israelites from Egypt into the wilderness. Indeed, from *Exod.* iv. 29 we see that, while in Egypt, this people actually had their *elders*, who probably were nothing else than these same chiefs of families.

*Smith's MICHAELIS*, vol. i. p. 233.  
See on *Gen.* xxxvi.

2427. [—— 17.] The priests had the first place about the tabernacle; then the Levites, who, because their whole multitude was reckoned *from thirty days old* (*chap.* iii. 15), were twenty-three thousand eight-hundred and eighty males.

JOSEPH. *Antiq. b.* iii. *ch.* xii. § 5.

2428. [Num. iii. 1.] Here, says R. MOSES GIRON, the posterity of Aaron are called the posterity of Moses, because Moses had taught them the Law; and whosoever, he adds, becomes a teacher of the Law to another, is looked upon as though he had given him life. And the Jewish Doctors more strongly remark, that "whosoever teaches the Law to his friend's son, is to be looked on as if he had begotten him." (*See Essay for a New Translation*, part ii. p. 81.) — Such sons are properly *disciples* (*John* xxi. 5), and the Original, when in this sense, should be invariably so rendered; or more properly perhaps, though less agreeably, by the modern term *pupils*.

2429. [Num. iii. 4. — *they offered strange fire*] They should have offered incense without fire, that fire from the LORD might have consumed the incense as it had previously consumed the burnt-offerings on the shew-bread altar; See *Lev.* ix. 24. x. 1.

2430. [—— 13. *I smote all the first-born*] The Magi, the priesthood of Egypt, for opposing themselves to Him; as the Jewish priesthood were afterwards smitten, for opposing the Messiah.

2431. [—— 15.] Every male, *from a month old* and upward shalt thou number them: — a Jewish month was 30 days: they were to be priests after 30 years: here then, as in many other cases, a day represents a year.

2432. [—— 22.] Formerly the numbers in the Hebrew Bible were expressed by *letters*, and not by *words at full length*; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. Now it is probable that here, instead of 7500, we should read 7200, as the Hebrew letter, *caph*, which stands for 500, might have been easily mistaken for *resh*, 200, especially if the down stroke of the *caph* had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000 as mentioned in the 39th verse.

Dr. KENNICOTT.

2433. [—— 41.] The Levites and their cattle were given to supply and serve the priesthood, instead of the first-born and firstlings previously claimed by the LORD from every family of Israel.

See *Num.* viii. 11, 21.

2434. [—— 45.] Among these first-born of Israel, the patriarchs, it seems, had been high-priests; otherwise the following assertion by JOSEPHUS could not be true: "We have," says he, "the names of our high-priests from father to son set down in our records, for the interval of two thousand years."

*Against Apion*, vol. vi. b. i. § 7.

2435. [Num. iv. 8.] The *Faufel* is a kind of nut something smaller than the nutmeg, yielding a red juice, with which the (East) Indians paint the chintses we admire so

much in Europe. The tree from whence they gather this nut is very straight, and resembles in its leaves the cocotree.

*Modern Univer. Hist. vol. x.  
p. 390.*

2436. [Num. v. 18, &c.] Trial by Ordeal was an appeal to the immediate interposition of God, and was therefore called God's judgment; and we may naturally suppose was never resorted to but in very important cases, where persons accused of great crimes protested their innocence, and there was no sufficient evidence by which they could be cleared from the accusation, or proved to be guilty, of the crimes laid to their charge. They were brought before the altar to make their last solemn appeal before God, when the sacrifice was upon the altar, and at the time of the divine communication above the Cherubim. And if before this awful tribunal, in the presence of the Judge of hearts, the persons knowing their guilt were so abandoned as to assert a downright falsehood in the Divine Presence, dying in this state, they sealed their eternal misery when they quitted this world.

2437. ——— Trial by Ordeal is one of the most ancient institutes for the distinguishing criterion of guilt and innocence that has been handed down to us by sacred or profane history: fire or water were the usual resources on these occasions, and they were constantly prepared and sanctified by the solemnities of a religious ceremonial. The modes of this ordeal are various in India; but the infallibility of the result is to this day as implicitly believed, as it could have been in the darkest ages of antiquity.

HALHED'S *Preface to Gentoo Laws*,  
p. 65.

2438. ——— Water ordeal was performed (in England) three ways; if the offence were great, by plunging the bare arm up to the elbow in boiling water; if small, by immersing the hand only as far as the wrist; but if adultery were the crime, by casting the person suspected into a river or pond of cold water: — In Sicily, Japan, and on the coast of Malabar, an oath taken of the accused in writing, is laid on water, and if it do not sink, the woman is held to be innocent.

See *Archæologia*, vol. xv. p. 195. —  
And ALEXANDER'S *Hist. of Women*, vol. ii. p. 235.

2439. [—— 17—28.] At Congo the following mode of trial is adopted: which is, to light a torch, made of a

certain bitumen distilled from trees, and to quench the same in water; and afterwards to give that water to the supposed criminal to drink; which if he be guilty, will do him harm; but if not, will cause no alteration in him.

MEROLLA'S *Voy. to Congo*. — *Pinkerton's Coll. part lxx. p. 222.*

2440. [Num. v. 21, &c.] This curse is enforced at this day on the human race, in what is called the *venercal disease*, without the formality of the bitter water.

2441. [—— 21, 22, 27, 28.] These are the symptoms that usually attend the *hydrops ovarii*; a disease of the female sex, which is very rare.

SMITH'S *MICHAELIS*, vol. iv. p. 102.

2442. [—— 23.] Among the Hindoos, trial by the *Cosha* is as follows: The accused is made to drink three draughts of the water in which the images of the Sun, of Devi, and other deities have been washed for that purpose; and if, within fourteen days, he has any sickness or indisposition, his crime is considered as proved.

*Asiat. Research. p. 79.* — HASTING'S  
*Acct. of the Ordeal Trials of the Hindoos.*

2443. ——— It appears that the curses which were written down in a kind of ink prepared for the purpose, were washed off the parchment into the water which the woman was obliged to drink; so that she drank the very words of the execration. The ink used in the East is almost all of this kind — a wet sponge will completely efface the finest of their writings.

2444. [—— 24.] Among the Negroes of Guinea, every person entering into any obligation is obliged to drink the oath-draught. Oaths taken in this manner are generally kept unviolated and punctually performed. If you ask what opinion the Negroes have of those who falsify their obligations confirmed by the oath-drink, they believe the perjured person shall be swelled by that liquor till he bursts; or if that doth not happen, that he shall shortly die of a languishing sickness: the first punishment they imagine more peculiar to women, who take this draught to acquit themselves of any accusation of adultery; and if I may be allowed, says BOSMAN, to make a comparison, this drink seems very like the bitter water administered to women in the Old Testament by way of purgation from the charge of adultery.

If any person is suspected of thievery and the indictment

is not clearly made out, he is obliged to clear himself by drinking the oath-draught.)

*See his Trav. in Guinea. — Pinkerton's Coll. part lxi. p. 398.*

2445. [*Num. vi.*] In *Lev. viii.* and *ix.*, we have the form of consecrating the priesthood at the LORD's Tabernacle: here we have the ceremonies of separating a priest, or a mother of a Church, to any particular congregation — such were the woman of Samaria and her man, *John iv. 16.*

2446. ——— The Nazarite was one that, during his separation, was doing *Penance* by devoting himself to a single life.

The Spirit of God is in all alike; but all are not equally separated from every other spirit.

2447. [——— 3.] In this sense "once in grace always in grace" — he that sets his hand to the plough, must not look back; but must endure to the end by "final perseverance."

2448. ——— On the strictness of this prohibition, *Dr. LIGHTFOOT* asks, whether the *vine* might not be the tree in Paradise, which had been forbidden to Adam; as the Jewish doctors positively affirm it was, without any scruple.

*See his Heb. and Talmud. exercit. on Luke, vol. ii. p. 382.*

2449. [——— 5.] It has been the opinion of some, that hair, teeth, nails, feathers, &c. are animal vegetables or plants.

*Phil. Trans. (1789), p. 635.*

2450. [——— 6, 7.] In Hindostan, when a Rājā dies, his subjects and dependents cut off their beards, and shave their heads, as tokens of the deepest mourning; which is never shewn but for a prince, a parent, or some nearest relation.

*Modern Univer. Hist. vol. vi. p. 279.*

2451. [*Num. vi. 9.*] 1 *Cor. xi. 6.* The woman, so separated to be the head of a congregation, is not to be shorn, nor to drink the sacred wine. *Lev. xxii. 13. — x. 14.*

2452. [——— 18.] Among the Romans, the ceremony of granting freedom publicly, was thus performed: The slave was brought before the consul, and in after-ages before the prætor, by his master, who, laying his hand on his slave's head, said to the prætor, *Hunc hominem liberum esse volo*, and with that took him by the hand, and immediately let go his hold; then, giving him a blow on the cheek, presented him to the consul or prætor, who also striking him gently with his *vindicta* or wand, pronounced these words, *Aio te liberum esse more Quiritium*. This ceremony ended, the slave was registered on the roll of freed-men. He was then shaved, and received a cup in token of his liberty.

*Univer. Hist. vol. xi. p. 246.*

Achilles, in Homer, offers his hair to the river Sperchius: —

But great Achilles stands apart in prayer,  
And from his head divides the yellow hair;  
These curling locks which from his youth he vowed,  
And sacred grew to Sperchius' honour'd flood,  
Then sighing, to the deep his locks he cast, &c.

When the young men of Athens presented themselves to be enrolled amongst the citizens, they had then their hair cut off.

POTTER.

2453. [——— 20.] None but the circumcised could eat the Passover.

*See No. 326, 971, 973, 976, 974. See Josh. v. 7 — 10.*

2454. [*Num. vii. 3.*] In India the sacred bulls, when dedicated by the Brahmins, have a distinguishing mark set on them, and are permitted to go whither they please; and to eat whatever they like, of grain, provender, or crops in the fields: they seem, indeed, to be as much venerated as the Apis in ancient Egypt.

FORBES' *Oriental Memoirs*, vol. ii. p. 612.

2455. ——— The Princess, spouse to the Aldiggery, came and paid her respects to the empress in the equipage of the country (Persia), that is, in a covered waggon, drawn by a yoke of oxen.

PINKERTON'S *Coll. part xxix. p. 490.*



2456. [Num. vii. 13. *One silver charger*] Weighed four pounds and one ounce, avoirdupoise, being in value fourteen pounds sixteen shillings and sevenpence.

Verse 14. *One spoon — of gold*] Weighed five ounces.

2457. [—— 84.] The Duke of Brunswick and Lunenburg, Prince of Oels, is said to be still (1814) possessed of the celebrated Pagan Sacrificial Cup, which has been valued at £30,000 sterling. This noble piece of art is cut out of a single stone, which, according to the opinion of experienced jewellers, has ever been taken for an onyx, so perfect in its kind as to be surpassed by none other in Europe. Its name and use will easily be determined if we consider it as a Sacrificial Cup, of that sort which went under the name of Gutt, and out of which the Libamina (or sacrificing wines) were poured between the horns of the victim, on the altar, and into the fire.

*See Month. Mag. for July, 1814,  
p. 537.*

2458. [Num. viii. 7.] According to Herodotus, the Egyptian priests shaved the whole body every third day.

*Dr. A. CLARKE, on Lev. xxi. 5.*

2459. [—— 8.] N. B. Peccatum, *sin*, is from *pecus*, *cattle*: that is, while a man is full of evil, he is enveloped with an animal sphere, which is characteristic of his particular evil.

2460. [—— 12. *an atonement*] A covering: — “Put on Christ Jesus,” in the surrounding sphere. In this sense, blessed is the man whose *sin* is covered by a Holy Spirit emanated from the Christ within.

The Hebrew word which is translated *expiated*, originally signifies to *cover*, or *cover over*, in general; and thence it is particularly applied for *covering* or causing to cover, that is, to *remove*, or *take away*. And hence when it is applied to God it signifies his *covering sin*, which is the same as not imputing it, or pardoning it, that is, his being propitious. And hence the Mercy Seat, which was the *cover* of the Ark, is called *kapporeth* (Hebr.).

Rom. iv. 7. Ps. xxxii. 1. *Essay on the Sacrifices,*  
p. 152.

2461. [—— 21.] In the same manner, the Israelites in

after ages offered their sons and their daughters to Moloch and other idols.

*See Lev. xviii. 21. Deut. xviii. 10. 2 Kings xviii. 17. — xxiii. 10. Jer. xxxii. 35. Ezek. xvi. 21. — xx. 26, 31. Rom. xv. 16.*

2462. [Num. viii. 24.] This apparently contradicts what is written above, at Chap. iv. 3; namely, that the Levites were not admitted into the service of the tabernacle till they were *thirty* years of age. But the fact is this: they served as novitiates for five years, beginning their probation at *twenty-five*: during which period they carefully learnt all that related to their ministry.

*See Dr. A. CLARKE'S Fleury, p. 323.*

2463. [Num. ix. 1.] Now it was that Moses offered that sacrifice which was called the Passover in the wilderness, as the first he had offered after the departure out of Egypt. (JOSEPH. *Antiq. b. iii. ch. xii. § 6.*) — Was not the unleavened bread, this year, of manna?

2464. [—— 5.] At the Passover, A. D. 65, JOSEPHUS informs us, that 3,000,000 of the Jews were present; and that at a Passover a little later, 256,500 paschal lambs were counted, which at the moderate computation of 12 to each lamb, will prove that at least 3,078,000 persons must have then attended.

*See Wars, b. ii. ch. xiv. § 3:  
And b. vi. ch. ix. § 3.*

2465. [—— 15.] A distinct Chapter should begin here, and end at the twenty-eighth verse of the following Chapter.

CLAMET.

2466. [Num. x. 4.] Thus, according to JOSEPHUS, “the Jews used trumpets for bells.”

2467. [—— 5, 6.] It has been a custom, says QUINTUS CURTIUS, delivered down to the Persians from their

ancestors, to begin their march after sun-rising. When it became clear day, the signal was given by a trumpet from the King's tent. Above this tent the image of the Sun, inclosed in crystal (Nergal) made so splendid a show, as to be seen by the whole camp. The order of the army was after this manner. The Fire, which they called sacred and eternal, was carried before on silver altars: next came the magi, singing a hymn, after the custom of their country. After the magi followed three hundred and sixty-five young men, clad in scarlet robes, being equal in number to the days of a whole year: for by the Persians, the year is divided into so many days. Then proceeded the consecrated chariot of Jupiter, drawn by white horses. These were followed by another horse of extraordinary size, which they called the Horse of the Sun.

*See the whole procession,  
lib. iii. cap. 3.*

2468. [*Num. x. 6.*] [When you blow a third alarm, the camps that are on the west shall march: and when you blow a fourth alarm, the camps that are on the north shall march] They shall blow an alarm for each their marchings.

*Septuagint; HOUBIGANT.*

2469. [— 10.] Evening prayers were announced, says MUNGO PARK, not by the call of the priest, as usual, but by beating hollow drums, and blowing through large elephants' teeth hollowed out in such a manner as to resemble bugle horns; the sound is melodious, and in my opinion, comes nearer to the human voice than any other artificial sound.

*Travels in Africa, p. 96*

2470. [— 29. *Hobab, the son of Raguel*] Jethro was Hobab's father, and Raguel his grandfather. But in the Hebrew style of speaking, while a grandfather is living, he is still head of the family, and called father by all his descendants. This was a common usage in the East, of which there are many examples in the Old Testament, where even a deceased grandfather is called father by his grandchildren. *Except the God of my father, says Jacob to Laban, the God of Abraham, and the terror of Isaac, had been with me, surely thou hadst sent me away now empty.* Thus Laban also calls Jacob's children his own, because they were born of his daughters. Now Raguel was the grandfather of Zipporah, Moses' wife, Jethro's daughter; though she and the rest are, after the oriental manner, named the children of Raguel, who for the same reason was called Moses' father-in-law. (TOLAND.) — The Arabs of the Bedouin tribes assume the name of the common stock; hence some are called Ben Halet, or the children of Halet. (DE

PAGES.) — As Halet is the father of them all, so Abraham is the common father of every individual Jew.

2471. [*Num. x. 29.*] Though it be here said, that Hobab was the son of Raguel the Midianite, some highly respected critics make Raguel or Reuel, Jethro, and Hobab, to be one and the same person; but on comparing the various scriptures where these names occur, it will be found that Raguel never came to the Hebrew camp, Jethro but once, and that Hobab always accompanied Moses and the Israelites.

*Compare Exod. xviii. 7, 27.*

*Bib. Research. vol. ii.  
pp. 360 — 366.*

2472. [— 33.] HUTCHINSON appears to have proved, though not in very perspicuous language, that the Israelites had now two tabernacles, two arks with Cherubim, two ephods, &c.; and that one set had been prepared in Egypt, the other made in the wilderness. (*See his Treatise entitled Glory or Gravity, pp. 138 — 147. — 1 Sam. iv. 18; also 2 Sam. vi. 6, 7.*) — If this be correct, we may hence see the reason why the Cherubim are differently described; one set is represented as consisting of a man, an ox, an eagle, and a lion; another class consisted of a lamb, a calf, and two pigeons on the ark of the covenant (*Exod. xxv. 18 — 20*). The latter, being clean animals, denoted societies of that appearance in Paradise; who, in judgment-years, are offered up to the Shechinahs there, and pass thus into the Angelic Heavens. The other representations of unclean animals denote the infernal, the bestial societies of spirits in Hades, as they are offered up to man, to Antichrist there, when they have been adjudged to be cast down thence into Hell.

*See Acts vii. 43.*

2473. [*Num. xi. 1.*] In the desert between Egypt and Mecca, where Israel were now wandering, if the north wind happen to fail, and that from the south come in its place, then the whole caravan is so sickly and exhausted that three or four hundred persons are wont, in common, to lose their lives; even greater numbers, as far as fifteen hundred, of whom the greatest part are stifled on the spot, by the fire and dust of which this fatal wind seems to be composed.

*MAILLET, p. 228.*

2474. — The *samiel* is a noxious blast to which travellers are sometimes exposed in passing the deserts of Arabia, in the months of July and August. In some years

it blows not at all: in others it comes six or eight times; but seldom continues more than a few minutes at a time; and passes with the quickness of lightning where it produces its effects. It flies in streams of no great breadth; so that some persons, at no great distance from each other, may escape; and others at a few miles' distance, be exposed to different *samiels*. (See IVES' *Trav.* pp. 76, 77, 273; and *Heb.* iv. 12).—It sometimes makes a hissing noise, and appears red and fiery.

CHARDIN, *tom.* ii. p. 9.

2475. [Num. xi. 5. *We remember the fish which we did eat in Egypt*] They had dwelt along the eastern bank of the Nile, and in the marshes formed partly by the Nile, and partly by the Mediterranean sea. — In ver. 21, 22. fish are certainly included under the term *flesh*, when Moses asks, if God meant to let all the fish in the sea be collected, to give flesh to the people. In the very same manner, the Hebrew word for flesh is used for the flesh of *fish*, in *Lev.* xi. 11.; and so is the Arabic one, in the 16th Chapter of the Koran, ver. 14.

Smith's MICHAELIS, *vol.* iii. p. 114, *note*.

2476. — There are some but few *fish* in the Nile, on account of its sea-horses and crocodiles which affright and devour them.

Portuguese Manuscript translated by Sir PETER WYCHE, p. 25. See *Gen.* ii. 13.

Of the *Lotos* the Egyptians make a kind of bread, or broad thin cakes.

Nat. Delin. *vol.* i. p. 250.

2477. — Not only are the seeds of the *Nymphaea Nelumbo* (or water lily) sold in the markets and cried about the streets of Pekin (as fish), but its long roots and stem also. — In great entertainments, slices of *nymphaea* are served upon ice, the same as all the fruit is served in summer. It is said to be like turnip in flavour.

BRETON'S *China*, *vol.* iii. p. 50.

2478. — It is remarkable, that the *lotos* and *silphium* have for a long time failed in Egypt and Cyrenaica.

Univer. Hist. *vol.* xvii. p. 494, *note* (L).

In China, most of the plants that grow on the sea-shore are found to possess an invigorating quality, and are, therefore, in constant use as pickles and preserves, or, simply dried and cut, are mixed with soups in the place of other

vegetables. The leaves of one of these, apparently a species of that genus of sea-weed called by Linnaeus *Fucus serratus*, after being gathered, are steeped in fresh water and hung up to dry. A small quantity of this weed, boiled in water, gives to it the consistence of a jelly, and when mixed with a little sugar, the juice of an orange, or other fruit, and set by to cool, there is no jelly more agreeable or refreshing. — In the populous islands of Japan also, the natives of the sea-coasts derive part of their sustenance from various kinds of sea-weeds, and from none more than that species of *fucus* which is called *saccharinus* — another essential ingredient, it seems, in the Chinese jelly. — And from the shores of Robben island, at the Cape of Good Hope, the slaves are accustomed to bring away baskets of a species of *fucus*, whose leaves are sword-shaped, serrated, and about six inches long. These leaves being first washed clean, and sufficiently dried, to resist putrefaction, are then steeped in fresh water, for five or six days, changing it every morning; after which, if boiled for a few hours in a little water, they become a clear transparent jelly, which, being mixed with a little sugar and the juice of a lemon or orange, is as pleasant and refreshing as any kind of jelly whatsoever. Now as few countries perhaps can boast of a greater number of species of the *fuci* and *ulvæ* than are found on the coasts of the British islands, future generations may discover the highly nutritive qualities which many of them must necessarily contain. At present, we use only as articles of food, the *esculentus* or *tangle*; the *saccharinus*, better known in Iceland than in Britain; the *palmaris*, or *dulse*, which the Scotch say is not only rich and gelatinous, but communicates to other vegetables with which it may be mixed, the fragrant smell of violets; and that species of *ulva* well known on the coast of Wales by the name of *laver*. All other marine plants seem to be utterly neglected.

See Sir JOHN SINCLAIR'S *Code of Health*, *vol.* i. p. 897.

2479. [Num. xi. 5.] In Africa, the tree or shrub that bears the *lotos*-fruit, is disseminated over the edge of the Great Desert, from the coast of Cyrene, round by Tripoli and Africa proper, to the borders of the Atlantic, to Senegal, and the Niger. This shrub, found in Tunis and the negro kingdoms, furnishes the natives with a sweet food resembling bread, and also with a sweet liquor, which is much relished by them. This is what the Arabs of the present day call *sedra*, and is plentiful in Barbary, and the deserts of Barbary.

See BLOE'S HERODOT. *Melpomene*, chap. clxxvii.

2480. — About the summer-solstice the river Melas in Greece overflows like the Nile, and produces plants



of the same nature; only they are meagre and bear but little fruit.

See No. 977, 980, 990. PLUTARCH, vol. iii. p. 146.

2481. [Num. xi. 7.] The Talmudists describe manna to be round as coriander-seed, and white as pearls (Bdolah).

Univer. Hist. vol. i. p. 111.

2482. [—— 8.] A quern, in the Highlands of Scotland, is a sort of portable mill, made of two stones about two feet broad, thin at the edges, and a little thicker in the middle. In the centre of the upper stone is a hole to pour in the corn, and a peg by way of handle. The whole is placed on a cloth; the grinder pours the corn into the hole with one hand, and with the other turns round the upper stone with a very rapid motion, while the meal runs out at the sides on the cloth. — Such are supposed to be the same with what are common among the Maurs, being the simple substitute of a mill.

This method of grinding is very tedious; it employs two pair of hands four hours to grind only a single bushel of corn. Instead of a hair-sieve to sift the meal, the inhabitants (near Staffa) have an ingenious substitute, a sheep's skin stretched round a hoop, and perforated with small holes made with a hot iron. They knead their bannock with water only, and bake or rather toast it, by laying it upright against a stone placed near the fire.

PINKERTON'S Coll. part ix. p. 102.

— x. p. 314.

2483. ——— There are several methods of crushing rice, that is, of separating the farinaceous part from the husk: the most common mode consists in pounding the grain in a sort of mortar, with a conically shaped stone attached to the extremity of a lever. The lever is set in motion by the alternate pressure of a man's feet.

BRETON'S China, vol. iv. p. 27.

2484. [—— 16.] The Mosaic scribes were also judges; and seem to have had a power similar to that of the present Mahometan *cadis*.

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2485. [—— 17.] A somewhat long needle being placed horizontally, and equally poised on the point of a pin, if you gently touch one end with the pole of a vigorous

magnet, that end shall manifestly dip or stoop; having acquired a preponderancy, which will continue many years, unless taken away by another touch of the loadstone.

BOYLE, on the Reconcilableness of Reason and Religion, p. 80.

2486. [Num. xi. 20.] The Egyptians, says HERODOTUS, divide their year into twelve months, giving to each month thirty days: by adding five degrees to every year, they have a uniform revolution of time (nearly).

Euterpe iv.

2487. [—— 21.] Natural manna would easily keep a month. This large quantity was sent at once, to convince the people that it was from the LORD, or sent miraculously.

See No. 105, 107.

2488. [—— 31.] The shrub, on which manna is found, is a species of thorn called by the Persians *aru-shirim* (Hebr.), or *sweet thorn*. It is also called *algh* (Hebr.), is the *ALHAGI foliis simplicibus, lanceolatis, obtusis, caule fruticoso spinoso*, of Linneus. It grows in almost all the Eastern countries, Armenia, Georgia, Persia, and in both Arabias; but especially in Arabia Petrea, between Sinai and Tor. The manna itself is an *eliquation* from this shrub, called by the Persic botanists *terengabin*; of which there are two sorts. The one is of a coarse composition, a mass of liquified juice mixed with the seeds, husks, leaves, and prickles of the shrub; sometimes bigger than one's fist, and of a bitter taste. The other, which appears to be the manna of the Israelites, consists of small, round, crystalline, pellucid grains, about the size of coriander, and in color and form not unlike to *mastic*. This is the pure manna, shaken from the shrub (as it might be at this time, by the wind from the LORD) in the morning, before the sun rises. It tastes like a compound of sugar and honey; and in Kurdistan and Ispahan, and other places, serves for the same uses. — It is very different from the manna of our shops, which comes principally from Calabria, and is the condensed juice of a species of ash.

See Hunter's edition of Evelyn's *Silva*, p. 151. — Also Dr. GEDDES' *Critical Remarks*, p. 237.

2489. [—— 32.] The people stood up — all that night! During the bright moonlight evenings at Bombay, the smallest print may be read without inconvenience, through the medium of a cloudless atmosphere.

FORBES' *Oriental Memoirs*.

2490. [Num. xi. 34.] At this place, now called *Gabel-el-mokateh*, NIEBUHR says that, he found sepulchral inscriptions, in Egyptian hieroglyphics, of exquisite beauty.

2491. [Num. xii. 1, 10.] As Miriam was the representative head of the Israelitish women and Church; so was the Ethiopian woman taken to be the head of the adopted Cushites from Egypt. — Miriam's envy, on this account, shews itself in consequence of the late insurrection of the Cushites. — Miriam's punishment exposed the absurdity of her opposition to the Cushites. She had supposed that none but the natural descendants of Abraham ought to be admitted to the privileges of the Jewish Covenant. To shew her the imparity of such natural descent, she herself, being of the line of Abraham, was smitten in the seminal fluid with leprosy.

2492. [—— 14.] The Arabs shew great sensibility to every thing that can be construed into an injury. If one man should happen to spit beside another, the latter will not fail to avenge himself of the imaginary insult. In a caravan, I once saw, says NIEBUHR, an Arab highly offended at a man who, in spitting, had accidentally bespattered his beard with some small part of the spittle. It was with difficulty that he could be appeased, even though the offender humbly asked him pardon, and kissed his beard in token of submission.

*Travels in Arabia*, p. 197.

Spitting before any one, or spitting on the ground in speaking of any one's actions, is, throughout the East, an expression of extreme detestation.

CHARDIN.

2493. — Of him who gives natural birth, and him who gives knowledge of the whole veda, the giver of sacred knowledge is the more venerable father; since the second or divine birth insures life to the twice-born, both in this life and hereafter eternally. Let a man consider as a mere human birth that, which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth, which his principal acharya, who knows the whole veda, procures for him by his divine mother, the *gayatri*, is a true birth: that birth is exempt from age and from death.

*Institutes of Menu*, cap. ii. p. 146.

2494. [Num. xiii. 19.] It should seem, that in the countries of the East *subterraneous caves* were very frequent; and used by shepherds to sleep in, or as folds for their flocks in the evening. The mountains on the Syrian coast, in particular, are remarkable for the number of caves in them.

See HARMER, vol. iii. p. 61.

2495. [—— 22.] Zoan in Egypt is not Memphis, but Tanais the seat of her antient kings.

*Univer. Hist.* vol. ii. p. 360.

Janis, the Zoan of Scripture, was the royal residence of Pharaoh, and situated at one of the mouths of the Nile. (See Ps. lxxviii.) — Its present name San bears some affinity to its antient appellation Tais.

BELOE'S Note on Herod. Euterpe, xv.

2496. [—— 20, 23.] At Rudesheim on the banks of the glassy Rhine, says RIESBECK, we were invited by an ecclesiastic of Mentz to a splendid festival. After d'inner our host led us in procession to his great saloon; the doors of which opened on a sudden, and there came forth in festive order a band of musicians, followed by two well-dressed girls, who brought in a large bunch of grapes, on a table covered with a fine cloth. The sides of the table were ornamented with flowers. They put the bunch of grapes in the middle of the saloon, on a kind of throne which was raised on a table; and I now discovered that our host was celebrating the festival of the first-ripe bunch of grapes in his vineyard; a custom, it seems, most religiously observed by all the rich inhabitants of this country.

*Pinkerton's Coll.* part xxiv. p. 259.

2497. — The Syrian Vine is supposed to be the sort of grape here alluded to, as it produces bunches of eight or ten pounds weight and upwards. In the year 1781, a bunch was produced at Welbeck that weighed 19 pounds and a half. (— Was this the bunch cut down by Dr. A. CLARKE; — See his Note on this passage.) It was presented by his Grace the Duke of Portland to the late Marquis of Rockingham, and was conveyed to Wentworth-House (a distance of more than 20 miles) by four labourers, who carried it, suspended on a staff, in pairs, by turns. Its greatest diameter, when hanging in its natural position, was 19 inches and a half; and its length 21 inches three quarters. — Strabo, who lived in the reign of Augustus, testifies, that the Vines in Margiana and other places in that quarter of the world were so big, that two men could scarcely compass them in their arms, and that they produced bunches of grapes *two cubits* or a yard long, which is more than a foot longer than that vast bunch produced by his Grace the Duke of

Portland at Welbeck. — Huelius says, that Crete, Chios, and other Islands in the Archipelago, afford bunches of grapes of ten pounds weight; sometimes of thirty-six, yea of forty pounds.

SPEECHLY, *on the Vine*, p. 58.

2498. [*Num.* xiii. 23.] The size of the grapes in Palestine and Syria is known to be enormous. Bunches have been met with, of from ten to twelve pounds weight; and *F. Ignatius a Rheinselden*, in 1656, saw a cluster of an *ell* in length. And a single grape there is sometimes half a *nail* long.

Dr. GEDDES.

2499. ——— Marginia, a province of Persia, bounded on the east by Hyrcana, on the north by Tartary, on the south by Asia, and on the west by Bactria; is by many ancient authors celebrated for its fertility in vines of so extraordinary a size, that two men can scarcely fathom the trunk of one of them, bearing clusters, some of which are two cubits long.

*Univer. Hist.* vol. iv. p. 416.

From the most authentic accounts, the Egyptian grape is very *small*; and this being the only one with which the Israelites were acquainted, the great size of the grapes of *Hebron* would appear still more extraordinary.

Dr. A. CLARKE, *in loco*.

2500. [— 28.] It appears from HOMER's *Iliad*, *passim*, that the word *anax* or *anak*, applied only to kings and heroes, was a term of great honor with the most ancient Greeks. BOCHART considers it as a common name answering to the Latin *torquatus*; and shews that the great men in the East were in the earliest times so called, on account of the rich *collar* or chain which they usually wore about their necks. (See *Univer. Hist.* vol. xvi. p. 441, note (A).) — The fact is, their gilded statues, which were of enormous size, wore *torques* of gold, and were called by the Greeks *Anakes*, or *Anakin*, on account of their superior stature and majesty. (See CICERO *de Nat. Deorum*, lib. iii. — *Ibid.*) — In these statues their great men were enshrined at death, and thus deified.

See *Jer.* xvi. 18. *Ezek.* xliii. 7, 9.

2501. [*Num.* xiv. 43.] The scarlet-flowering bean twists round its support against the sun (as is the common way of expression), or the same way a common corkscrew is made,

or as you would move the corkscrew round a twig, or any other small substance, with the point downwards. The hopplant, on the contrary, twists the contrary way; that is to say, with the sun: any attempt to make it twist in the other direction will not be attended with success.

*Athenæum*, Nov. 1808, p. 413.

2502. [*Num.* xiv. 45.] The Canaanites and Amalekites were of one origin, with this difference only, that the descendants of Canaan dwelling in Arabia, were called Amalekites, and those in Palestine, Canaanites.

*Smith's MICHAELIS*, vol. i. p. 140.

2503. [*Num.* xv. 5.]

Da mihi thura, puer, pingues facientia flammæ,  
Quodque pio *fusus* stridat in igne *merum*.

OWID L. v. *de Tristibus*, *Eleg.* 5.

2504. [— 38.] The Egyptian habit, which they call *calasiris*, is made of linen, and fringed at the bottom; over this they throw a kind of shawl made of white wool, but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice.

HERODOT. *Euterpe* lxxxi.

In Syria and Egypt, according to the accounts of modern travellers, garments lined and bordered with costly *furs* are the dresses of honor and of ceremony.

See No. 869.

*Ibid.* *Melpomene*, note 119.

2505. [*Num.* xvi. 1.] And Korah, the son of Izhar, the son of Kohath, the son of Levi, took Dathan &c.

*Univer. Hist.* vol. iii. p. 12.

2506. [— 31 — 35.] Equally dreadful was the earthquake at Catania in Italy, in the year of Christ 1692. This was felt not only over all Sicily, but likewise in Naples and Malta; and the shock was so violent, that people could not stand upon their feet, and those who lay on the ground were tossed from side to side, as if upon a rolling billow. The earth opened in several places, throwing up large quantities of water; and great numbers perished in their houses by the fall of rocks that were loosened and rent from



the mountains. The sea was violently agitated, and roared dreadfully; mount Etna threw up vast *spires of flame*; and the shock was attended with the loudest claps of thunder. Fifty-four cities and towns, with an incredible number of villages, were either destroyed or greatly damaged; and it was computed that nearly sixty thousand persons perished in different parts of the island, of whom eighteen thousand were inhabitants of Catania, very few escaping the general and sudden destruction of that City.

See SMITH's *Wonders of Nature and Art*, under "Italy."

On the morning of the 28th, October, 1810, the greater part of *St. Jago de Cuba*, which had escaped the fury of two preceding shocks of an earthquake, was instantly swallowed up; and a chasm, 80 feet broad, remained the only vestige of this frightful ruin.

Public Prints.

2507. [*Num.* xvi. 31—35.] On the 21st of October, 1766, the city of Cumana was entirely destroyed by an earthquake. The whole of the houses were overturned in the space of a few minutes, and the shocks were hourly repeated during fourteen months. In several parts of the province the earth opened, and threw out sulphureous waters.—It is a generally received opinion at Cumana, says HUMBOLDT, that the most destructive earthquakes are announced by very feeble oscillations, and by a hollow sound, which does not escape the observation of persons habituated to this kind of phenomenon; so that, before the above catastrophe took place, the greater part of the inhabitants could and did escape into the streets.

See his *Trav. to S. America*.

2508. [— 48.] A plate of iron only, but no other body interposed, can hinder the operation of the magnet, either as to the attractive or directive quality.

SMITH's *Wonders of Nat. and Art*, vol. iii. p. 34.

2509. [*Num.* xvii. 2.] Esculapius' staff was composed of a palm-rod with a vine-branch twisted round it; to denote that he was a physician and a priest.

2510. [— 6.] The priests among the Greeks and Romans had their recurved rods; and bishops in later

ages have their crosiers: all which are ensigns of dignity and office.

BURDER's *Oriental Customs*, vol. ii. p. 68.

2511. [*Num.* xvii. 8.] In Homer (*Il.* i. 234), Achilles is introduced as swearing by a sceptre, which being cut from the trunk of an (almond) tree on the mountains, and stripped of its bark and leaves, should never sprout again, much less produce leaves and branches.—Such a one the Grecian judges carried in their hands.

*Ibid.* p. 267.

When a branch of the almond-tree is once lopped from its parent, it perishes for ever.

Dr. A. CLARKE.

2512. [— 10.] In the East, any person preferred to honors bore a sceptre or staff of honor, and sometimes a plate of gold on the forehead (where the hair had been circumcised) called Cadosh or caduceus, signifying a *sanctified* or *separated* person; to inform the people that he who bore this rod or mark was a public man, who might "go in and out" or hither and thither freely, and whose person was inviolable.—This distinction was so inseparable from the chief of each great family, that in the oriental idiom a tribe has no other name than that of the sceptre (or standard) to which it is subordinate. Thus the famous prophecy of Jacob (*Gen.* xlix. 9, 10) has been totally obscured, by mistaking the sceptre therein mentioned for a *royal* sceptre; whereas, if we judge of the sceptre by the person who is to wear it, that is, by the chief (*Dux*) of the tribe of Judah, who is immediately mentioned (as coming to Shiloh), we find no difficulty in the (immediate) application of the prophecy (to Joshua who set up the Tabernacle and stationed the ark at Shiloh, till it was carried away thence by the Philistines under Eli the high-priest. (*Abbe PLUCHE's Hist. of the Heav.* vol. i. p. 187.))—The Shiloh, here alluded to, may denote the Angel of the Divine Presence sent to lead Israel in the pillar of the cloud. This Angel was well known to Jacob, and had revealed to him the going forth of his descendants to Canaan.

2513. [*Num.* xviii. 12.] In the Hebrides, the *Gruagich* stones (consecrated by the Druids for *emblems of the Sun*), as far as tradition can inform us, were only honoured with *libations of milk* from the udders of the dairy-maid: This was one of the sober offerings that well became a poor or frugal people, who had neither *wine* nor *oil* to bestow.

PENNANT.—*Pinkerton's Coll.* part xii. p. 553.

2514. [Num. xviii. 15.] The first-born belonged not to his parents, till they had paid for his redemption.

See No. 998, 997.

2515. [Num. xix. 2, &c.] The regulations before us were entirely necessary for a people, whose very degree and place in society were conditionally dependent on a scrupulous avoidance of all uncleanness.

HALHED's *Preface to Gentoo Laws*, p. 60.

2516. ——— This *heifer* was undoubtedly a type of the impure humanity taken from the Virgin, and made a sacrifice for sin, when the LORD died on the cross. It then went to Hades never to return, whilst the interior and purified Human went to Paradise, and returned glorified with the Divine, at the resurrection.

2517. ——— Mr. Brenkenhoff has imported large quantities of camels and *buffaloes* from Asia, for the improvement of agriculture. The race of the *latter* thrive very well under the Prussian sky.— But the laziness of *this* animal renders all his other advantages of no account.

PINKERTON's *Coll.* part xxiii. p. 181.

2518. [——— 14.] This law seems to presuppose, that interment should take place before the seventh day, on which the Hebrews ended their deepest mourning. Whoever, from excessive attachment, thought to keep a corpse *longer* in his tent, continued unclean along with the tent, during the whole time it was kept.

Smith's MICHAELIS, vol. iii. p. 326.

2519. [——— 11 — 22] After touching a dead body, the Kamschadales use the following purification. Going to the wood, they cut some rods, of which they make a ring, and creeping through it twice, they carry it back to the wood, and throw it towards the west. Those who have been employed in removing a corpse out of the hut where it expired, are obliged to catch two birds, one of which they burn, and then participate with the whole family in eating the other. Such purification is performed on the very day of defilement; for they must not enter any other hut, nor will any person enter theirs, before they are purified.

SMITH.

2520. [Num. xix. 17.] This denotes that the infernal influence from Hades, combined with the celestial influence from Paradise, when falling jointly on a soul purify it from sin, when the soul is desirous of being delivered.

2521. [Num. xx. 8.] Filtering jars, as invented at the Serapeum in Canopus, were made by mixing wax with brick-earth, and baking the vessel, till the wax consuming, left it porous.

See *Month. Mag.* for Feb. 1812, p. 41.

2522. [——— 19.] At Suez, says PITTS (p. 111), we paid a groat, or sixpence a gallon, for fresh water.

If the Israelites solicited from other nations a passage into Palestine, it was merely to come at their own property again: and when they passed the Jordan, and found the Canaanites in arms against them, the latter had no longer a legitimate cause to maintain, for they wanted to *keep possession of the property of another people*.

Smith's MICHAELIS, vol. i. p. 160. —

See, on Deut. i. 8.

2523. [——— 21.] The land of Edom, situate between the Dead and the Red Sea, was in after ages denominated Arabia Petrea.

See No. 769, 772.

*Univer. Hist.* vol. x. p. 14.

2524. [Num. xxi. 6.] *Nechashim seraphim* (Hebr.): — These flying fiery serpents, bred in Arabia and Egypt, are of a shining yellowish color like brass (*verse* 9), and by the motion of their wings, and vibration of their tails, reverberating the sun-beams, make a glorious appearance. — Supposed to be the *hydra*.

*Univer. Hist.* vol. i. p. 124. —  
vol. iii. p. 20.

2525. ——— The *chersydrus* was one of the most noxious species of serpents, subsisting, according to Nicander, on *dust*; and found, if Cicero and Elian may be credited, in vast numbers in the deserts of Lybia.

Mic. vii. 17. Gen. iii. 14. Isai. lxxv. 25.

*Univer. Hist.* vol. xvi.  
p. 695. note (S).

2526. ——— In America, during summer, *fire-flies* appear every night. After a slight shower in an afternoon,

the woods are seen sparkling with them in every direction. Their light is emitted from the tail; each having the power of emitting it or not, at pleasure. (They are undoubtedly flying glow-worms, still emitting light from the tail-part.)

WELD's *Trav. through N. America*,  
vol. i. p. 198.

2527. [Num. xxi. 6.] One night, says BERNIER (in the account of his *Voy. to the East Indies*), when there was not a breath of wind, and the air was so hot and stifling that we could scarcely breathe in the creek where we had retired out of the main channel, the bushes around us were so full of those little shining worms, that they seemed to be on fire; and there arose flies here and there, which were like flames, and frightened my seamen, who said, they were devils. Among the rest there arose two, that were very extraordinary: one was a great globe of fire, which in falling and spinning lasted above the time of saying a Pater-noster; and the other, which lasted about a quarter of an hour, was like a little tree all in a flame.

See No. 1001. See *Pinkerton's Coll. part xxxii. p. 229*.

2528. ——— *Hannechasim has-seraphim* (Hebr.).  
*Saraph* signifies simply to burn or flame.

2529. [——— 13.] Arnon discharges itself into the Black Sea.

*Univer. Hist. vol. iii. p. 21.*

2530. [——— 14.] From this and the following passages it would appear as if several Books of Scripture were now utterly lost. *Josh. x. 13. 1 Kings xi. 41. 2 Kings i. 18. 2 Chron. ix. 29. — xii. 15. — xx. 34.*

2531. [——— 17.] It is a general practice when a plantation of mango-trees is made, to dig a well on one side of it. The well and the plantation are *married*, a ceremony at which all the village attends. The well is considered as the husband; its waters which are copiously furnished to the young trees during the first hot season, being supposed to cherish and impregnate them.

FORBES' *Oriental Memoirs*.  
vol. iii. p. 56.

2532. [——— 21.] This land, regained by the Israelites, originally belonged to the Moabites and Ammonites.

See *Judg. xi. 13, &c.*

2533. [Num. xxii. 8.] As Balaam worshipped the Jehovah of the Jews, Dr. GEDDES is of opinion that he was an Ammonite.

2534. [——— 20.] As revealed in an elementary body, God could be seen by Abraham, Moses, &c.; but where not so revealed, he could only be seen by the spirit of a man in the visions of the night.

See *Num. xii. 6—8*.

2535. [——— 31.] Walk from the dark into a strong light, or from a strong light into darkness, with a looking-glass in your hand, and you will see the pupil of your eye dilate in proportion as you enter into the dark, and contract in proportion as you approach the light.

*Num. xxiv. 3.*

See No. 1005.

*Nat. Delin. vol. iv. p. 65. — And*  
*PRIESTLEY'S Hist. of Vision,*  
p. 40.

2536. [Num. xxiii. 1.] The blessing of the bridegroom consisted of seven blessings.

See *GILL on Matt. xxv. 1*.

2537. [——— 8.] From this and the 21st verse, it appears to have been Balaam's firm belief, that *God's people could never be hurt, unless they were seduced into sin*. — See a testimony to this purpose, not only in the xxv. ch. following, but more remarkably in *Judith v. 5—21*.

From *Chap. xxxi. 16*, following, and *Rev. ii. 14*, it appears further, that Balaam wickedly seduced the Israelites to idolatry by the Midianitish Church-women.

Verses 20, 21. *He hath blessed, and I cannot reverse it*] Intimating, that it were in vain to expect God ever to desert his people, so long as they continued in their duty; and therefore the only way to hurt and distress them would be, to tempt them to idolatry and disobedience.

See No. 2553.

*JOSEPH. Antiq. b. iv. c. 6.*

2538. [——— 9.] In 1758, a Bill was passed by the British Parliament to naturalize the Jews; but after a few months it was repealed, the voice of the people demanding that the devoted nation should not be reckoned with them. Thus, we may say, our last national deliberation concerning that people, was influenced according to prophecy. — But it is predicted again, that *Israel shall return to the LORD*



their God. Agreeably to this, and to promote their conversion, let our nation proceed, without delay, to *take away the reproach* of the Jewish people; and announce the Christian Act in the most public and solemn manner, as an example to the rest of the world.

*Christian Researches in Asia,*  
p. 212.

2539. [Num. xxiii. 22.] The word *rim* (*Hebr.*), translated *unicorn*, wherever it occurs in the Sacred Writings, will be found to be distinguished by its fierceness, its strength, or the prominence of its horn; properties, which all naturalists ascribe in an eminent degree to the rhinoceros. (BURTON.) — After the elephant, says BUFFON, the rhinoceros is the most powerful of all quadrupeds. He is at least twelve feet in height, and the circumference of his body is nearly equal to his length. Deprived of all feeling in the skin, he has nothing instead of a trunk, but a moveable lip, in which centers all his dexterity. This muscular and flexible lip, which can be lengthened six or seven inches, is indeed a sort of trunk, very incomplete, yet well calculated for strength and facility in gathering and dividing the grass into small quantities, as the elephant does with his trunk. Without being ferocious, or carnivorous, or even wild, he is nevertheless untameable. He is of the nature of a hog, blunt and grunting, without intellect, without sentiment, and without tractableness. He fears neither the claws of the tyger nor the lion, nor even the fire and weapons of the huntsman. Yet his superiority consists solely in his strength, size, and in the offensive weapon which he carries on his nose, and which is peculiar to him. This weapon is a very hard horn, solid throughout, and so placed as to defend all his vulnerable parts, the muzzle, the mouth and the face from insult: so that, on account of this horn and the tremendous claws on his huge feet, the tyger more readily seizes the elephant than the rhinoceros, which he cannot attack in front, without incurring the danger of being instantly killed.

See Ps. xcii. 10, and Deut. xxxiii. 17.

2540. — Of the Rhinoceros there are two species; one with two horns, the other with one — the *unicorn*.

See a Portuguese Manuscript translated by Sir PETER WYCHE, p. 42.

2541. — The rhinoceros, it is well known, is in strength next to the elephant, and in some respects more formidable.

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2542. — That yellow-skinned nation, the Inise Hottentots, declare that the *unicorn* is found in some of their

unfrequented retreats. "At least," says SPAREMAN, "they describe an animal exactly corresponding with the usual character of that creature, whose existence has been so much doubted by naturalists."

Also, in the proximity of the Cordilleras in South America, there is an animal called *Danta* or grand bestia, the size of a bullock, and very swift, its color generally white, and its skin very much valued for making buff leather; which has, says ULLOA, in the middle of its head, a horn bending inward.

*Voyage, Edit. 4th. vol. i. p. 362.*

2543. [Num. xxiii. 25.] To *curse* is to disinherit; and to *bless* is to settle in an inheritance.

2544. [Num. xxiv. 5—9.] This poetic prophecy, says Bp. LOWTH, abounds in gay and splendid imagery copied immediately from the tablet of nature, and is chiefly conspicuous for the glowing elegance of the style, and the form and diversity of the figures.

2545. [—— 6.] No aloe-trees grow in Mesopotamia, which was Balaam's country; nor in the land of Moab, where these words were originally expressed. What we call the *wood of aloes* comes to us from the Indies, and the best of it from Sumatra and Moluca. We should therefore translate *Ahalim* by *tents*, as the Septuagint, the Vulgate, the Syriac and the Arabic Versions have done.

The aloes is of a bad smell, and cannot enter among the perfumes which are mentioned in Ps. xlv. 8. Prov. vii. 17. and Cant. iv. 14 (See Prov. vii. 17). — See *Essay for a New Translation*, part ii. pp. 153, 155.

But the Indian *calambac*, which appears to be here meant, is the most resinous and fragrant of all woods. The Indians account it holy, and burn it as incense in their temples.

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2546. [—— 7.] Near Rosetta in Egypt, the land that is well watered produces three crops in each year; the first of clover, the second of corn, and the third of rice. The rice-grounds are inundated from the time of sowing nearly to harvest: the seed is commonly cast on the water.

Eccles. xi. 1.

CLARKE'S *Trag. in Greece, and the Holy Land.*

2547. — The native Indians, or Gentoos, who

inhabit Pondicherry, subsist chiefly on rice boiled in water, or formed into a paste which is baked on the coals.

REES.

For an idea of the antient Bucket, See No. 2184.

2548. [*Num.* xxiv. 7.] His king shall be supremely exalted, and his kingdom shall be highly elevated.

See Dr. DODD.

— *Agag*] The Samaritan, Septuagint, Syriac, and Arabic read *Gog* the *Scythians*, preferred by the Editors of *Univer. Hist.*

See vol. iii. p. 24.

2549. [— 17.] Bp. NEWTON applies the literal meaning of this prophecy to the person and actions of David.

See his *Dissertations on the Prophecies*, vol. i. p. 139.

2550. [— 20.] The kingdom of Amalek was bounded by Canaan on the north; by Egypt, on the south; by Edom, on the east; and on the west, by the deserts towards the sea, or by the margin of the sea itself.

*Univer. Hist.* vol. ii. p. 150.

2551. [— 21.] The Grecian fortresses are invariably placed on high and commanding rocks; in which excavations were made, to serve as wells, and as granaries. This rational mode of adapting the works of art to those of nature, obviated the necessity of ditches. — Vallies, ravines, and the beds of torrents, generally form their dykes and intrenchments, and the precipices above them are nearly as inaccessible as the walls which they support.

*Archæologia*, vol. x. p. 323.

2552. [— 24. *Shalt afflict Eber*] Shall afflict the other side of the River. (*HYDE de rel. vet. Pers.* p. 57.) — When this prophecy came to be fulfilled, Ashur was reduced to its primitive bounds, and in subjection to Elam or the Persians; as were also the Babylonians, and the inhabitants of Aram, or Mesopotamia: who, we think, say the Editors of the *Univer. Hist.* (vol. i. p. 259) are to be understood by *Eber*, or the other side of the River, that is, the Euphrates.

See No. 1006, 1003.

2553. [*Num.* xxv. 1, 2, &c.] It is said by Jesus Christ in the Revelation, that Balaam taught Balak to cast this stumbling block before the Israelites, i. e. to eat things sacrificed to idols, and to commit fornication.

See *Rev.* ii. 14.

2554. [— 4. *Hang them up*] Let them be put on their trial, whether they be guilty or not. See *Deut.* xxviii. 66. *Hosea* xi. 7.

*Gen.* xl. 19. *Essay for a New Translation*, p. 69.

2555. — At Paris, so late as the 7th of Jan. 1816, there were burnt in the square of Falaix, different emblems of Buonaparte's Government, such as cockades, flags, prints and busts.

*Deut.* xxi. 22. *Esth.* vii. 9. *Public Prints.*

It was a custom among the Jews at the Feast of *Purim*, or of Lots, instituted in remembrance of Haman's wicked attempt to destroy them, to erect a gibbet, and hang upon it the figure of a man, which they called *Haman*.

*Esther* ix. 13. *MARTIN'S Magazine of Arts and Sciences*, vol. iii. p. 122.

The Effigy of Count de Lavalette, who had escaped from prison after being condemned to suffer death, was burnt in Paris Jan. 1816, agreeably to an antient law of France.

*Josh.* x. 22 — 27. *Public Prints.*

2556. [— 6. *One of the children of Israel* — led to his brethren &c.] With the cords of a husband, with bands of love, *Hosea* xi. 4. — These cords were the marriage yoke. *1 Kings* xx. 31, 32.

N. B. Covenantants between God and man, *Ps.* cxviii. 27; — between a king and his subjects, *Ps.* ii. 3; — between a master and his servant, *Matt.* xxiv. 51; — and between a husband and wife, *Hos.* xi. 4. — were all formed by girdles, cords, and belts of wampum.

JOSEPHUS says expressly, that Zimri had married Cozbi.

*Antiq. b.* iv. chap. 6.

2557. [*Num.* xxvi. 59.] The Greeks, having no words ending in M, frequently expunged that letter from Oriental proper names, in order to accommodate them to their own language of which Maria, Gehenna, &c., are sufficient instances.

See No. 831.

*Univer. Hist.* vol. xvi. p. 688. note (P.)

2558. [*Num.* xxvii. 8—11.] The Jewish law of inheritances depended almost wholly on the following rules: 1. The children of the deceased succeeded to his property, and, on failure of them, his father inherited. 2. The heir being dead, he was represented by his issue. 3. Males were preferred to females in equal degrees.

*Works of Sir W. Jones,*  
vol. iv. p. 217.

2559. [— 14.] Every man must duly suffer for his sin however he repent and change.

2560. ——— Thus from the first, in the antient Hebrew republic, one supreme magistrate presided.

*See Univer. Hist. vol. xvi. pp. 450, 457,*  
*notes (I) & (N).*

*Honor* is of goodness; glory, of truth.

2561. [— 21.] What this Urim and Thummim was, has been the subject of great and extensive controversy: but if, without stating the grounds of it, I might briefly mention my opinion, says MICHAELIS, it was three very antient stones, which the Israelites before Moses' time used as lots; one of them marked with an *affirmative*; a second, with a *negative*; and the third, *blank*, or *neutral*; and which Moses commanded to be kept within what was called the *chosch*, or breastplate of the priest; but which had no connexion with the twelve precious stones therein set.

*See No. 2116, &c. Smith's Michaelis, vol. i. p. 261.*

2562. [*Num.* xxviii. 1.] The prophet Amos, in chap. v. 25, says, the Israelites brought no offerings to God in the wilderness during forty years.

*Ibid. vol. ii. p. 415.*

2563. [*Num.* xxix. 7.] This solemn day of propitiation was instituted among the Jews to preserve the memory of the pardon proclaimed to their forefathers by Moses on the part of God; who thereby remitted the punishment due for their worship of the golden calf.

REES.

2564. [*Num.* xxix. 12.] Dr. Bradley assumes the mean "precession of the equinoxes" to be one degree in *seventy-one* years and a half. According to this estimate, the Plutonic or great year (when the same stars which at present describe the equator, tropics, and polar circles, &c. by the earth's diurnal motion, will describe them over again) would be equal to 25,740 solar years.

*Ibid.*

2565. [*Num.* xxx. 4, 5.] Thus fathers were to determine, what might be reasonable for their children, while under their care, to vow and promise; because the vows made by such children signified nothing without a father's consent. And it appears from the case of Jephthah's daughter, that if a father vowed any thing in the name of his child, such father might be released from his vow, unless it were sanctioned and confirmed by the daughter's consent.

*Judg. xi. 30, 31, &c.*

*See Essay for a New Translation, p. 91.*

2566. [*Num.* xxxi.] According to the Mosaic law as laid down in this Chapter, when intruders were dispossessed or usurpers disinherited, the spoil in *persons* and *cattle* did not belong to the individuals who took it, but was collected, reckoned, and distributed, 1. To those who went against the enemy, one half; of which however, they had to give every five hundredth individual to the priests: 2. To all the other Israelites, the other half; but with the deduction of every fiftieth individual for the Levites. Whilst things *inanimate* belonged to the individual who seized them; *see v. 48, 54.*

*Smith's Michaelis, vol. iii. p. 51.*

2567. [— 7.] Instead of "they slew", we should read — they *cut* (or circumcised) *all the males*. — The Israelites, it seems, in forming their leagues with other nations by *circumcision*, always cut them *with the sword*, or *with the edge of the sword*.

*See Gen. xxxiv. 25, 26.*

2568. [— 10.] Among the Celtes, Gauls, and Scythians, it was an antient custom for every tribe to have a separate canton assigned to it, and to be governed by magistrates of its own election. These cantons were by the Romans called *pagi* (*ch. xxxii. 41*), which took up more or less ground, according to the largeness of the tribe; and,



as soon as it was parcelled out among their families, each of them built a distinct cot in the centre of his own ground. — These were but slight, temporary huts, as they generally removed to a fresh position every year.

See *Univer. Hist.* vol. xvii, p. 775, note (H).

2569. [*Num.* xxxi. 22.] Peral produces more tin than any country in India; but the inhabitants are so evil-disposed, that no European nation can keep factories there with safety.

Malacca produces nothing for a foreign market, but a little tin and elephants' teeth.

The territories of Johore abound in tin, pepper, elephants' teeth, gold, Agala-wood and canes.

Pahaung produces tin. — Sangore yields some tin. — Ligor produces abundance of tin. — Cui produces great quantities of tin and elephants' teeth.

Captain HAMILTON. — *Pinkerton's Coll.* part xxxiii. pp. 433, 435, 440, 462, 464.

2570. [——— 28, &c.] As the Midianites had their own religious governments to support, the LORD, instead of exacting full tythe, graciously compounds with them by taking to Himself as King only one out of every 500; and by ordering one in 50 to be taken by the priesthood for the support of the poor, the fatherless, the widows, &c. throughout their gates.

*Deut.* xx. 11.

2571. [*Num.* xxxii. 1.] It is, methinks, past a doubt, says MICHAELIS, that Mount Gilead, properly so called, from which the whole (desert) country had its name, lay far without the space which the common maps of Palestine include, and was at no great distance from the Euphrates.

1 *Chron.* v. 9, 10, 18 — 22. See his *Commentaries on the Laws of Moses*, vol. i. p. 77.

2572. [——— 1, 2, &c.] It is remarkable, that Reuben, Gad, and the half tribe of Manasseh were the first settled in the promised land, and also the first removed on account of their sins.

See 1 *Chron.* v. 25, 26.

2573. [——— 15] Arabia not only afforded pasturage for their cattle, but, as we learn from Niebuhr's Travels,

even in the deserts which the Israelites traversed, there were tracts not entirely unfruitful, and unsusceptible of still farther improvement; as, for instance, the wilderness of Paran, as it was called, &c. &c.

MICHAELIS' *Commentaries on the Laws of Moses*, vol. i. p. 149.

2574. [*Num.* xxxii. 17.] By referring to *Num.* xxvi. 7, 18, 34, we may gather that 70,580 *slaves*; denominated "cattle," were left, when these tribes passed the Jordan, to protect the women and the children. — In this sense LUCAN intimates (*lib.* iv), that the Gætulians were mixed with their cattle in their mapalia.

See *Univer. Hist.* vol. xvii. p. 438, note (D).

2575. [——— 29, 30.] This position of the tribes of Israel is similar to the arrangement spontaneously assumed by a flock of sheep on the mountains, when alarmed by the approach of a powerful enemy. On such occasions they draw up into a complete body, placing the females and young in the centre, whilst the males take the foremost ranks, keeping close by each other. Thus an armed front is presented on all quarters, that cannot easily be attacked without danger of destruction to the assailant. In this manner they wait with firmness the approach of the enemy; nor does their courage fail them in the moment of attack; for, when the aggressor advances within a few yards of the line, the Rams dart upon him with such impetuosity as to lay him dead at their feet, unless he judiciously save himself by timely flight. Against the attacks of single Dogs or Foxes, when in this situation, they are perfectly secure.

BINGLEY.

2576. [——— 41.] Jair was by nature the son of Segub, the son of Hezron, the son of Judah: but he is here called the son of Manasseh, because his adopting great grandfather by the mother's side, was Machir the son of Manasseh; See 1 *Chron.* ii. 21 — 23.

2577. [*Num.* xxxiv. 6.] The Mediterranean is what the Scripture commonly calls the *Great Sea*; for the Hebrews knew little of the ocean, and gave the name of seas to lakes and all great waters.

FLEURY'S *Manners of the Israelites*, by Dr. A. Clarke, p. 54.

2578. [*Num.* xxxv. 4, 5.] The suburbs of these cities are expressed in the Law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs; and the 2,000, measured without the suburbs, were for fields and vineyards.

MAIMONIDES.

2579. [— 12.] From *Josh.* xx. 4 — 6, it appears that the fugitive underwent two trials: first in the city of *refuge*, where the judges summarily examined the affair; secondly, in his own city, where the magistrates examined the cause more strictly. If the latter judges declared him innocent, he was re-conducted under a competent guard to the city of *refuge*.

CALMET.

2580. [— 13.] In England, previous to the Reformation, pillars and crosses were placed occasionally in the neighbourhood of churches, to mark the boundaries of those privileged spaces, in which fugitives, whether for debt or crimes, were sure to find protection. — At Hexam, in Northumberland, at St. Edmundsbury, and in a few other places, four such crosses are set up at the distance of a *mile* in every direction from the church.

*Josh.* xx. 2, — 9. *Archæologia*, vol. xiv. pp. 41, 47.  
See No. 806, 805, 810, 812.

2581. [*Num.* xxxvi. 6.] It is necessary for families to intermix, in order that fortunes may circulate, interests unite,

and that prejudices and manners may be softened. The Hebrews were commanded to marry in their own tribe; but it was perhaps a mean of encouraging them all to population. Twelve tribes among the Jews were more certain of agreeing, than the two classes of plebeians and patricians among the Romans. Between these two factions nothing could bring back the equilibrium; among twelve classes it maintained itself: all with emulation counterbalanced each other, and each was of sufficient weight to prevent the predominance of any one.

PINKERTON'S *Coll.* part ii. p. 372.

2582. [*Num.* xxxvi. 8.] The assertion that no Israelite durst marry out of his tribe, and which we find repeated in a hundred books, is a silly fiction, directly confuted by the Mosaic writings. Even the high priest himself was not obliged to confine himself to his own tribe; nothing more being enjoined him, than to look out for an Israelitish bride. It was only in this single case of a daughter being the *heiress* of her father's land, that she was prohibited from marrying out of her tribe, in order that the *inheritance might not pass to another tribe*.

Smith's MICHAELIS, vol. ii. p. 36.

2583. [— 11, 12.] An *Heiress* was obliged, by the laws of Greece, to marry her nearest relation, that the estate might not go out of the family; and this relation, in case of her refusal, had a right to sue for the delivery of her person, as we do for goods and chattels.

Dr. W. ALEXANDER'S *Hist. of Women*,  
vol. i. p. 135.

## DEUTERONOMY.

**T**HIS speech, says JOSEPHUS, was delivered near Jordan, where the city *Abila* now stands; a place full of palm-trees.

*Antiq. b. iv. ch. viii. § 1.*

2585. [*Deut. i. 8.*] From time immemorial, Palestine had been a land occupied by wandering Hebrew herdsmen, in which even Abraham, Isaac, and Jacob, had exercised the right of proprietorship, traversing it with herds, without being in subjection to any one, or acknowledging the Canaanites as their masters. The Phœnicians, or Canaanites, were certainly not the original possessors of this land, but had at first dwelt on the Red Sea, as Herodotus relates; with whom Justin and Abulfeda so far coincide, as that the *former* says, that they had another country before they came to dwell on the Lake of Gennezareth, or Dead Sea; and the *latter*, that they first dwelt in Arabia. (See *Smith's MICHAELIS*, vol. i. pp. 154—169.—See also *Num. xx. 19.*)—Phœnicians is the Greek name of the people who in Hebrew are called Canaanites.

BOCHART.

2586. [— 15.] In the kingdom of Peru, the state was separated into decuries, or divisions of ten families in each, which were committed to the guidance of an officer. Over five of these decuries, or fifty families, an officer of superior rank presided, and these ascended in pre-eminence and gradation, to the command of a hundred, five hundred, and a thousand families. It was the duty of each of the subordinate superintendants of police, to report to his immediate superior, all actions whether good or bad, which had occurred within the limits of his observation;—for the former he solicited rewards,—for the latter, punishments.—He likewise rendered an account of the state of provisions and other necessities. The several reports were laid before the

Inca by the superior officer of each district, whose jurisdiction extended over a thousand families.

See No. 2025.

HERIOTT's *Canada*, p. 565.

2587. [*Deut. i. 13, 15.*] The territory of England is divided into counties, hundreds, tithings, or towns. Which division as it now stands seems to owe its original to king Alfred; who to prevent the rapines and disorders which formerly prevailed in the realm, instituted *tithings*, so called, because ten freeholders with their families, made one. These all dwelt together, and were sureties to the king for the good behaviour of each other.

A hundred was originally made up of ten tithings, consisting of ten times ten families, and is governed by the high constable.

A County or shire, is a district made up of an indefinite number of hundreds.

See No. 774. See a *Concise View of the Constitution of England*, by GEO. CUSTANCE, p. 50.

2588. [*Deut. ii. 9.*] Ar, called also Rabbah, and by the Greeks Areopolis, was the chief city of Moab, situate on the river Arnon. The other cities given to the descendants of Lot, were Mizpeh, Luthethi, Horonaim, and some others, whose situations are not certainly known.

*Univer. Hist. vol. ii. p. 81.*

2589. [*Deut. iii. 11.*] The inhabitants of Little Bukhária have a sort of bedstead half a yard high, and four yards long, which is hidden in the day with a carpet.

*Modern Univer. Hist. vol. v. p. 135.*



2590. [*Deut.* iii. 11.] In the houses of the Russian peasantry, there are no beds, but broad benches, on which they sit in the day-time, and sleep by night.

See Sir JOHN SINCLAIR's *Code of Health*, vol. i. p. 739.

2591. ——— A cubit was twenty-two inches nearly.  
*Essay for a New Translation*, part ii. p. 39.

Dr. A. CLARKE thinks 18 inches, the average of the cubit of a man.

2592. ——— *Rabbah of the children of Ammon*] This city, thus distinguished from the Rabbah of Moab, is called also Ammana; and in process of time, after it had been rebuilt by Ptolemy Philadelphus, it was named Philadelphia. The other cities belonging to the Ammonites, were Minnith, Abel of the vineyard, Jaser or Jazer as some suppose.

*Univer. Hist.* vol. ii. p. 98.

2593. [——— 19.] *Vetaphkem* (Hebr.), and your little ones. — *Taph* comprehends women, children, slaves; in a word, the whole family, bag and baggage.

Dr. GEDDES' *Critical Remarks*, p. 201.

2594. [——— 25.] Mount Lebanon, from the remotest antiquity, bears the Arabian name of *Liban*, which signifies *White*, on account of the snows with which its summit is covered all the year round.

St. PIERRE's *Studies of Nature*, vol. i. p. 223.

2595. [*Deut.* iv. 2.] The Jews had, says JOSEPHUS, so great a veneration for their Sacred Scriptures, that after the lapse of many ages, no one had dared to add any thing to them, subtract any thing from them, or make any alteration in them.

*Contra Apion*, lib. i. sect. 8. vol. ii. pp. 441, 442. ed. Havercamp.

2596. [——— 34.] It is certain that between the hosts of Pharaoh and the Israelites there was in Egypt no war, but much debating between Moses and Pharaoh.

Verse 38.] Here it is positively asserted that the nations, where the two tribes and a half were now settled, had not been killed, but banished.

2597. [*Deut.* iv. 34.] Wars, though of a civil nature, represent in heaven states of the Church, and are correspondent to its spiritual conflicts. Such were all the wars described in the Word; and such are all wars at this day. But in this world it is not known, which are the kingdoms in Christendom, that represent the Moabites and Ammonites, which the Syrians and Philistines, and which the Chaldeans and Assyrians, and the rest with whom the Israelites waged war; nevertheless there are kingdoms in Christendom which represent those peoples.

SWEDENBORG, on *Divine Providence*, n. 251.

2598. [——— 48.] The river Jordan arose under the summit of a very lofty ridge of Mount Lebanon, which was by a particular name, called Hermon.

See No. 783, 776, 1009. *Smith's* MICHAELIS, vol. i. p. 89.

2599. [*Deut.* v. 6—21.] On the proper division of the Ten Commandments, see Joseph. *Antiq. lib.* iii. c. 5. § 5. — His division corresponds with that of Philo, and was followed by the Greek Fathers, and by the Latin Fathers too, before Austin.

Dr. GEDDES.

2600. [——— 7.] It is to be understood that, in every Spiritual Sun of every Solar System throughout the universe, God exhibits forth His Infinite Human Spirit in its appropriate human form, as he does all other spirits and gases in the distinct and varied forms of subordinate creation; that the One God, so putting Himself forth into manifestation, stands represented in each of such suns, as any luminous body would appear multiplied in so many mirrors.

2601. [——— 22.] Sir ISAAC NEWTON has proved, that the gravitation of bodies on the surface of the sun, is 27 times stronger than it is with us. Hence the compression of the elastic gases of which the solar atmosphere consists, if similar to our own (in its *dark under stratum*), must be greater than that of ours, in proportion to the superior force by which they are compressed, namely, their own powerful gravitation towards the sun.

See No. 796.

*Phil. Trans.* 1801, part ii. p. 300.

2602. [*Deut.* vi. 8.] Not that phylacteries should be made of the law, to be worn; as the Pharisees interpreted the injunction, and others through them have mistaken: but that they should have the law in continual remembrance, as it were always in their sight, and continually fixed in their hands.

*Origines Sacrae*, p. 102.

2603. ——— For general information, therefore, the Mosaic laws were to be written in all public places, on the *posts of houses*, and on the city *gates*; *Deut.* vi. 6—9.— In like manner, in Syria, and the adjacent countries, it is usual at this day to place inscriptions above the doors of the houses, which, as quoted in the books of travels, appear well calculated to impress the laws on the minds of posterity in their earliest years. Among us indeed, where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the spirit of this Mosaic institute, we must place ourselves in an age, when the book of the Law could only come into the hands of a few opulent people.

*Smith's MICHAELIS*, vol. iii. p. 311.

2604. [*Deut.* vii. 1.] The seven idolatrous nations are to be cast out of the Interior Canaan, as the seven Demons were out of Mary of Magdala. (*ch.* vi. 19.)—Of these seven nations, five are descendants of Canaan the son of Ham. But it does not clearly appear, whence were the Perizzites, and the Canaanites peculiarly so called.

*Univer. Hist.* vol. ii. p. 157.

2605. [——— 1—3, 24.] This interior Canaan, whence the seven nations were to be utterly routed, was but on an average 160 miles in length, and 50 in breadth; yet it afforded food for thirteen hundred thousand men, besides women and children, impotent persons, and all the unnum-bered Levites, and Benjamites.

*Compare 2 Sam.* xxiv. 9 with 1 *Chron.* xxi. 5 and 2 *Chron.* xiii. 3.

2606. ——— There is an old tradition, that this country did originally belong to the children of Shem, by virtue of a division made among the sons of Noah; but that the descendants of Canaan dispossessed them. (*See EPIPH. Haeres.* 46, n. 84.)—Whence it is argued, that God did but strict justice in restoring the line of Shem to their rightful possessions.

*Univer. Hist.* vol. ii. p. 165.

2607. [*Deut.* vii. 2.] The Hebrew word rendered *smite*, denotes here, and in general, to *rout*.

*See Dr. GEDDES*, on *Judg.* xv. 15.

2608. [——— 3.] Most of the Grecian states required their citizens to match with none but citizens; considering the freedom of their cities as too great a privilege to be granted on easier terms to foreigners, or their children: hence we find the Athenian laws sentencing the children of such matches to perpetual slavery. They also had a law, that if a foreigner married a free-woman of Athens, it should be lawful for any person to call him to account before the magistrates called *Thesmothetæ*; where, if he were convicted, they sold him for a slave, all his goods were confiscated, and the third part thereof given to the accuser.

*MOORE'S Marriage Customs*, p. 72.

2609. [——— 5.] As no mention is here made of *temples* to be destroyed, *SIR ISAAC NEWTON* concludes that the Canaanites had none in those days.

*See his Chronol. of Ant. Kingd.*  
*Amended*, p. 221.

2610. [——— 22.] The beasts of the field, here, as in many other places of Sacred Scripture, denote not animals, but *savage* tribes of untutored human beings. *See Gen.* i. 28. *Jonah* iii. 8.

2611. [*Deut.* viii. 4.] Here are abundance of mysteries, occasioned by a writer's not saying in direct terms, that *nothing was wanting to the Israelites in the wilderness*; which defect Nehemiah, magnifying God's providence on this very subject, literally supplies, saying, *Forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.* *Neh.* ix. 21.

*Bib. Research.* vol. ii. p. 403.

2612. [——— 7—9.] It is said, that the fertile soil of Armagh in Ireland turns barren under the addition of artificial compost.

*See Camb. Erit. in comitat. Armagh.*

2613. [——— 8.] HASSELQUIST says, the *olives* of Judea are incomparably the best he had tasted in the Levant. He praises also the *fig-trees* he met with in the neighbourhood of Joppa; and tells us that the Asiatics use their excellent

*pomegranates*, as we do lemons, in forming their delicious and cooling drinks. The *honey* of bees, he adds, is very abundant in the land of promise; particularly near Nazareth, where they make their bee-hives, he says, of clay,—four feet long, and half a foot in diameter, as in Egypt. Of which they lay ten or twelve, he adds, one on another, on the bare ground; and then build over them a small roof.—*Mr. MAUNDREL* perceived also in many places of the great salt-plain near Jericho, a smell of honey and wax as strong as if he had been in an apiary.—And *Dr. SHAW* tells us, that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted, than what is sold at Jerusalem.

2614. [*Deut. viii. 8.*] The olive-oil of Palestine was not only most abundant, but also, peculiarly excellent; and *Hasselquist* prefers it even to that of Provence.

*Smith's MICHAELIS, vol. iii. p. 137.*

2615. [*Deut. ix. 18, 19.*] The late *Dr. JOHN HUNTER*, as appears from his own account, retained his senses though the heart had apparently ceased to act.

See No. 1272, 1013. See his *Life, as prefixed to his Work on the Shot, Inflammation, and Gun-Shot Wounds.*

2616. [*Deut. xi.*] Those that obey the LORD have the inner man opened, and receive their governing influence from *Paradise*; whilst those who disobey have their inner man shut, and their outer man opened under the influence which they receive and appropriate through the medium of *Hades*. The former is the *blessing*, the latter the *curse*, pointed out in this Chapter, as respectively consequent on *obedience*, and on *disobedience*.

When the ceremony of blessing and cursing, here referred to, was realized according to the account we have in *Josh. viii. 33*; six tribes, representing the spirits in *Paradise*, stood on *Gerizim*, to the east of the intervening valley; and the other six tribes, or at least their chiefs, stood also as representing the spirits in *Hades*, on mount *Ebal*, to the west.—The reason is obvious: as *Paradise* is higher than *Hades*, and as the spiritual atmospheres (like the natural) send up rays ever diverging from the *zenith* or perpendicular point supposed to stand over any particular place; the heavenly sphere, returning from the obedient, will in *Paradise* (whither it arises) necessarily catch the easterly influence of

the Angelic Sun *first* (as the earth turns daily towards that sun), and joining itself with that influence come down again in blessings on the obedient; whilst the infernal sphere arising from the *disobedient*, thrown back upon them from *Hades*, is next precipitated in curses on their devoted heads.

2617. [*Deut. xi. 10.*] In irrigating the oriental gardens and orchards, two menials raise water from a well into a reservoir by a yoke of oxen, working on an inclined plane, extended according to the depth of the well; the head-gardener attended by a boy conducts it from thence, by artificial channels, to each bed of herbs, and every favourite flower. These little conduits being made in the mould, near the borders, require constant attention to remove obstructions, and give a free circulation to the rill, which seldom exceeds a few inches in breadth. This the gardeners sometimes do in a stooping posture with their hands, oftener in an upright position with their feet, and by practice become very expert.

*FORBES' Oriental Memoirs, vol. ii. p. 241.*

2618. [— 10, 11.] See *Fragments to Calmet, Third Hund. pp. 115, 116.*

In the cisterns of Egypt formed for preserving the overflows of the Nile, there are plugs fixed at the bottom, which are drawn up when the various sorts of pulse, saffron, musk, melons, sugar-canes, &c. there planted in rills, require to be refreshed. On this the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening at the same time with his mattock, a new trench to receive it.

*Dr. SHAW's Trav. p. 408.*

2619. [— 14.] The first or former rain was that which fell in the month of October, and prepared the earth for the springing up of the seed then sown in it: the latter rain was that which fell in the month of March, and served to ripen the corn.

*Essay for a New Translation, part ii. p. 185.*

2620. ——— It has been determined by observation, that the mean annual quantity of rain is greater at the equator, and decreases gradually as we approach the poles.

*Month. Mag. for Jan. 1815, p. 551.*



2621. [*Deut.* xi. 24.] The full extent of the land, thus promised, can hardly be said to have been peaceably possessed, during any considerable length of time, by the Israelites as its rightful owners. Reuben indeed, having subjugated the Hagarites, inhabited eastward to the entering in of the wilderness, from the river Euphrates; 1 *Chron.* v. 9. And Solomon eventually had dominion over all the region on this side the river from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about; 1 *Kings* iv. 24. 2 *Chron.* ix. 26. But in this extensive empire, we find Solomon ruling the Gentiles rather than the Israelites in what may be called the Exterior Canaan. For an account of the Interior of that country, as originally settled by the Nine Tribes and a Half, see *Josh.* xiii. — xxii.

In the Exterior Canaan, before the Israelites besieged any city, they were strictly commanded to offer terms of peace, *Deut.* xx. 10. But no peace was to be made with the sinful idolaters in the Interior of the land, *Deut.* vii. 2, 4: they were to be utterly banished into the Exterior. — Thus sin is removed, only from the Internal to the External Man, where it remains to tempt and to humble us.

2622. — On the banks of the Euphrates there are crows black and white; and it is observable, says Captain HAMILTON, that the black keep the Arabian side of the river, and the white the Persian; and if any presume to enter into the others' province, they raise the posse, and drive them back to their own territory.

*Pinkerton's Coll. part xxxii. p. 290.*

2623. [— 29.] *Gerizim* abounds with springs, gardens and orchards, and is covered with a beautiful verdure; while *Ebal* is as naked and as barren as a rock. Thus, the former was properly adapted for the ceremony of  *blessing*, and the latter for the ceremony of  *cursing*.

*Dr. A. CLARKE, on Deut. xxvii. 4.*

2624. [*Deut.* xii.] In this Chapter, the blood or the wine denotes the inferior influence from the Infinite Human, as it comes to the spiritual-minded out of the Grand Man of Heaven; the flesh, or the sacrificial bread, denotes the external influence from the finite angelic Human, as it descends from the same Grand Man on the external-minded, the people at a distance from the Holy Place, in the gates of moral justice. — Consider here the nature and quality of a  *proselyte of the gate*.

2625. [*Dent.* xii. 2.] The green tree appropriated by the Brahmans of Hindostan to this kind of worship, is called by some the Indian fig-tree; by others, the Banian-tree, and the war-tree. From its branches stems shoot downwards, and, taking root, produce another tree, whose branches propagate in like manner: so that one tree spreads over a large space of ground. To this tree they bring offerings: under it they receive unctions, pay their adorations, and celebrate their festivals.

*See Modern Univer. Hist. vol. vi. p. 600.*

2626. [— 2, 3.] The old inhabitants of Canaan, in imitation of their forefathers who had intended to set up a  *Name* or  *Idol* on Babel (*Gen.* xi. 4), did actually make for themselves images, the large ones of wood or stone, the smaller of gold or silver, or covered with gilt; some carved, some molten, some engraved. — They called their cities after the name of their gods. — Some of their images stood in their temples; some in groves of growing timber, hung over with costly tents or tabernacles: And where they had high places, which, says HUTCHINSON, I suspect were raised of timber, or part of timber (because some of them were burnt), with altars on their tops, the images stood on poles, or pillars, on high above the altars; and some on the tops of their towers, it is likely, in imitation of the tower of Babel.

*See No. 781.*

*See his Nat. Hist. of the Bible, Works, vol. i. p. 91.*

2627. [— 14.] Throughout the Mosaic history Jerusalem appears highly distinguished as the place where, as early as the days of Abraham, the TRUE GOD had a  *Priest*, to whom the Patriarch presented the tenth part of his spoils, *Gen.* xiv. 18 — 20.

*See Smith's MICHAELIS, vol. iii. p. 101.*

2628. [— 15.] All others of the deer-kind are inconstant in their affection: but the roe-buck never leaves its mate; and as they have been generally bred up together, from their first fawning, they conceive so strong an attachment, that they never after separate.

*GOLDSMITH'S Hist. of the Earth, &c. vol. iii. p. 134.*

*The roe-buck and the hart.* — Raisins are of two sorts. *See Lev.* i. 14 — 17. — *The flesh of the Golden Galician grape is hard, but of a tolerable flavor.*

*SPEECHLY, on the Vine, p. 7.*

2629. [*Deut. xii. 27.*] In a sacrifice found at Narbonne, a vase is seen with a handle, out of which they are pouring WINE into a *patera*; which vase exactly resembles what Antiquaries call the *præfericulum*.

See No. 824, 781, 2087. *Archæologia*, vol. xiv. p. 25.

2630. [*Deut. xiii. 1. And he give thee a sign*] That is, by natural means. Thus BEAULIEU, in the account of his expedition to the East Indies, tells us that at Table Bay they had a severe storm from the north-east, which, says he, "we foresaw the night before. Under the wind there appeared a great black cloud, in the centre of which we observed what the Portuguese call the *ox-eye*, which is generally esteemed the harbinger of a storm."

MAVOR, vol. ii. p. 216.

2631. [— 2 — 6.] The very prediction often brings about its own fulfilment. Thus, if a man has it prophesied to him, that he will die in such or such a year, the very dread of that event may induce a disease, and render it mortal. A singular example of this occurred to *Dr. Wedeln*, who cured a disease, by demonstrating to his patient the inanity of astrological predictions of death.

*Smith's MICHAELIS*, vol. iv. p. 81.

2632. [— 10. *Thou shalt stone him with stones*] Perhaps this voting against the convict by throwing together the stones of his condemnation, was originally a natural representation of the opinion of the court, and might be designed to shew that all present thought him unworthy of life, and deserving no other protection than what is given to a dead body when it is ultimately covered with a heap of stones, its disgraceful monument, its barrow.

See, on *Matt. xxvi. 65. John viii. 10.*

2633. — The Arabs, in general, make use of no other monument, than a heap of stones over a grave.

*Smith's MICHAELIS*, vol. ii. p. 207.

2634. — The Pagan Tartars raise over their common dead distinct heaps of stones, on each of which they place a characteristic banner. But, as monuments to distinguish the rich, or their chiefs they erect stone pyramids, or small conic houses of brick; with an image on each, facing the east.

See *Modern Univer. Hist.* vol. iv. p. 304.

2635. [*Deut. xiv.*] In this Chapter we are taught, that the influences from good societies, exhibited in Paradise, may be received by men on earth; whilst the influences from unclean animal-appearing societies in Hades, are not to be received.

2636. [— 1. *Ye shall not cut yourselves, nor make any baldness*]. The *Khalif Omar* commanded the citizens of Jerusalem, in the articles of their capitulation, to have the fore-parts of their heads always shaven.

*Modern Univer. Hist.* vol. i. p. 429.

2637. — For the dead] That is, in the opinion of CALMET, in reverence of the dead idols. This is consistent with the preceding words, "ye are the children of the LORD your God;" — ye shall not imitate the votaries of idolatry; for instance, the prophets of Baal, who cut themselves, in their profane rites, till the blood gushed out upon them.

This cutting, tearing the flesh, &c. appears to be the practice of most idolaters. MAVOR, in his account of Drake's voyage, tells us that, near a commodious harbour of the Moluccas, the English were apprized by the voices and gestures of the Indians, that they meant to pay them a kind of religious veneration, according to the customs of the country. After a long oration delivered by one of the savages, their women first began to *tear themselves with their nails* and to fall prostrate on the ground, in token of reverence. After Drake had been, as it were, deified by the king and his grantees, the common people *tore their flesh* in such a manner as to affect the feelings of the English. — Had "*pare her nails*" been a proper translation in *chap. xxi. 12* of this Book, we might have supposed that the women alluded to, being idolaters, had suffered their nails to grow to an exorbitant length, for purposes similar to the above; and that, as upon marrying the Israelites, they were required to worship only the one living and true God, they were not henceforth to bear any symptoms of idolatrous practices, — not even to the *Manes* of their dead.

2638. [— 4, &c.] These figures were moulded in the skins of their respective animals. Of which skins, some were clean and fit for culinary purposes; others not. All those clean animals on earth, are represented above, in the four degrees of Paradise; and all the unclean give up their images and invest wicked spirits, in Hades.

2639. [— 5. *The wild goat*] *Tragos*, equally with *Olynthos*, signifies in Greek the wild *Eg-tree*.

See *Univer. Hist.* vol. vi. p. 318, note (E).

The Greek word, *melon*, signifies cattle in general, and all manner of fruit that grows on trees.

*Greek Lexicon.*

2640. [*Deut. xiv. 24. To carry*] Not drive; the proper term, had animals been sacrificed.

2641. [— 23, 28, 29.] These *second* and *third* teuths were in reality but one and the same (tithes, brought on the *second* and *third* of the three annual festivals, at the conclusion of the *two harvests*) to be then spent in hospitality and charity.

See Dr. DURELL's *Parallel Prophecies*, p. 179, note.

This, which is very obscurely stated by the Doctor, must be further examined.

2642. ——— The last of these tithing times, when the *fruit of the trees* was also gathered, was called the Feast of Tabernacles; and was held in the seventh month, answering in part to our September.

See No. 995, 925.

HUTCHINSON'S *Sine Principio*,  
*Introduc. p. cccxxvii.*

2643. [*Deut. xv. 1.*] It is very confidently asserted, not only by the Indians, but also by great numbers of the white people who live on the shores of *Lake Ontario* in America, that the waters of that lake rise and fall alternately every seventh year.

See No. 963, &c. 2399. WELD'S *Trav. in N. America*,  
*vol. ii. p. 75.*

2644. [— 7—11.] Among the poor, may be included all those who are poor in the proper sense of the word, although they apply to none for relief, or but to a few people of their acquaintance;—all those who have not enough to support them in a manner suited to their station, or are unable to carry on that business, by which they should be supported.

Smith's *MICHAELIS*, *vol. ii. p. 242.*

2645. ——— We must here recollect, that Moses gave a portion of land to every Israelite, which remained with his family in perpetuity. A hail-storm, or other misfortune, might reduce him to the necessity of applying to his neighbours for their aid—although indeed he might borrow on the credit of his land and its future crops—but he would not be constrained to *beg by profession*: from that degree of indigence his land and its culture would either wholly preserve or speedily recover him.

*Ibid. p. 251.*

Where every debtor is thus generally in possession of land; where his person, his wife, and his child, may, in cases of non-payment, be brought to sale; and where justice is expeditious, and costs the creditor nothing;—there and there alone, may the law venture to exhort to the duty of lending, and brand with the stigma of *baseness*, the unfeeling man, who withholds from his brother when in need of his aid, a loan, which he might grant him with perfect security, and without the smallest risk.

*Ibid. p. 352.*

2646. [*Deut. xv. 7, 8.*] Ye modern Jews! brethren according to the flesh! see here, how your fathers who were believers lived contentedly, and happily, on the plentiful increase that God made their land produce; they neither traded nor sought for other people's lands, nor labors; much less did they live on *usury* and *fraud*.

HUTCHINSON.

2647. [— 20. *Thou shalt eat it—year by year*] That is, thou shalt eat what has been figured in the skins of such firstlings at the annual feasts till the next sabbatical year, when new skins of the same kind shall be introduced in room of the old ones; as the shew-bread was changed every sabbath.

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2648. [— 21.] As things which were imperfect, unclear, ill-favoured, ill-coloured, &c. were emblems of vice, and depravity; they are represented as odious: whilst things which were perfect, clean, odorous, bright, &c. were emblems of virtue, and are represented as acceptable.

HUTCHINSON'S *Use of Reason*  
*recovered, p. 285.*

2649. [*Deut. xvi. 13. Feast of Tabernacles*] In Aleppo at this feast, the booths or tabernacles of the Jews are variously constructed, and disposed in different situations, according to the size and other conveniences of the house. They are sometimes placed on the small terraces in front of the upper rooms; but most commonly in the court-yards: sometimes on the flat tops of houses. The ordinary method of building them is by fastening to the corners of a wooden *divan* four slender erect posts; which serve to support on all sides a reticulated work of green reeds; a small place only in the front being left for the entrance. This work on the outside is covered with fresh *myrtle*; and is hung on the in-side with chintz or burdet hangings. The roof is thatched with reeds not stripped of their leaves: and the



best cushions and carpets are employed to dress the divan. These divans have the advantage of being easily moved; and two or more may be joined together. In some of the principal houses a permanent wooden *kiask*, built on a stone *mustaby*, in the middle of the court, is made to serve the purpose; which, being already latticed, is easily covered with reeds and myrtle-branches. There is still another method used, in order to avoid the litter of withered leaves. This is by erecting a temporary booth, consisting of slight posts papered over, and wreathed from top to bottom with flakes of cotton: hangings supply the place of walls; and the whole is roofed with mats.

RUSSEL's *Aleppo*, vol. ii. p. 69.

2650. [*Deut.* xvi. 14.] Cecrops, who reigned at Athens about the time that Israel came out of Egypt, ordained by law, that the master of every family should, after harvest, make a feast for his servants, and eat familiarly with them who had assisted in tilling and reaping his ground.

BURDER's *Oriental Customs*, vol. ii. p. 77.

2651. [——— 16.] About Sidon, and at the foot of mount Lebanon, they gather a triple produce from the same vine every year; that is, they have three vintages in one year. In March, after the vine has produced the first clusters, they cut away from the fruit that wood which is barren. (BORCHARD, *Exactissim. Descript. Terræ Sanct. in nov. Orb. p.* 332.) — Grapes ripen (again) at Algiers, and in the empire of Morocco, about the end of July; yet the (second) vintage, as Shaw informs us, does not take place till September, with which account Borchard agrees. Korte has observed, that the grapes are then ripe about Aleppo, notwithstanding which they remain on the vines until November.

JOHAN BUHLE. — See *Frag. to Cabnet*, vol. ii. pp. 147, 155, 161, 163, 164, 166, 168.

2652. [*Deut.* xvii. 5.] Those that were *entirely separated from human society*, were in effect dead persons.

See JOSEPH. *Antiq. b.* iii. ch. xi. § 3.

2653. [——— 7.] But let not the testimony of women be admitted, on account of the levity and boldness of their sex.

*Ibid. b.* iv. ch. viii. § 15.

2654. [*Deut.* xvii. 7.] This legal custom, in which the accusing witness laid his hand on the head of the criminal, will give an appropriate and merciful turn to many expressions of Scripture that, improperly understood, appear to be ferocious and bloody.

See *Lev.* i. 4. xvi. 21. *Gen.* xxii. 12. *Neh.* xiii. 21. *Esth.* ii. 21. iii. 6. ix. 2. *Matt.* xxi. 46. *Luke* xx. 19. xxi. 12. 1 *Tim.* v. 22.

2655. [——— 16.] Absalom was the first who introduced horses into Israel; previously, the kings used to ride on mules, and the greatest nobles on asses.

Solomon was the first that brought chariots and horses into use in Israel: these he sent for out of Egypt, obliging several neighbouring kings to pay him six hundred shekels for every chariot and four horses, and a hundred and fifty for every single horse.

*Univ. Hist.* vol. iii. pp. 532, 554.

According to an estimate published in the year 1800, the number of horses in England and Wales only, amounted to 1,750,000; besides colts. It was said moreover, that these horses and colts would consume the produce of 7,500,000 acres of land; an extent of territory adequate to support more than half the inhabitants of the two countries.

2656. ——— Arabia and Syria had in antient times no breed of horses. The Phœnician and Syrian kings had their horses from Egypt, and *that* through Palestine; so that when they sustained any great loss in horses, it was not easily repaired; especially as Egypt of old had no maritime commerce; and, at any rate, the transporting of horses by sea is difficult and expensive.

A great deal of land that might be applied to the production of human food is requisite for the maintenance of horses in every country: and in England, this is a subject of perpetual complaint, the high price of corn being ascribed to the immense number of superfluous horses.

*Smith's MICHAELIS*, vol. i. p. 340. — vol. ii. p. 397.

2657. ——— The horse appears in the early ages of the world to have been devoted to war; and as every rude and barbarous people attach a high degree of importance and dignity to any thing connected with that vile pursuit, the horse has been held, in their estimation, as little less than sacred; and the sentiment has in some measure been handed down to the present day.

*Dr. JARROLD, Month. Mag.* for July, 1814, p. 487.

2658. ——— At Constantinople, three thousand horses are continually kept for the Sultan, besides a

prodigious number that belong to the principal officers of the seraglio. These horses are all procured from Arabia or Egypt, as being in greater estimation than those of Natioia or Romania.

See No. 838.

SMITH.

2659. [*Deut.* xvii. 16.] To introduce the use of oxen or bulls in any country, is so important an agricultural and political object, that the *horse* would be considered merely as administering to *luxury* and *war*. — In Bengal, oxen trot six miles an hour with coaches.

YOUNG. — See *Pinkerton's Coll.* part xvi. p. 481.

Recollect here the antient philosopher, who travelled round the then known world on the back of a cow, living on her milk.

2660. — The Targuzian Tartars ride on their oxen. The Nogayan Tartars, of Koundour, do the same. Mandelsloe rode on an ox part of the way from Agra to Delhi, that carried him seven leagues in four hours. In Kachemire they saddle, bridle, shoe, and ride them as fast as horses: they also use them to draw their coaches. At Surat, in riding them, they take care their horns are not more than a foot long, to avoid being struck when flies bite: they never shoe them but in rough places: in the caravan from that city, they carry three hundred to three hundred and fifty pounds: — a camel carries nine hundred to one thousand pounds: but in a late account, of great authenticity, five hundred and six hundred pounds are mentioned as the common load of a camel in crossing the Arabian deserts. The hack-rees, a sort of coach, is drawn in Hindostan by oxen; which, when well trained and managed, will maintain their rate against horses at full trot. (Those of Guzerat and Cambray are as large as Lincoln beasts, and white.) The oxen that are rode in Formosa, go as well and as expeditiously as the best horses, by being trained young. The Hottentots train oxen to gallop, and even run down an elk.

PINKERTON'S *Coll.* part xvi. p. 539.

2661. — At Zurich in Switzerland, the oxen, harnessed like horses, perform their labor with much more ease, and with greater effect, than those yoked by the neck.

COXE'S *Trav. in Switz.* — *Pinkerton's Coll.* part xxi. p. 673.

Oxen and asses are employed in Goza for plowing the land.

BOISGELIN'S *Malta*, vol. i. p. 61.

2662. — Whole companies of Indian merchants, from the interior of Malabar, are accustomed to transport

their merchandize on *oxen*, which are loaded with cotton goods of every kind. — In India, at Mailapuri, draught oxen are yoked to carriages. — Buffaloes, in India, are employed chiefly in cultivating the land instead of oxen; as the latter there are used for drawing waggons, and in particular for transporting goods.

BARTOLOMEO, by Johnston, pp. 56, 76, 210.

2663. [*Deut.* xvii. 17.] The People of England, were the king to amass a treasure from the surplus of the civil list, would not bear it very patiently.

See No. 868. SMITH'S *MICHAELIS*, vol. i. p. 281.

2664. [*Deut.* xviii. 10.] These seven nations of Canaan, we find, had seven abominations or idolatrous methods of worshipping, or consulting in a religious way, the creature rather than the Creator: These specific idolatries constituted the following distinct castes. 1. *Diviners* by augury. 2. *Observers of times*, astrologers. 3. *Enchanters*, using serpents deprived of their poison-bag, in the cure of leprosy, ulcers, &c. 4. *Witches and lizards*, who, with medicated hands, apparently cured diseases by the touch or by friction. 5. *Charmers*, profanely using words or *spells*, as apparently effecting what was actually done by natural means. 6. *Consulters with familiar spirits*, Pythonesses influenced by demons, or by wicked spirits deceased. *Acts* xvi. 16 — 18. 7. *Necromancers*, who by a confederate produced through a kind of magic lantern, such apparent figures of the dead as they, by ventriloquism, could apparently make to speak. 1 *Sam.* xxviii. 15 — 19.

2665. — [*Observers of times*] We are informed by Simplicius, that at the siege of Babylon, Aristotle appointed Calisthenes to preserve with all possible care the *tereseis* (*Grk.*), or Astronomical Calculations of the Chaldeans. — Of these observations, known to be very numerous, only three eclipses have come down to us through the hands of Ptolemy; to which he also added three more of his own observation: these however have contributed exceedingly to the development of Historical Truth.

See Dr. GREGORY, de *Æris et Epochis*, p. 132.

2666. — *Enchanter*] A *diviner by serpents*: such were common among the Heathen.

See Dr. A. CLARKE, in *loco*.

2667. [*Deut. xviii. 10.*] This art, it seems, came originally from Assyria. — *Simætha*, the witch in *Theocritus*, speaking of her *venefical philtres*, confesses to the moon in the *Doric* language, that she had learnt those *tricks* of a traveller from the land of *Ashur*; that is, says the Scholiast, from a friend of hers that was an Assyrian: the Assyrians being at that time, he adds, a nation the most expert in Magic.

See Dr. GREGORY's *Assyrian Monarchy*, p. 200.

2668. ——— *Pass through the fire*] To Molech, or to any other Idol, set up as the Head or Founder of the different castes throughout Canaan.

2669. [——— 15.] The Samaritans contended that this prophet, promised by Moses to his countrymen, was Joshua, his immediate successor.

See No. 912, 914. See PHOTI *Bibl. Cod.* 230. p. 416.

2670. [*Deut. xix. 3.*] In Portugal, when a man injures his neighbour in a way that, according to the point of honor in that country, requires to be avenged, he must make his escape, and go abroad, if he wish to save his life, because no man, in such a case, is allowed to forgive.

*Smith's MICHAELIS*, vol. iv. p. 258.

2671. [——— 14.] Among the Romans these march-stones were actually held sacred. Indeed, they can be so easily removed, and a man be thus so unobservedly bereft of his property, that it becomes necessary to call in the aid of religion and the fear of God, in order to prevent it. Now Moses, who gave his laws by command of God, did so with pre-eminant propriety.

*Ibid.* vol. iii. p. 374.

2672. [*Deut. xx. 6.*] The Hebrew word (*kerem*) used in this passage, comprehends both vineyard and oliveyard; indeed, all the land strictly employed in horticulture.

*Ibid.* p. 35.

— Verse 7.] Whoever had betrothed a wife, but had not yet consummated the marriage.

*Ibid.*

2673. [*Deut. xx. 7.*] Alexander, after his conquest of the Marmarians, having been taught this law by Aristotle, sent home to Macedon all the new-married soldiers in his army, that they might spend the winter with their wives: an act, says Arrian, that peculiarly endeared him to the Macedonians.

See *Univ. Hist.* vol. viii. p. 86.

2674. [——— 10 — 12.] It was a part of the political system of the antient Indian kings (as we are told by STRABO, and by ARRIAN in his *History of Alexander's Expedition to India*), that they never entered the territories of their neighbours in a hostile manner but on the most urgent occasions. If they could not possibly avoid it, they at least suffered the people employed in agriculture to remain at peace, and molested neither their temples nor their priests.

— The chief magistrate shall first attempt with his enemy accommodations of peace, and shall not at once prepare for war. If the enemy do not make a composition, then, by disbursing some money, he shall shew the way to a reconciliation. If the enemy be discontented with this also, he shall send to the adverse party a man of intelligence, well skilled in the arts of political negotiation. If by all these means the affair should fail of being compromised, he may then prepare for battle.

HALHED'S *Preface to Gentoo Laws*, p. 114.

2675. ——— At the Pelew Islands, it is customary for the king, before he engage in war, to send information of his proposed attack, and at the same time terms of peace; and, after a few days, to enquire of his opponents whether they will submit or fight. — If the terms be refused, he immediately orders the conch to be sounded, and waves his chinam stick in the air; the signal for forming the line of battle.

Captain WILSON.

2676. ——— When the American Indians would make peace, their chiefs of the most extensive abilities and of the greatest integrity, bear before them the *Pipe of Peace*, which is of the same nature as a *Flag of Truce* among the Europeans, and is treated with the greatest respect and veneration. It is termed by the French the Calumet, and is about four feet long. The bowl of it is made of red marble, and the stem of it of a light wood, curiously painted with hieroglyphics in various colors, and adorned with feathers of the most beautiful birds. It is however, differently ornamented by the different nations; and is the introduction to all treaties, great ceremony attending the use of it on such occasions.

See No. 828.

CARVER'S *Trav. in N. America*, p. 233.



2677. [*Deut. xx. 19. Thou shalt not destroy the trees*] In the 19th Part of the Universal History, p. 264, we find a similar command respecting fruit-trees given by the Caliph Abubeker to his general, *Let no palm-trees be cut down.*

MICHAELIS.

2678. ——— It was a merciful provision (in the Divine Law) to spare all fruit-bearing trees, because they yielded the fruit which supported man's life. And it was sound policy also, for even the conquerors must perish if the means of life were cut off. It is a diabolic cruelty to add to the *miseries of war*, the horrors of *famine*; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. O, *execrable war*! Subversive of all the charities of life.

Dr. A. CLARKE.

2679. [——— 19, 20.] As it appears by the evidence of all travellers, that the very roads and hedges of France are covered with productive fruit trees; might not our hedges, in the like manner, consist of gooseberry and currant trees in their most luxuriant varieties, intermingled with raspberries, nuts, filberts, bullaces, &c. &c. And in our forests and parks, why should not pear and walnut-trees supply the place of oaks, elms, and ash; the apple, plum, cherry, damson, and mulberry, that of the birch, yew, and all pollards? When wood indeed constituted the fuel of the country, the growth of lumber-trees was essential to the comforts of the inhabitants, but that is no longer our condition. The primary object of our public economy should now be, an abundant supply of wholesome provisions in their cheapest form. The example has been set us by an illustrious, though oft despised, neighbour; and whatever might be objected against this beneficent plan, on the score of general depredation, has of course received in that country its practical refutation. Besides, were paradise to a degree, in this respect restored amongst us; feeling less solicitude in regard to the gross wants of animal subsistence, we should be enabled to employ our faculties more generally in improving our moral, religious, and social condition. — See this practice rationally and forcibly recommended in the *Month. Mag. for May, 1815*, p. 316.

2680. ——— It is the opinion of the Americans, that the best wood for fuel is the *hickory*, a species of walnut: it heats well; but is not good for enclosures, as it cannot well withstand putrefaction, when exposed to the open air.

See No. 825.

KALN'S Trav. — *Pinkerton's Coll.*  
part liii. p. 407.

2681. [*Deut. xxi. 4 — 9.*] In the days of *Ina*, king of the *West Saxons*, who, according to Sir H. SPELMAN, began to reign Anno 712, and died 727, Councils in England were generally held in open *Fields*, on the bank of some river, for the *convenience of water*. This custom, we find from *Matt. Westm.* (ad An. 1215) continued even to the time of king *John*, in whose 17th year a famous parliament was held in a meadow between *Staines* and *Windsor*, called *Rumemed*, the *Mead of Counsel*, or of the Council; from the Saxon word *rædan*, to consult.

See HODV'S *English Councils*, p. 34.

2682. ——— *Strike off the heifer's neck*] "Cut the sinews (the neck-bandages, the thongs) of the heifer"-skin.

JOSEPH. *Antiq. b. iv. ch. viii. § 16.*

The neck of a fruit-branch is the *bandaged part* where the sap is stopped to perfect, ripen, and preserve the fruit. — When branches are bound very tight with a strong ligament, the parts above the bandage swell till they are ready to burst; because the lacteous juice, which rises from the root through the trunk into the branches, is prevented by such ligature from descending in its regular course along the bark even to the root: just as the blood of an animal returns from the internal arteries, by the external veins to the heart, unless it be obstructed by some bandage, where it gathers into a mass, and distends the vessels.

*Nature Delineated*, vol. i. p. 260.

2683. [——— 6. *Shall wash their hands over the girba*] Dipping them in the water, which filled the skin. — Washing the hands in reference to such a subject as this, was a rite antiently used, to signify that the persons, thus washing, were innocent of the crime in question. It was, probably, from the Jews, that Pilate learnt this symbolical method of expressing his innocence.

*Matt. xxvii. 24.*

Dr. A. CLARKE.

2684. [——— 11 — 14.] Slavery is much milder in Asia than in the other parts of the world; for it is there not unusual to see female slaves become the conjugal partners of their master, especially when they embrace their religion.

St. PIERRE'S *Harmonies of Nature*,  
vol. iii. p. 68.

2685. [——— 12. *and stipple her nails*] Egyptian females, of whatever condition, or religion, dye their nails a dingy red with the dried leaves of the cypress, or *henna*. This custom, which is probably here alluded to as adopted by the Israelitish women, appears to have been very antient; for the nails of mummies are, most commonly, of a reddish hue. (SONNINI.) — At *Johanna*, one of the Comoro Islands, be-

tween the continent of Africa and Madagascar, persons of distinction are known by the immoderate length of the nails on their fingers and toes. These they tinge of a yellowish red with the alhenna, a shrub growing in the marshy spots of the island. (MAVOR.)—The Bedouin Arab, in describing the beauties of his mistress, omits not to mention her eyelashes blackened with kohl, her lips painted blue, and her nails tinged with the golden-coloured henna.

SMITH.

2686. [*Deut.* xxi. 12.] Among the Pagans of Hindostan, there are still certain Dervises who, retiring to the tops of hills shaded with trees, undergo very rigid penances. *Letting their hair and nails grow to their full length*, they will perish, sooner than go out of their cells, depending for relief on the charity of others, who send them clothing and victuals; which, however, they will not accept unless they be of the coarsest kind, and the latter only for their immediate sustenance.

*See Modern Univer. Hist.* vol. vi. p. 250.

2687. [— 21.] At Canton in China, if children grow incorrigible, and despise the threats or admonitions of their parents, according to law, the parents are to complain of them to the magistrate, and on full conviction the magistrate will severely correct them. For if a son break the established laws, the parent suffers punishment as well as the criminal son, if he had not before made the magistrate acquainted with his son's vices.

*Captain HAMILTON.—Pinkerton's Coll.* part xxxiii. p. 506.

2688. [— 22.] At Dhuby, in the inner court of the durbār, immediately fronting the *open side* of the hall of justice, was a sacred pepal-tree, and in an adjoining square a noble banian-tree.—In whatever light the reputed sanctity of these trees may be viewed in Europe, to me, says judge FORBES, they were of great advantage. Under their sacred shade the ordeal trials were performed; the Hindoo witnesses examined; and the criminals were allowed a solemn pause, while waiting for their trial.

*Oriental Memoirs*, vol. ii. pp. 360, 362.

2689. [*Deut.* xxii. 5.] The Egyptian Isis, the Astarte or great goddess of Syria, and the Atergatis of Sidon, being indifferently gods or goddesses among certain nations who had

adopted their figures; one particular manner of worshipping them was for men to put on women's clothes, and for women to dress like warriors in order to enter their respective temples.

Hence the Israelites were strictly forbidden to use disguises of this kind, which not only shocked decency, and might favour disorderly manners, but were at that time an act of idolatry.

*Abbe PLUCHE's Hist. of the Heav.* vol. i. p. 132.

2690. [*Deut.* xxii. 5.] At Rome in the 15th century, the disguise of sex was deemed a capital crime. A Maur was there burned (or marked with a hot iron) in 1498, for wearing a *female dress*, in order to conceal an amorous connexion.

*Month. Mag.* for Oct. 1811, p. 252.

2691. [— 6.] In Holland, at this day, the stork is under the protection of government; as the ibis was formerly, in Egypt.

2692. [— 7.] Thou shalt in *any wise* let the dam go.—These words seem to import, that we should take neither dam nor young, unless we see the nest on the ground, or in a tree, where they are liable to be hurt; for, in that case, it might be a kindness to take the young to our protection, but in *no wise* to take the dam.

See No. 138.

2693. [— 8.] The roof of an Eastern house, always flat, is usually surrounded by two walls; the outermost of which is partly built over the street, and partly makes the partition with the contiguous houses, being frequently so low that a person may easily climb over it. The other hangs immediately over the central court, being always breast high, and answering to *maakhe* (*Hebr.*), which may be rendered the *parapet wall*.

*DR. SHAW.*

2694. ——— The flat roofs of the houses in the Eastern countries, on which the people sit, walk, and, in summer, sometimes sleep, and sometimes, where the houses are of equal height, go from roof to roof over the whole city, require this precaution; and to this day it is common to have on the side towards the inner court a parapet, somewhat lower than the one on the other side towards the street, which is generally a wall breast high.

*Smith's MICHAELIS*, vol. iii. p. 372.

2695. [*Deut.* xxii. 8.] It has ever been a custom with the Eastern people, equally connected with health and pleasure, to pass the nights in summer on the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; and we thereby enjoyed the cool air, above the reach of gnats and vapors, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms, on every interruption of rest, when silence and solitude strongly dispose the mind to contemplation.

Wood's *Balbec*, Introduction.

2696. [—— 9.] *Kerem*, which we here translate vineyard, has other significations: it an olive-ground is so denominated, and perhaps any garden whatever. It properly means the nobler sort of land, in contradistinction to the common land of the fields; and is, by the Syriac version, rendered *field*, and even *plough-field*; and that too, with a word (*kereb*) differing from the Hebrew term only in one letter *b*, which in the Oriental languages, says MICHAELIS, we often find exchanged for *m*. We may therefore, he adds, really ask, Whether the Syrian translator had had a different reading before him?

*Lev.* xix. 19.

See Smith's *Michaelis*, vol. iii. p. 358.

2697. [——] In grafting, it is necessary that the stock and the scion should be both of the same family, or lineage, according to the sexual system of botany, in order to form a substantial and lasting union.

See No. 2352.

SPEECHLY, on the *Vine*, p. 226.

2698. [—— 10.] At this day economists are of opinion, that it would be greatly to the improvement of our agricultural system were we to plough only with beeves, which, while they (as clean animals) afford us milk, are neither so expensive in price nor maintenance as horses (or even those excellent asses of Palestine, whose milk, as proceeding from unclean beasts, could not be eaten according to the law in *Lev.* xi. 3).

See Smith's *MICHAELIS*, vol. ii. art. 166.

2699. [—— 11.] It appears by this statute, that not only the garments of the priests must have been free from any mixture of wool (unclean, probably, as causing sweat, *Ezek.* xiv. 18, particularly in summer), but also the dresses of the other Israelites; only that the latter were permitted to wear woollen (but, perhaps, only in winter), whereas the former could wear none other than linen robes of office (at any season).

See No. 2353.

*Ibid.* p. 367.

2700. [*Deut.* xxii. 15.] We read of the elders of the Gate (*ch.* xxv. 7), and (*Isai.* xxix. 21, *Amos* v. 10) of him that reproveth and rebuketh in the Gate, and (*Dan.* ii. 49) that he sat in the Gate of the king. The Ottoman court likewise seems to have been called the port, from the distribution of justice and the despatch of public business that is carried on in the gates of it.

See No. 1756. SHAW'S *Trav. in Barbary*. — *Pinkerton's Coll. part* lxx. p. 677. note.

2701. [——] "The virgin-zone, or girdle, was first worn by maids who had attained a marriageable age; and, when once assumed, was constantly preserved till the day of marriage, or, at least, till the conclusion of a marriage-contract. It was then loosed or laid aside, sometimes with peculiar ceremonies. In Apollonius, Medea asserts her chastity by an allusion to this custom: — My virgin-zone yet remains untouched, and unpolluted, as when I lived beneath the roof of my father." (*Athenæum.* vol. ii. p. 42.) — These "tokens of virginity" appear to have been such close linen garments, such zones or sashes, as were never put off virgins, after a certain age, till they were married, but before witnesses, and which, while they were entire, were certain evidences of such virginity.

See 2 *Sam.* xiii. 18. *Tsai.* vi. 1. — And *JOSEPH. Antiq. b.* vii. *ch.* viii. § 1.

2702. [—— 17.] In Hindostan, on the day appointed by the Brahmins for a marriage, the bridegroom, distinguished by a crown on his head, richly decked with jewels, and attended by the sons of all the persons of the same trade in the town, some on horseback, others in palankins and coaches, dressed in a shewy manner, proceed through the chief streets, accompanied with music and gilded pageants. Next day the bride takes her turn, attended by all the maidens of the same family, in the same pompous way; and towards evening, returns home to be joined in wedlock, that being the time of performing the ceremony among the Hindoos. It begins by kindling a fire, and placing it between the parties to be married, to intimate the arduous which ought to be in their affections: then both are enclosed with a silken string, to denote the insoluble bond of matrimony. After this, a cloth is put between them, to signify, that before marriage there ought to be no intimacy between them. This done, the Brahmins pronounce a certain form of words, enjoining the man to allow the woman all things convenient for her, and charging the woman to be faithful to her husband: then a blessing being pronounced upon them, that they may be fruitful, the cloth is taken away, and the silken string unloosed; which puts an end to the ceremony.

*Modern Univer. Hist.* vol. vi. p. 277.

2703. [——] The Brahmins at the Hindoo temples never appear without the zennar, or sacred string, passing



over them from the left shoulder: the upper part of their body is generally naked; but a piece of fine cotton is tied round the waist, and falls in graceful folds below the knee.

See FORBES' *Oriental Memoirs*,  
vol. i. p. 70.

2704. [*Deut.* xxii. 17.] Among the Mahomedans, the tokens of virginity are shewn by the bride's mother, to any of the *females* who choose to see them; but to none of the men, save the *bridegroom*.

See *Notes and Illustrations to RUSSEL's Aleppo*,  
vol. i. p. 433.

In that part of Tartary which lies between the Jaik and Sir, and is inhabited by the Eluths, the Russians, about the year 1714, discovered a town, amidst vast sandy grounds, quite deserted. It is about half a league in compass, with walls five feet thick, and sixteen high: the foundation free-stone, and superstructure brick, flanked with towers in several places. The houses were all built with sun-burnt bricks, and side-posts of wood, much after the common fashion in Poland. In most of the houses was found a great quantity of writings done up in rolls. One sort was in China ink and *silk paper*, white and thick. The leaves were two feet long, and nine inches broad, *written on both sides*; and the lines ran from the right to left across the same.

The writing was bounded with two black lines, which left a two-inch margin. The second sort was engrossed on fine *blue silk paper*, in gold and silver, with a line round each, in one or the other. The lines were written lengthways, from right to left; and varnished over to preserve them.

*Jer.* xxxii. 14, 15, 43, 44.

*Modern Univer. Hist.*  
vol. iv. p. 307.

2705. ——— *They shall spread the cloth [or zone] before the elders of the city* — When a Husband had taken off the zone, at the conclusion of a marriage, he gave it to the officiating priest, who laid it up in the gate or court of the city, as a memorial of the marriage.

2706. [——— 23, 24.] Here a betrothed virgin is called the *wife* of him to whom she was espoused; and the man to whom she is betrothed, is called her *husband*.

See *Matt.* i. 19, 20.

2707. [——— 28, 29.] Were it possible to devise a law that more strongly protected female chastity?

*Dr. A. ALEXANDER's Hist. of Women*,  
vol. ii. p. 236.

2708. [*Deut.* xxii. 30.] This kind of *father's wife*, in the laws of Moses, never meant either a natural mother, or a *step-mother*. (See *Smith's MICHAELIS*, vol. i. p. 447.) — Absalom transgressed this law, in taking his "father's concubines"; 2 *Sam.* xvi. 22.

2709. ——— This marriage-veil, having on it the husband's name, when taken off and examined, would necessarily *discover* to a second husband when it was his father's *skirt*. Rather, this skirt was a waist-girdle, given the bride in place of her virgin-zone; or of a waist-girdle given her by a former husband.

The *skirt* was a curtain-veil, falling from the forehead over the eyes, *given* to a bride when her virgin-zone was taken from her; and *changed*, when she married a second time: such was the veil recommended by Abimelech to Sarah, *Gen.* xx. 16.

2710. [*Deut.* xxiii. 1 — 8.] As the judges of the Jews are called the *congregation of God*, the prohibitions in the text must mean, that such disqualified persons were not to enter into the council of *God*, or into the magistracy.

*Bib. Research.* vol. i. p. 319.

2711. [——— 2.] The dispositions of the children will be liberal and virtuous, when they are not born of base parents, and of the lustful conjunction of such as marry women that are not free.

*JOSEPH. Antiq. b. iv. ch. viii. § 23.*

2712. [——— 13.] When, in the year 1760, the king of Spain determined, by a public decree, to free Madrid from the abominable custom of throwing the ordure out of the windows into the streets, it was ordered, by a proclamation, that the proprietor of every house should build a proper receptacle, and that sinks, drains, and common sewers should be made at the public expense. "Every class," says HAWKESWORTH (*Voy.* vol. iii. p. 192. 3rd Edit. 8vo.), "devised some objection against it; but the physicians bid the fairest to interest the king in the preservation of the ancient privileges of his people: for they remonstrated, that if the filth were not thrown into the streets as usual, a fatal sickness would ensue, because the putrescent particles of the air, which such filth attracted, would then be imbibed by the human body!"

2713. ——— They who are in the bells, correspond to such things as are excreted by the intestines, and by the

bladder; the false and evil spheres, in which they are, being only (from the Grand Man) urine and excrement in the *spiritual* sense (of the words).

SWEDENBORG, *Arcana*, n. 5380.

Thus, "he that sows to his flesh, shall of the flesh (of the Grand Man) reap corruption". *Gal.* vi. 8.

2714. [*Deut.* xxiii. 16.] If we think this strange, and incompatible with justice, let us remember, that we ourselves act precisely in the same manner, when a deserter comes over to us, if we have no cartel established with the prince from whose service he has fled; besides that he has broken his oath, which the runaway slave has not.

*Smith's* MICHAELIS, vol. ii. p. 158.

2715. [— 18.] *Le CLERC* and *ROSENMULLER* contend, that the word *dog* is to be taken here, not in a literal but in a *figurative* sense.

2716. — The reproachful name *dog*, was commonly used by the Jews of the *heathen*.

*BOYLE's Seraphic Love.* p. 37.

2717. — We are not to keep the wages due to any slave, under the pretence of giving such wages in fulfilment of a vow; or as a *corban* due to God.

*See Matt.* vii. 11.

2718. [— 20.] In the laws of *MENU*, we find a curious passage on the legal *interest* of money, and the limited rate of it in different cases, with an exception in regard to *adventures at sea*; an exception, which the sense of mankind approves, and which commerce absolutely requires, though it was not before the reign of *CHARLES I.* that our own jurisprudence fully admitted it in respect of maritime contracts.

*Works of Sir W. JONES,*  
vol. i. p. 32.

2719. [— 24, 25.] It would hence appear, that not only servants, but also day-labourers, might eat of the fruits they gathered, and drink of the *must* which they pressed. The wages of the latter seem to have been given them over and above their meat, and, in consideration of this privilege, to have been so much the less; for with a labourer, who found his own victuals, and yet had the right of eating and drinking of whatever came under his hands, a master would have stood on a very disadvantageous footing.

*See Smith's* MICHAELIS, vol. ii. p. 191.

2720. [*Deut.* xxiii. 24, 25.] The man who thus *steals*, as it were, from *real hunger*, deserves to escape without any punishment; in conformity to the indulgence manifested to thieves of this description, by the *criminal code* of Charles the Fifth; — that truly venerable monument of legislative wisdom and clemency, of which *Germany* has reason to be proud.

*Ibid.* vol. iv. p. 266.

2721. [*Deut.* xxiv. 1, &c.] On account of the "hardness of heart" or want of affection among the Jews, Moses allowed betrothing, and divorce after betrothing; but not after full marriage. This is *JESUS CHRIST's* own explanation of the subject in *Matt.* xix.

2722. [— 5.] Respecting the solemnization of marriage among the Israelites, previously to the Babylonish captivity; we gather from Moses and the other writers of the Hebrew Scriptures, says *MICHAELIS*, *That the father, or some relation, sold, or gave away the bride; between the espousals and the marriage there usually intervened the space of ten months, or a full year (as is still the practice of the Jews); the marriage was then celebrated, and among the more opulent, there was a feast that lasted for a week.* — But Moses no-where says one word as to the manner in which marriage was to be concluded, but either presupposes this as fully known, or leaves it to future times to change what they might think fit in the forms.

*See Smith's* Michaelis, vol. i.  
pp. 475, 477.

2723. [— 6.] Though corn-mills were thus early invented, water was not applied to them before the year of Christ 600, nor wind-mills used before the year 1200.

*EMERSON.*

2724. — As the Israelites had no public mills, every family was obliged to grind its corn at home; and, for that purpose, had either a hand-mill, or one somewhat larger, turned by asses. Now, such a hand-mill, or the stone of the larger sort, would, no doubt, have been a most likely pledge to enforce speedy payment of a debt: but then the debtor, even though not absolutely poor, would thus, if unable to pay at the proper time, have been brought into a difficulty, utterly disproportioned to his loan; for however abundant his corn, he and his family must have wanted bread.

*Smith's* MICHAELIS, vol. ii.  
p. 320.

2725. [*Deut. xxiv. 10, 11.*] A person in want, and much straitened for a loan, stands in so dependent a relation towards his rich neighbour, and is so humbled, that he will make many compliances contrary to agreement and to justice. Now, if the creditor himself may go into his house, he will probably be disposed to lay hold of the very best article he sees, pretending that the pledge agreed on is not sufficient; or, at any rate, he may choose some other pledge that strikes him as more valuable: nor will the other party venture to remonstrate against it. Such cases may, perhaps, have then happened, and given occasion to this law. Such cases, at least, says MICHAELIS, I myself recollect to have seen at the university; where pawn-brokers, that lent money to the students, came into their apartments to choose their pledges: and yet our students are seldom so submissive and humble as other debtors.

*Ibid. p. 317.*

2726. [— 10 — 13.] Among a poor people, such as we must suppose every people to be in their infancy, the evils of pledging are peculiarly oppressive. The poor man, in that case, often finds himself under a far greater necessity of borrowing than we can easily imagine, because there is nothing to be earned; and the husbandman, who has had a bad harvest, or his crop destroyed by hail, or locusts, must often borrow, not money, but bread, or else starve. In such circumstances, he will give in pledge, whatever the rich lender requires, however greatly it may be to his loss. Nor has he, like borrowers in our days, many articles which he can dispense with, and pledge; such as superfluous apparel, changes of linen, household furniture, and various little luxuries, that are become fashionable among our poorest people; but he must instantly surrender things of indispensable use and comfort, such as the clothes necessary to keep him warm, his implements of husbandry, his cattle, and (who could suppose it?) his very children.

*Job xxiv. 3, 9.*

*Ibid. p. 315.*

2727. [— 12, 13.] The *Hyke*, commonly six ells long and five or six feet broad, serves the *Kahyls*, as well as the Arabs, for a complete or *full dress* by day; and as they sleep, as the Israelites did, in their clothes, it becomes their covering by night. (*Dr. SHAW.*) — The common Arab, on the floor or couch where he means to rest, spreads out his large girdle, and forms with it an under bed; and then with the *Hyke* that he throws across his shoulders, he covers his whole body and his face, and sleeps naked betwixt the two in peace and contentment

NIEBUHR'S *Description of Arabia*,  
p. 64.

2728. [— 16.] Among the Gentoos, if a son commit a fault, the father shall not be held as guilty for the fault of the son.

HALHED'S *Gentoo Laws*, p. 260.

2729. [*Deut. xxiv. 17.*] Work-houses, which after all, form almost a species of slavery, cost the public more than they bring in.

*Smith's MICHAELIS*, vol. ii. p. 156.

2730. [*Deut. xxv. 3.*] Instead of *then thy brother should seem vile to thee*, MICHAELIS translates that the Israelite might not be cruelly beaten.

*Ibid. vol. iii. p. 446.*

2731. [— 4.] When Moses, in terms of this benevolent custom, ordained, that the ox was not to be muzzled while thrashing, it would seem that it was not merely his intention to provide for the welfare of that animal, but to enjoin with the greater force and effect, that a similar right should be allowed to human labourers, whether hirelings or slaves. He specified the ox, as the lowest example, and what held good in reference to him (proverbially), was to be considered as so much the more obligatory in reference to man. That he wished to be understood in this way, we have the less reason to doubt, from this consideration, that in *Chap. xxiii. 24, 25*, we meet with other statutes, in which he carries his attention to the calls of hunger so far, as to allow the eating of fruits and grapes in other people's gardens and vineyards, without restraint.

*Ibid. vol. ii. p. 191.*

2732. — The natives of Aleppo still religiously observe the antient practice of permitting the oxen to remain unmuzzled, when they separate the corn from the straw.

*See RUSSELL'S Nat. Hist. of Aleppo*,  
vol. i. p. 76.

2733. — The Antients, in separating their grain from the ear, drove an ox backwards and forwards over the sheaves, till he had trampled out the grain; or they made him drag over them some heavy carriage. For the same purpose, even to this day, the Gascoigns and Italians use wains, or sledges; as the Turks do broad planks, sufficiently furnished with iron spikes, or sharp flints.

*Nat. Declin. vol. ii. p. 224.*

2734. — Through all the southern parts of Languedoc, they tread out the corn with horses and mules; a man in the centre of the thrashing-floor, in the open air, drives them round, and other men supply the floor, and clear away the straw. — In some conversation had on this method, A. YOUNG, Esq., was assured that it was far preferable to the use of flails. — At Paous in Spain, they were thrashing,



says he, by driving mules around on a circular floor of earth, in the open air : a girl drove three mules round, and four men attended for turning, moving away the straw, and supplying the floor with corn.

In Germany, their common use of thrashing is, by driving oxen over the corn; by which half of it is left in the straw.

PINKERTON'S *Coll. part. xvi. p. 533. — xvii. p. 657. — xxiii. p. 104.*

2735. [*Deut. xxv. 5. The wife of the dead*] Throughout the whole Mosaic law, the widow is denominated wife.

Smith's MICHAELIS, vol. ii. p. 52.

2736. ——— Marriage with a deceased brother's widow is prohibited, *Lev. xviii. 6. xx. 21.*

*Ibid. p. 114.*

2737. [——— 5 — 10.] When an hereditary chief of the Brahmins has no children, he must adopt his nearest male relation, who succeeds him as his son.

BUCHANAN. — *Pinkerton's Coll. vol. viii. p. 615.*

2738. [——— 7.] When in a certain case, a Turkish lady sues for a divorce, her husband being summoned before a judge, and the charge read against him, she is asked *if she will then affirm the truth of that accusation*; hereupon she stoops, and taking off her slipper, SPITS ON THE SOLE, and strikes it on her husband's forehead. Modesty requires no further confirmation; sentence is immediately pronounced in her favor, and she is thenceforth free to marry as she pleases.

AARON HILL'S *Trav. p. 104.*

For a peculiar sense in which the word *foot* or *feet* is used, See *Jer. ii. 25. Ezek. xvi. 25. Isai. vii. 20. xxxvi. 12, &c.*

2739. [——— 9, 10.] The Hindoo, religiously abstaining from animal food and intoxicating liquors, becomes thereby of so very mild a temper, that he can bear almost any thing without emotion, except *slippering*; that is, a stroke with the sole of a slipper or sandal, after a person has taken it off his foot, and spit on it. This is dreaded above all affronts; and considered as no less ignominious, than spitting in the face, or bespattering with dirt, among Europeans.

See OVINGTON'S *Voy. to Surat, p. 357.*

2740. [*Deut. xxv. 9.*] The shoes antiently wore, in the Western Islands of Scotland, were a piece of the hide of a deer, cow, or horse, with the hair on, being tied behind and before with a point of leather.

PINKERTON'S *Coll. part xii. p. 640.*

2741. [——— 11, 12.] Those refined in speech, while debased in conduct, may feel, or pretend to feel, a greater shock at the mention of certain crimes, than it is to be suspected they would undergo in the commission of them; but for the warning of the subject, and for the guidance of the magistrate, no delineation of offences can be too minute, and no discrimination too particular.

See No. 2331, 2302. HALHED'S *Preface to Gentoo Laws, p. 59.*

2742. [——— 13, 15.] As the people were allowed to use, beside the shekel of the sanctuary, a royal shekel, and foreign shekels in their dealings with other nations; the meaning here is, that they were not to have two different weights of the same denomination, a larger to purchase by, and a lesser to sell by.

2 *Sam. xiv. 26.* Smith's MICHAELIS, vol. iii. p. 397.

See No. 863.

2743. [*Deut. xxvi. 5.*] JUSTIN (*l. xxxvi. c. 2*) reckons Abraham among the kings of Damascus.

*Univer. Hist. vol. ii. p. 257.*

2744. [——— 14. *I have not given aught thereof for the dead*] That is, I have not consecrated any of it to an *Idol*, which was generally [the figure and shrine of] a dead man, whom superstition and ignorance had deified.

Dr. A. CLARKE. See on *Psal. cvi. 28.*

2745. ——— In the year 1744, as some persons were digging a cellar in East Jersey, they came at a huge stone, like a tomb-stone. This being removed, they found under it, at the depth of about four feet, a quantity of human bones and a cake of maize. The latter being yet uninjured by time, several of the people present tasted it out of curiosity. From these and other circumstances it was concluded, that this had been the grave of some distinguished Indian; it being their custom to bury along with the deceased, such

meat and other things as he had been most accustomed to use.

See KALM's *Trav.*—*Pinkerton's Coll.*  
part liii. p. 422.

2746. [*Deut.* xxvii. 4.] Dr. KENNICOTT seems to have proved that we should read here, not Ebal but *Gerizim*.—When the Samaritans had built their temple on mount Gerizim, because there Moses had ordered the covenant-stones, and an altar to be erected, it was quite natural for their enemies, the Jews, in order to discredit their temple, to alter the names in the book of Deuteronomy, and for Gerizim insert *Ebal*. (Dr. GEDDES.)—Rosenmuller thinks that the altar, mentioned ver. 5, is the same with the stones on which the law was to be written.

2747. [— 15—26.] Thus the person to be sworn did not pronounce the *formula* of the oath, either when it was a judicial one, or taken on any other solemn occasion. He only heard it pronounced; but when it was finished, he, in all cases, ratified it, by uttering the words *Amen, Amen*, thus subjecting himself to the curse it contained.

Smith's *MICHAELIS*, vol. iv. p. 342.

2748. [*Deut.* xxviii. 5.] The *tana*, though not similar in form, had the same use as our *hamper* or panniers. And the *masheret*, in which the Israelites carried their dough out of Egypt, was a kind of *leathern bag* drawn together by rings. (See HARNER's *Observations*, vol. ii. p. 181.)—Baskets made of the leaves of the palm-tree are still used by the people of the East on journeys and in their houses.

See HASSELQUIST, p. 261.

2749. [— 22.] It has been computed that not less than 200 persons die in London weekly by consumption alone, which makes 10,000 such deaths annually.

See *Month. Mag.* for Dec. 1814,  
p. 407.

2750. ——— All over the Levant, not only the natives, but also the physicians, entertain an opinion that phthisis is a disease of a contagious nature; and in the Venetian states there is a law, I understand, which directs the clothes and even furniture of those who have died of consumptions to be burnt. Under the same idea, it is customary among the

Sicilians to desert the consumptive patient, and when he dies, they burn his bed and bed-clothes, and well ventilate and fumigate the apartments in which he lay. It does not seem probable, however, that *phthisis pulmonalis* is infectious, at least it is not regarded so among us at present, although Morgagni, Van Swieten, and of a still later date, Morton were of that opinion, but it often occurs in a family from an exposure to the same occasional causes, or from a similarity of constitution and hereditary predisposition. The only way in which I conceive the disease can be conveyed from one person to another, if at all possible, is by sleeping constantly in the same bed with one who labours under it, in its ulcerative stage, accompanied with fetid expectoration and cadaverous-smelling night-sweats, and so inhaling the breath.

THOMAS's *Modern Practice of Physic*,  
p. 444.

2751. [*Deut.* xxviii. 23, 24.] This is descriptive of a volcanic eruption: In the sky, the glowing clouds appear like sheets of brass; on the ground, the burning lava runs like fused iron; while the ejected cinders and ashes, in their descent, form, as it were, a rain of powder and dust.

Mr. EDWARD BERKELEY, afterwards bishop of Clogher in Ireland, gives the following description of an eruption of Mount Vesuvius which happened in the year 1717. "On the 6th of June, the mountain was observed to throw a little out of the crater, and the same continued the day following. On the 7th, in the evening, it began a hideous bellowing, which continued till noon the next day, causing the windows and even the houses in Naples to shake. From that time it vomited vast quantities of *melted matter* to the south, which streamed down the side of the mountain, like a pot boiling over. On the 10th, it roared and groaned most dreadfully; of which one cannot form a juster idea, than by imagining a mixed sound, made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery confused together." This induced our author, it appears, with three or four more in company, to visit the mountain; and they arrived at the *burning river* about midnight, when the roaring of the volcano was exceedingly loud and horrible. "There was," says he, "*a mixture of colors in the cloud over the crater, a ruddy dismal light in the air over the fiery torrent, and ashes continually showering on our heads*; all which circumstances, augmented by the horror and silence of the night, made a most uncommon and astonishing scene.—During this eruption," he adds, "the *cinders* showered down so fast at Naples, that the citizens were obliged to screen themselves beneath umbrellas; and vessels at the distance of twenty leagues were exposed to equal inconvenience."

See SMITH's *Wonders of Nature and Art*, under the Article *Italy*.

2752. ——— Such would be the burning effects of threatened volcanic eruptions.—At Ahmedabad, situated at

a distance from the sea, and not refreshed by its breezes, the external atmosphere, for many hours in the day, was insupportable, says FORBES; the heavens were as brass, and the earth like heated iron, and we were obliged, he adds, to confine ourselves in dark rooms, cooled by tatties, or screens of matted grass, kept continually watered.

*Oriental Memoirs*, vol. iii. p. 126.

2753. [*Deut.* xxviii. 23.]

Then will I to Jove's brazen floored abode,  
That I may clasp his knees; and much misdeem  
Of my endeavour, or my prayer shall speed.

COWPER. — *Iliad*, A. ver. 426.

2754. [— 24.] In 1538, near a village in Italy called Tripergola, after some shocks of an earthquake, there was seen a shower of stones and dust, which darkened the air for two days; after which they observed that a mountain had risen up in the midst of the Lucrine lake.

MONTFAUCON, *Diar. Italic.* cap. 11.

2755. [— 27. *The itch*] Dr. A. CLARKE conceives that this was something of the *erysipelatos* kind. — The Shingles (*Erysipelas Phlyctenodes*) is characterized, says Dr. JOHN WANT, by a succession of red patches, preceded and accompanied by considerable heat and soreness, and at length by an eruption of vesicles, closely studded together. The treatment, he adds, almost invariably found successful, is, merely to puncture with a needle or lancet the vesicles, as they arise; and, simple as this recommendation may appear, it is an undoubted truth, that every distressing symptom is immediately removed by the evacuation of their contents. An aperient medicine, he allows, may be given internally with advantage; but no external application should be employed, he says, with the view of *repelling* the eruption.

*Month. Mag.* for May, 1815, p. 355.

2756. [— 39.] The *vine-weevil* is a small beautiful beetle, extremely hurtful to the Vines.

The caterpillar, which *mines* or cuts the leaves of the vine, has *no feet*; and yet, by a singular expedient, can make a progressive motion in all positions, and even over the smoothest and most polished bodies. It advances its body out of its *oval pod* (constructed of the two outer skins of a vine leaf), forms a kind of hillock of silk, and, by means of a thread which it attaches to it, draws its pod or case to the hillock. It continually repeats the same operation, and in this (*laborious*) manner advances progressively. The traces of its progress are marked by hillocks of silk at the distance of half a line from each other. — Its food is the *parenchyma* or *pith* of the vine-leaf, between the two epidermes of which

it eats out its oval habitation or pod. — When it is taken out of its habitation, it never attempts to make a new one. It writhes about very much, but can make no progressive motion; and after having overspread the place in which it is with threads of silk, in an irregular manner, it dies at the end of twenty-four hours.

*See Memoires de Mathematiques et de Physiques*, presentes a l'Academie Royale de Sciences: Paris 4to. tom. 1. pp. 177 — 190. *Histoire d'une Chenille mineuse des Feuilles de Vigne: extraite d'une lettre de Malthe a M. de Reaumur*, par Mr. Godheu de Riville, Chev. de Malthe. And BOISELIN's *Malta*, vol. i. pp. 148 — 153.

2757. [*Deut.* xxviii. 49 — 52.] We ought to bear in mind, that, from the time these predictions began to be fulfilled until the second destruction of Jerusalem, the Jews were successively subject, 1. to the Babylonians; 2. to the Persians; 3. to the Greeks; and, 4. to the Romans: and to these last indeed so completely, that Judea, on the deposition of *Archelaus*, was converted into a Roman province.

Smith's *MICHAELIS*, vol. iii. p. 406.

2758. [— 53.] Among the Arabs, speaking evil of any person is called *eating a brother's flesh*.

*Ibid.* p. 112, note.

2759. [— 64.] One of the fundamental principles on which Moses (under God) established his polity, was the prevention of idolatry among the Israelites: consequently, at a time when the people of all the neighbouring nations were idolaters, and when the errors of Polytheism were universally tainting the human race, the banishment of an Israelite would necessarily appear a most awful punishment, as directly exposing him to the dreaded contagion of heathenism and idolatry. We need not therefore be surprised, when we are told by JOSEPHUS (*Antiq. b. xvi. ch. i. § 1.*) that no sooner had Herod ordered those convicted of theft, to be sold for slaves out of the land, than it immediately excited the greatest discontent among the Jews.

*Ibid.* p. 438.

2760. [*Deut.* xxix. 5.] The *Licanians* still use a kind of rope-work shoe-sole: of which several sizes have been found at Herculaneum; some fit for children, others for grown persons. (WINKELMAN's *Herculaneum*, p. 67.) — In the country about Taram in Persia, I noticed, says PIETRO DELLE VALLE, that the shoes or rather sandals worn by the



people were made of woven palm-leaves, of which the sole is tolerably thick, the upper part consisting only of two strings interwoven with similar leaves, which clasp the foot pretty tight, and join in the middle towards the point, which they pass between the great toe, and thus keep the sandal firm on the foot.

*Pinkerton's Coll. vol. ix. p. 114.*

2761. [*Deut. xxix. 5.*] The stilletica or maceasin, the shoe of the American Indians, seems to be an imitation of the ancient buskin or sandal, ingeniously made of *deer-skin* dressed very soft, and curiously ornamented according to fancy.

*BARTHAM'S Trav. p. 500.*

2762. [— 6.] They were not altogether destitute of bread, or of wine; both which were used in their sacrifices: but that bread and that wine must have been purchased from strangers, as the Israelites had no corn-fields or vineyards of their own, during their nomadical life in the wilderness.

*Dr. GEDDES.*

2763. [— 18.] The word *Rosch* (*Hebr.*) as here used, and also in *Ps. lxxix. 22*, *Hos. x. 4*, *Amos vi. 12*, denotes, according to MICHAELIS, *Lolium temulentum*, the intoxicating darnel, a poisonous plant found frequently in corn-fields; but in other passages, where *Rosch-berries*, and *Rosch-juice* are spoken of, he says, he takes *Rosch* (which in general denotes *poison*) to mean, not *darnel*, but the *Solanum*, or night-shade.

*See Smith's Michaelis, vol. iii. p. 357.*

Where you plant wormwood, it is said, you banish serpents and all venomous creatures.

*See, on Rev. viii. 11.*

2764. [— 20.] Here *anger* is expressed by a word which denotes the *breath of the nostrils*.

*See also Exod. xv. 8. Ps. xviii. 15. Job iv. 9. — Particularly 1 Sam. i. 18.*

2765. [— 23.] *Salt of burning*: this is, I presume, what we now call *asphaltum*, because, being a bitumen, it might be ranged by the Hebrews among salts; as it is by other ancient writers:—hence Herodotus speaks of *salt burning* in a lamp. (*Editor of Calmet. Expos. Ind.*)—There is a very curious experiment which illustrates the relation that naphtha, petroleum, Barbadoes tar, and asphaltum, bear to each other;—differing chiefly, it should seem, in the

quantity of acid which enters into their composition. The most transparent oil of turpentine, resembling naphtha, may be changed into an oil resembling petroleum, by mixing it with a small portion of the acid of vitriol; with a larger proportion of the acid, the mixture becomes black and tenacious, like Barbadoes tar; and the proportions of ingredients may be so adjusted, that the mixture will acquire a solid consistence, like asphaltum.

*WATSON'S Chem. Ess. vol. iii. p. 5.*

2766. [*Deut. xxix. 23.*] There are two kinds of salt in Persia, the one on the surface of the ground, the other dug out of the rock: there are plains of ten or twelve leagues over, quite covered with salt, as others are with sulphur and alum. (*PINKERTON'S Coll. vol. ix. p. 186.*)—The true cause of the absence of vegetables and animals in the Asphaltic Lake, is the acrid saltiness of its waters, which is infinitely greater than that of the sea. The land surrounding the lake being equally impregnated with that saltiness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapors of sulphur and bitumen, cannot suit vegetation: whence the *dead appearance* which reigns around the lake.

*VOLNEY, Voy. en Syrie, tom. i. p. 282.*

2767. ——— *Nor any grass groweth therein*] Near Rostadt in Norway is a flat and naked field, on which no vegetable will grow. The soil is almost white, with gray stripes, and has somewhat so peculiarly poisonous in its nature, that though all other animals may safely pass over it, a goat or kid, no sooner sets its foot upon it, than it drops down, stretches out its limbs, and, if it has not immediate assistance, expires.

*SMITH'S Wonders.*

2768. [*Deut. xxx. 19, 20.*] *Slavery*, throughout Scripture, is invariably considered as the greatest *curse* of the human race.

*See No. 1016, 1014, 1017, 1018.*

2769. [*Deut. xxxi. 30.*] This song is in Hebrew rhyme. — We find there are rhyming poems in the Sanscrit and the Chinese. Sir W. Jones says of the Moha Mudgara, that it is composed in the regular anapaestic verses, according to the strictest rules of Greek prosody, but in rhymed couplets. The specimens of the venerated *Bedas*, given by Colonel Dow before his history of Hindostan, exhibit rhyme. The French missionary to China, who died in 1780, says, the

most antient Chinese verses are rhymed; there are some 40 centuries old. — We find rhyme also in Persian poetry. It was also antiently used in Arabia. The Arabian poems in the *Hamasa* (a collection made by the Abu Temnan, some of which were written before Mahomet's time) exhibit rhyme. — Among the antient Hebrews, Martinaceus has traced it *here*, and in the Lamentations of Jeremiah. I myself, says SHARON TURNER, *Esg.*, have observed much of it in the book of Job. In the sixth chapter, verses 4, 7, 9, 13, 20, 22, and 29, are rhymed. In the seventh chapter, the 8, 10, 11, 13, 15, 19, 20, and 21 verses are rhymed. In the tenth chapter, from the 8th to the 19th verses are rhymed, as also the three first verses of the chapter. In other chapters a similar proportion may be traced, which is too much to have been merely fortuitous.

See No. 859. *Archæologia*, vol. xiv. pp. 169 — 201.

2770. [*Deut.* xxxii. 4.] Rab. Moses ben Maymon, in his valuable work, *Moreh Nebochim*, observes, that the word *here* rendered rock, signifies *origin, fountain, first cause*, &c.; and should be translated accordingly: "He is the *First Principle*, his work is perfect."

See Dr. A. CLARKE, *in loco*.

2771. [—— 5.] It is pleasing, says FORBES, to see the Hindoos every morning perform their ablutions in the sacred lakes, and offer an innocent sacrifice under the solemn grove. After having gone through their religious ceremonies, they are *sealed* by the officiating Brahmin with the mark either of Vishnool or Seava; the followers of whom respectively, form the two great sects among the Hindoos. The mark is impressed on the *forehead* with a composition of sandal-wood dust and oil, or the ashes of cow-dung and turmeric: this is a holy ceremony, which has been adopted in all ages by the eastern nations, however differing in religious profession.

*Oriental Memoirs*, vol. iii. p. 15.

2772. [—— 8.] When God divided the land, the whole land of the Larger Canaan, among the sons of Noah, he reserved to himself the twelve portions of the Interior which he afterwards gave to the twelve tribes of Israel. — Thus the Gentiles or Nations from Noah were predestinated before those from Israel; see *Eph.* i. 5.

2773. [—— 10.] In the deserts of Persia and Arabia, for many miles together, not a tree, a bush, nor even a blade of grass, is to be seen; all is one undulating mass of sand, like waves on the trackless ocean.

FORBES' *Oriental Memoirs*, vol. i. p. 250.

2774. [*Deut.* xxxii. 13. *He made him to suck honey out of the rock*] In South Africa, the bees deposit their honey in trees and rocks: but as in most parts, trees are scarce, the honey is most frequently found plastered on the outside of the rocks, so that a person sucking the hive would appear to one at a little distance, to be actually sucking from the rock, especially as the outside-covering of the hive very much resembles the rock on which it is found. There is an allusion to the same thing in *Ps.* lxxxi. 16. *He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.*

*Evangelical Magazine*.

2775. ——— The most rocky parts of all Judea, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places.

MAUNDRELL, *Jour.* March 25. — See also *VING. Georg. lib.* ii. l. 179.

2776. [—— 14. *Butter of kinc*] This implies that they *might* have been fed with *vegetable butter*. The fruit or shell of the *mowah* (*bassia butyracea*), indigenous to many parts of India, contains a pulp of delicate whiteness; from which is extracted an oily substance like butter, or ghee, which keeps a long time, and for family-use answers all the purposes of those valuable articles. The *kernel*, or seed of the fruit, contains an oil of inferior quality and more rancid flavor; it does not congeal, and is chiefly used by the poor. (FORBES' *Oriental Memoirs*, vol. ii. p. 451.) — This Mahwah Tree is figured by Forbes, in vol. ii. after page 495.

2777. ——— *The fat of the kidneys of wheat*] Some of the greatest delicacies in India are now made from the *rolong-flour*, which is called the heart, or kidney of the wheat.

*Ibid.* vol. i. p. 47.

*Maize*, the corn of Turkey, is still common in several parts of Asia. — Cardamum is the seasoning to rice.

*Nat. Delin.* vol. ii. p. 193. — *vol.* iv. p. 212.

2778. [—— 32.] Poisonous vines entwine themselves around large trees, and are extremely like the common grape vines. If handled in a morning, when the branches are moist with dew, they infallibly raise blisters on the hands, which are not easily cured.

WELP'S *Trav. through N. America*, vol. i. p. 187.

2779. [—— 37, 38.] We read in the Aycen Akbery, "that the Brahmins wash the images of Jaggernaut six

times every day, and dress them each time in fresh clothes. As soon as they are dressed fifty-six Brahmins attend them, and present them with various kinds of food. The quantity of victuals offered to these idols is so very great as to feed twenty thousand persons. (*See also FORBES' Oriental Memoirs, vol. iii. p. 6.*)—None could suppose that the idols ate this food: it was so offered or presented, in order to be consecrated or sanctified, as it were, in their presence by the officiating priests, and then returned to those who brought it, either to be eaten at home or in their temples.

*See 1 Cor. viii.*

2780. [*Deut. xxxii. 37, 38.*] In the farther Peninsula of India, the people of Arrakan have, besides their temple-idols, domestic ones; and to both sorts they offer victuals every day.—They also distinctly wear the mark of their household-god branded on their arms, sides, or shoulders (see verse 5).

*See No. 302, 118, 314.*

*Modern Univer. Hist.*  
*vol. vii. p. 23.*

2781. [*Deut. xxxiii. 2.*] JOSEPHUS says, this is a poetic song, composed in hexameter verse.

*Antiq. b. iv. ch. viii. § 44.*

2782. [— 6.] Let Reuben live, and not die. But let Simeon be few in number.

*Alexandrine Manuscript; Complutensian*  
*and Aldine Edit. of the Septuagint;*  
*HOUBIGANT; DURELL; DODD.*

2783. [— 12.] The Samaritan separates *idid* (*Hebr.*) into *yad, yad, a hand, a hand*: Thus—

The hand, even the hand of Jehovah  
Shall abide for safety over him;  
Shall cover him all the day,  
And he shall dwell between his shoulders.

2784. [— 14. *Productions of the sun—and of the moon*] That is, annual and monthly productions. The former require a revolution of the sun, or nearly so, to bring them to maturity; the latter are brought forth almost every month.

*Dr. GEDDES.*

2785. [*Deut. xxxiii. 14.*] From remarks carefully made and repeated for several years by the Academy of Sciences at Paris, and by other most cautious and attentive observers, it would seem, that the moon has neither heat nor any kind of influence whatever on the generation of any terrestrial or aquatic animal, nor on the generation or alteration of any living or vegetative being that exists.

*Abbe PLUCHE's Hist. of the Heav.*  
*vol. ii. p. 39.*

2786. [— 17. *Like the horns of a unicorn*] It is certain that some rhinoceroses have but one horn on the nose, and others two; so that some of these animals are not literally *unicorns*, but more properly *becorns*. (*BURTON.*)—Those with one horn, have it larger and longer than those which have two. There are single horns of three feet and a half, and perhaps of more than four feet in length, by six or seven inches in diameter at the base; there are also double horns which are but two feet in length. Commonly these horns are brown, or olive-coloured; yet some are gray and even white. The white ones are more valued by the Indians than even the elephant's tusk. (*BUFFON. See Ps. xcii. 10.*)—*Mr. BRUCE* mentions a *third* horn, as sometimes found on old males.

There is a manifest difference between the African and East-Indian rhinoceros, the former being without scales, and the latter being covered with them; the one having but one horn on its nose, and the other (the Indian) having one there, a second on its forehead, and a third on its back.

*Modern Univer. Hist. vol. xiv. p. 76.*

2787. [— 19.] Arrian, describing the commodities exported from the Arabian gulf, specifies, particularly, *pearls* in great abundance, and of extraordinary beauty, a variety of silk stuffs, rich perfumes, tortoise-shell, different kinds of transparent gems, especially diamonds; and pepper in large quantities, and of the best quality.

*FORBES' Oriental Memoirs, vol. i.*  
*p. 306.*

2788. ——— Near Ptolemais, a maritime city of Galilee, runs the small river Belus, which forms a bay ever abounding with such sand as glass is made of. When this place has been emptied by the many ships there loaded, it is filled again by the winds, which bring into it, as it were on purpose, that sand which lay remote, and was no more than bare common sand, while this mine presently turns it into glossy sand. And what is to me, says JOSEPHUS, still more wonderful, that glossy sand which is superfluous, and is once removed out of the place, becomes bare common sand again. (*Wars, b. ii. ch. x. § 2. vol. v.*)—This account is confirmed by TACITUS, STRABO, and PLINY.



2789. [*Deut.* xxxiii. 19.] The murices and purpuræ, it is said, were found on the sea-coast near the country of Zabulon and Issachar; of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans, by the names of *Surranum Ostrum*, *Tyrii Colores*.

See GOGUET'S *Origin of Laws*, part ii.  
c. 2. ch. 2. art. 1. vol. ii. p. 93.  
Edinburgh.

2790. ——— The large sea-muscle spins such threads as are more valuable than the finest silk; with which the Sicilian weavers fabricated the most beautiful stuffs that were ever seen.

*Nat. Delin.* vol. i. p. 143.

2791. ——— Red truffles, or apples of the earth, are of a fleshy substance, grow in *sandy* crevices, and have neither root nor stem. Swine, which are excessively fond of them, grub in the earth till they discover them; then proclaim their success with loud acclamations. The treasure, thus announced, is forced from the swine to gratify the more refined palate of lordly man.

*Ibid.* vol. ii. p. 175.

2792. ——— Near the borders of Lake Huron in North America, grow vast quantities of *sand cherries*, which grow on a small shrub, not more than four feet high; the boughs of which are so loaded that they lie in clusters on the sand, which not only gives them their name, but also by its warmth brings them to great perfection. In size, they resemble a small musket-ball. — Also on the banks of the Lake Michigan are found amazing quantities of these sand-cherries.

CARVER'S *Trav. in N. America*,  
pp. 19, 93.

2793. ——— It is a common custom among the American savages to wear in their nostrils pendants of different sorts. Sea-shells are so worn by those of the interior parts, and reckoned very ornamental. Such shells are consequently an object of traffic. — The shells also of which they form their *belts of wampum*, are held in as much estimation by the Indians, as gold, silver, or precious stones are by Europeans. (CARVER'S *Trav. in North America*, pp. 145, 235.) — In the Persian gulph, the pearl-fishery produces on

an average more than a million pearls in a year. The largest weigh generally from ten to twelve grains. When any are taken of a greater weight, the fishers are directed under great penalties to bring them to the king's exchequer. (SIR JOHN CHARDIN, *tom.* iii. p. 31.) — In Africa, *white shells* still pass current as money called *Cauris*. Of these shells also, the Negro-women make themselves bracelets and necklaces, which give a lively grace to their sable complexions.

*Nat. Delin.* vol. iii. p. 143.

Some parts of both the Indies and Africa use *shell money* at this day.

*Matt.* xvii. 27.

Dr. LISTER. — *Pinkerton's Coll.*  
part xiv. p. 39.

2794 [*Deut.* xxxiii. 19.] The small sea-cockles of the Maldives serve for common coin in Bengal, and in some other places. — The current small money of Ethiopia is salt, which is dug out of the mountains as we do stones from our quarries; and which they break in pieces of several sizes, the largest weighing 80 pounds, the others 40, 20, 10, or 5 pounds. A 20 pounds' piece is in value about one shilling sterling; and at that rate a merchant, when he pleases, can procure gold for this (barter) money from certain established bankers.

BERNIER'S *Voy. to the East Indies*, in  
*Pinkerton's Coll.* part xxxi. p. 135.  
— part xxxiii. p. 272.

2795. [——— 27.]

*Thou art the habitation of the eternal God,  
And under his everlasting arms.*

Dr. DUREL'S *Translation*.

Verse 29.] *Thy enemies shall fail before thee,  
And thou shalt tread on their high places.*

See No. 803.

*Bib. Research.* vol. i. p. 296.

2796. [*Deut.* xxxiy. 1 — 6.] As Moses went to the place where he was to vanish out of their sight, all the Senate, Eleazar the high-priest, and Joshua their commander, followed after him, weeping to the mountain called *Abarim*; where, as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on a sudden, and he disappeared in a certain valley, although it is written in the Holy Books that he *died*, which was done out of fear lest they should venture to say, that because of his *extraordinary virtue* he went to God.

JOSEPH. *Antiq.* b. iv. ch. viii. § 43.

## JOSHUA.

**B**EST you should ascribe battle and murder in no small degree to Joshua, as you read this Book, hear first his own account of the matter as recorded at *ch.* xxiii. 3. And particularly *Acts* vii. 45. *Ps.* xlv. 1, 2, 3.

“Drive out,” as in *Acts* vii. 45, should be the rendering throughout this Book. See *Exod.* xxiii. 27, 28, &c. *Deut.* vi. 19. vii. 1. xi. 23.

On the division of the Holy Land, See *Dr. A. Clarke's FLEURY*, p. 279.

2798. [*Josh.* i. 3.] At Sierra Leone, among the natives, present possession is the only tenure of lands: if a man changes his situation, any other native may take possession.  
*Lieut. MATTHEWS.*

2799. [—— 4.] Thus, the utmost of their limits would be, from the Desert of Arabia Petrea on the South, to Lebanon on the North; and from the Euphrates on the East, to the Mediterranean on the West. But the Israelites did not possess the full extent of this grant, till the days of David. 2 *Sam.* viii. 3, &c. and 2 *Chron.* ix. 26.

*Dr. A. CLARKE.*

2800. [*Josh.* ii. 1.] About Jericho is the most fruitful country of all Judea. It produces palm-trees in great abundance; and is peculiarly distinguished and enriched by the Balsam-tree, whose sprouts being cut with sharp stone-knives, the juice issuing at the incisions drops on the ground like tears. (*JOSEPH. Wars.* b. i. c. 6. § 6.)—Jericho was the only place in the world where the genuine *balsam-tree* was to be found.

*PLIN. Hist. Nat. lib. xvi. c. 32.*

2801. [*Josh.* ii. 1. *Harlot's house*] The Hebrew word is *zonah*, hostess or hospitable receiver of strangers; not *kedeshah* harlot.

*Zonah*, derived from the root *zon*, which signifies to give food, is the feminine participle active, and denotes a victualler as JUNIUS has fully proved, in his *notes on the Epistle of James*.

A hostess like this, was a woman appointed to entertain at her table men of her own nation, tribe, or family.

2802. ——— Most of the Eastern cities contain one caravansary at least, for the reception of strangers.

*FORBES' Oriental Memoirs.*

2803. [—— 5.] In China, at the imperial city of Pekin, the gates are shut every night at ten; and, until dawn of day, all communication is suspended between the city and the suburbs. During that space, a special order from the principal mandarin of the city is absolutely necessary to procure ingress or egress.

*MACARTNEY'S Embassy.*

2804. [—— 6.] The roofs of houses belonging to persons of quality in Persia, on every side of the central hall, are flat, and there is a staircase to the top, where the family walk in the cool of the day, and sometimes carry up a mattress, and lie there all night, there being balusters all round the top of the building.

*PINKERTON, vol. ix. p. 187.*

2805. ——— The inhabitants of Aleppo pass their nights in summer on the roofs of their houses, which are not rendered damp by any dew.

*RUSSEL'S Nat. Hist. of Alep. p. 152.*

2806. [*Josh. ii. 6, 8.*] In China, the natives sleep on a kind of mattress, and cover themselves with a cushion of stuffed and quilted cotton. They undress only partially, when they retire to rest, and increase the number of their coverings according to the severity of the season.

MACARTNEY'S *Embassy*.

A terrace on a housetop, in the warm regions of *Asia*, has been immemorially considered as an apartment of the house both for conversation in the evening and for slumber at night.

*Works of Sir W. JONES, vol. iii. p. 31.*

2807. ——— Among the natives of Sierra Leone, every family spin and weave their own cloth, and make up their clothes.

See No. 1019.

Lieut. MATTHEWS.

2808. [*Josh. iii. 1.*] The river Jordan has its source in a basin termed *Phiala*, from the roundness of its circumference, being as round as a wheel. This fountain stands always brimful of water, at the distance of a hundred and twenty furlongs from Cesarea, on the right as you go up to Trachonitis. It thence descends through the marshes and fens of the lake Semechonitis; and when it has run another hundred and twenty furlongs, it first passes by the city Julias, and then through the middle of the lake Gennesereth; after which it runs a long way over a desert, and then makes its exit near Jericho into the lake Asphaltis.

JOSEPH. *Wars, b. iii. ch. x. § 7.*

2809. [——— 15.] The harvest in Judea begins about the middle of April; when the Jordan is commonly high, from previous rain, and the melting of the Lebanon snows.

Dr. GEDDES.

2810. ——— In the thirtieth jubilee after its first institution in the Land of Promise, John, the son of Zacharias, baptized in the place where the ark stood on this memorable occasion, "Jesus the mediator of the new covenant," who came to preach a more acceptable jubilee, or glad tidings of great joy, not only to the inhabitants of Judea, but to the whole world.

MAVOR.

2811. [——— 16.] From *Ps. cxiv.* it appears, that the separating of the waters of Jordan was accompanied with an

earthquake. This accounts for the flying back of its waters into the sea of Tiberias, from the heaving of the earth, &c.

2812. [*Josh. iii. 16.*] The number of people that Joshua had to conduct into Palestine, could not have been less than 3,000,000. (MICHAELIS.) — In the time of the Judges, we find in all Israel only 426,700 men able to carry arms. — And under the celebrated enumeration taken by David, the people of Israel, women and children included, amounted to more than 5,000,000. — But all the enumerations of the Israelites and Jews, subsequent to the time of Moses, are from the faults of transcribers uncertain, or manifestly erroneous.

*Smith's Michaelis, vol. i. p. 99 — 110.*

2813. [*Josh. iv. 9.*] Here, as in the midst of the Red Sea, the people, as they passed over, successively came *under the cloud*, and were *baptized in the cloud*, as it fell in a drizzling dew; and here also, at *these stones*, John the Baptist raised up children to Abraham, *Matt. iii. 9.*

See also *1 Cor. x. 1, 2.*

2814. [——— 12, 13.] The external Church is returned from Judgment, and not admitted into heaven, till it become, by love, internal; *Matt. xxv. 9.*

2815. [*Josh. v. 9.*] This *reproach* was uncircumcision; so that it is apparent from this passage, the Egyptians had not admitted the use of circumcision at the time that the Israelites left their country.

*Archæologia, vol. iv. p. 292.*

2816. [——— 10.] *Gilgal* denotes *liberty* (to eat the pass-over): See verse 9. (JOSEPH. *Antiq. b. v. ch. i. § 11.*) — *Circumcision*, consequently, was the act of making freed-men.

2817. ——— Mr. HARMER, after examining the facts stated in the context, justly concludes that the Israelites kept this Passover (according to *Num. ix. 10. 11*) on the fourteenth day of the *second* month, the preceding time from the encampment in Gilgal having been employed in the circumcision.

See his *Observations, vol. iv. p. 427, &c.*



2818. [*Josh. v. 10.*] This is but the third time they kept the pass-over since they left Egypt.—The second time, was at the foot of Mount Sinai, at the setting up of the tabernacle in the second year after the Exodus.

2819. ——— It was a sufficient reason why they kept not the pass-over in the wilderness for 39 years successively, that, during those years, they could not possibly procure there the requisite *blood of the grape*. It will be seen also, that for the same reason, during the said period, they had no other sacrifices.

2820. [——— 10, 11.] Here they might easily supply themselves with what was needful for this Passover; for the land of *Gennesereth*, which lies not far above where they had crossed the Jordan, not only nourishes different sorts of autumnal fruit beyond men's expectation, but preserves them also a great while: It supplies men, says JOSEPHUS, with the principal fruits, with *grapes and figs*, continually, during ten months of the year, and the rest of the fruits as they become ripe together throughout the whole year.—So that, adds the judicious WHISTON, when St. Mark says, *ch. xi. 13*, that our Saviour, not long before Easter, came and *found leaves on a fig-tree near Jerusalem*, but *no figs*, because the time of new figs ripening was not yet, he says very true; nor were they therefore other than *old leaves* which our Saviour saw, and *old figs* which he expected, and which even with us commonly hang on the trees all winter long.

See *Joseph. Wars*, b. iii. *ch. x. § 8*;  
and *Whiston's note* there.

2821. ——— [*Old corn*] Rice, attains its utmost perfection in Asia, where it is the principal support of the inhabitants.

See No. 477.

*Nat. Delin. vol. ii. p. 193.*

2822. [*Josh. vi. 1, 2.*] Here the prophet sweetened the waters of the spring that supplied the city and the neighbouring countries; here Herod built a sumptuous palace: here dwelt Zaccheus; and here Christ worked miracles.

See *Ps. xlv. 1, 2, 3.*

*Univer. Hist. vol. iii. p. 69.*

2823. [——— 3.] In like manner Athens, Argos, Nauplia, Corinth, and many other cities of Greece, had each their lofty citadel, with its dependent burgh and fertile plain.

*Dr. EDWARD DANIEL CLARKE.*

2824. [*Josh. vi. 1.*] When the Mahrattas intend to besiege a town, they generally encamp round the walls; and having by that measure deprived the garrison of all external means of assistance; the besieging army waits with patience, sometimes for several years, until the garrison be starved into a capitulation.

*FORBES' Oriental Memoirs, vol. ii. p. 63.*

2825. [——— 4.] This was done probably on the *last day* of the feast of Tabernacles, when they used to carry palms round the altar *seven times*, with the greatest solemnity.—They might hence have *faith* in this sacred performance; *Heb. xi. 30.*—*Ps. cxi. to cxviii, xviii, lxxxi, lxxxiv.* were composed for this solemnity. The title *Gittith* signifies a *wine-press*.

2826. [——— 12—16.] During the first seven days of the feast of Tabernacles, says Dr. A. CLARKE (on *Matt. xxi. 9.*), the Jews went once round the altar, each day, with *palms and other branches* in their hands, singing *HOSANNA*: but on the eighth day of that feast they walked *seven times* round the altar, singing the *hosanna*, and this was termed the *hosanna rabba*; the *GREAT hosanna*, i. e. *assist with the greatest succour*.

See STEHLIN'S *Jewish Traditions*,  
*vol. ii. p. 322.*

2827. ——— On the morning after the calamitous slaughter in the fortress of Masada, the Romans, says JOSEPHUS, “made a *shout*, as if it had been at a blow given by the battering ram.”

See No. 1024.

*Jewish Wars*, b. vii. *ch. ix. § 2.*

2828. [——— 17.] The species of *Cherem* with which we are best acquainted, was the previous devotement to God of hostile cities, against which they (the devotees) intended to proceed with extreme severity.

*Smith's MICHAELIS, vol. ii. p. 273.*

2829. [——— 24.] The people having contributed nothing to the victory, had no share in the spoil. The fact however was, that the gold, the silver, and the vessels of brass and iron, had been appropriated to the uses of worship, and therefore could not be made any common use of,—though that worship had been idolatrous.

See *Gen. xxxi. 19.* See also *ch. vii. 1.*

2830. [——— 25.] Salmon, a prince of the house of Judah, and one of the Messiah's ancestors, afterwards married her. She became the mother of Boaz.

*Univer. Hist. vol. iii. p. 60.*

2831. [*Josh. vi. 26.*] He that raises up and re-builds the fortifications of Jericho, devoted as a city sacred to the LORD, will himself become accursed or unblessed, particularly in his children; *Lev. xxvii. 28*, compared with *1 Kings xvi. 34*.

See No. 829, 1024, 1027, 1028, 1023.

2832. [*Josh. vii. 1.*] The name of this thief was not *Achan*, but *Achar*, or *Achor*. See *Josh. vii. 26. Isai. lxv. 10. Hos. ii. 15*.

Whiston's JOSEPH. *Antiq. b. v. ch. i. § 10*.

2833. [— 21. *A goodly Babylonish garment*] The invention of embroidered cloth, or cloth of various colors, is attributed to the Babylonians.—Literally, a *Garment of Shinar*; Shinar being the plain where Babylon stood.

The Babylonians were so famous for their rich embroideries, magnificent carpets, and fine linen; that Cato was ashamed to wear a Babylonian mantle, which had been left to him by inheritance. (PLUTARCH, in *vitâ Catonis*).—And it has been said, that at Rome, more than £6,000 had been paid for a suit of Babylonian hangings.

PLIN. *Hist. Nat. l. 8. c. 48*. — MAVOR.

— *A wedge of — fifty 'shekels*] Weighed twelve ounces and a half.

2834. ——— It is very probable, that this was the robe of the king of Jericho; for the same word is used, *Jonah iii. 6*, to express the royal robe of the king of Nineveh, which he laid aside, in order to humble himself before God.

Dr. A. CLARKE.

2835. [— 24, 25.] That which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called god.—For a father afflicted with untimely mourning, when he has made an image of his child soon taken away, now honoured him as a god, who was then a dead man, and delivered to those that were under him, ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of kings. *Wisdom xiv. 8, 15, 16*.

2836. [*Josh. viii. 8.*] Oil burns the *black wad* of Derbyshire.

See *1 Kings xviii. 33. 2 Pet. iii. 12*.

2837. [— 22.] The armies of Siam, and indeed of all the neighbouring countries where from principle animals are not killed, busy themselves only in *making slaves*: and for that end, the usual way among them of making war, is to invade each other's dominions in different parts at the same time, and *carry off whole villages into captivity*.

See *Modern Univer. Hist. vol. vii. p. 279*.

2838. [— 25. *All that fell*] All that submitted that day, &c.—The men of Ai were not killed (*Exod. xxxiv. 11*), but taken captive.

2839. [— 29.] The tree on which criminals were hanged (in effigy) among the Romans was called *arbor infelix*, and *lignum infelix*, the *unfortunate, ill-fated, or accursed tree* or log. (Dr. A. CLARKE) — A contrast to the *tree of life*, the *tree of liberty* or *freedom*.

See No. 2554.

2840. [— 32.] The place where these stones were to be deposited, was on one of the two mountains between which Sichem is situated, in a very narrow vale. This Sichem had been a sacred spot as early as the time of Abraham. It was at Moreh, — another name for Sichem, that God first appeared to Abraham after his entry into Palestine; and there the patriarch built him an altar, *Gen. xii. 6, 7*. There too, Jacob purchased a field, where he also built an altar, *Gen. xxxiii. 18, 19*; and at last he acquired the city itself through the decision of his sons, *Gen. xxxiv. 25—29*. He bequeathed it to Joseph, *Gen. xlviii. 22*, whose posterity continued in possession of it during all the time that the Israelites abode in Egypt.

Hence the Israelites accounted it sacred, and the chief seat, as it were, of their new government in Palestine; more especially, as the tabernacle of testimony continued for a long time stationed in that quarter; and a city thus distinguished, and its neighbouring mountain Gerizim, on which, perhaps, Abraham's altar might have still remained standing, was certainly a very suitable situation for the rearing of what was meant to form the everlasting monument or memorial of the Law.

*Deut. xi. 30*.

See *Smith's MICHAELIS, vol. i. p. 358*.

2841. [*Josh. ix. 2.*] The *Morch Nevochim*, or resolution of doubtful questions, by Maimonides, soon raised him many admirers, but a much greater number of opponents; inasmuch that the synagogues, who took part for and against him, made no scruple to *excommunicate* each other. In particular, the doctors of Narbonne, with the great Joseph Kimchi at their head, not only stood up in his defence, but engaged all their brethren in Spain to do the same. This war between the doctors of both nations lasted about forty years, and employed the most learned heads and pens on both sides; neither can it be said to have been effectually ended, seeing his works have been attacked and censured, from time to time, in the subsequent centuries by fresh doctors of all nations.

*Modern Univer. Hist. vol. xiii. p. 286.*

2842. [— 4.] Leathern bottles are frequently rent, when old and much used, and are capable of being repaired by being bound up. This they do, says CHARDIN, sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they insert a round flat piece of wood, and by that means stop the hole.

2843. ——— Nadir Shah commanded the governor of Meru to make a great number of *water bags* for camels and mules, and to borrow as many more as he could find; which were to be filled with water and sent on five farsangs, that the men might be able to allay their thirst on the march. — They were nine hours in marching three farsangs.

KHOJEH ABDULKURREEM, *pp. 61, 68.*

2844. [— 14.] They took of their victuals, and ate with them, by way of covenant. (R. KIMCHI.) — In consequence, *Joshua made peace with them.*  
See No. 575.

2845. [— 19.] This shews the extreme veneration which the Israelites paid to the letter of their oath.

MICHAELIS.

2846. [— 27.] Nethinim (1 *Chron. ix. 2*) signifies *given or offered*; the Gibeonites serving in the same capacity as Jacob's handmaids given him by Laban. See *Gen. xxix. 29. xxx. 4.* — As subordinate menials, they cut wood for the Levites, and drew water in aid of the women-helpers. *Gen. ii. 18, xxix. 29. 1 Cor. xi. 3—12. xii. 28.*

See No. 2415.

2847. [*Josh. xi. 10.*] At Lattakoo, a royal African city, Mr. JOHN CAMPBELL and his associates were treated with hospitality: not a single article, he says, was stolen from them during their stay, except two buttons; for which offence the culprit was *driven out of the public square.* — See *Gen. iv. 14.*

2848. [— 11.] Lightning and thunder are wont, in the western countries, to be in the summer, but happen in the Holy Land in winter. In summer it seldom rains there: but in winter, though the returns of rain are not so frequent, after they begin to fall they pour down for three or four days and nights together as vehemently as if they would drown the country.

JACOBUS de Vitriaco, in his *Gesta Dei*, vol. i. p. 1097.

2849. ——— [*Hailstones*] PHILOSTORGIVS, who lived in the latter part of the fourth Christian century, says, that, in his time, "hail greater than could be held in a man's hand fell down in several places, weighing as much as eight pounds."

2850. ——— At Marmorice, on the 8th of February, commenced the most violent thunder and hail storm ever remembered, and which continued two days and nights intermittingly. The hail, or rather the ice stones, were as big as large walnuts. The camps were deluged with a torrent of them, two feet deep, which, pouring from the mountains, swept every thing before it (SIR ROBERT WILSON.) — There fell at Lisle in Flanders, May 25th, 1686, hail-stones which weighed from a quarter of a pound to a pound weight and more. One among the rest was observed to contain a dark brown matter in the middle, and being thrown into the fire, it gave a very great report. Others were transparent, which melted before the fire immediately. This storm passed over the citadel and town, and left not a whole glass in the windows on the windward side. The trees were broken, and some beat down, and the partridges and hares killed in abundance.

*Abr. Phil. Trans. vol. iii. p. 568.*

2851. [— 12.] The Sun, that stood still in the sight of Israel, was the 'Sun of righteousness,' the Lord to whom, it is said, Joshua spake.

2852. [— 13.] The book of *Jasher* is the book of Psalms, the first word of the Psalms being *asher* (Hebr.), corrupted into Jasher. The ancient Hebrews used to call every sacred book by the first word in it.

*Ps. cxxvi. 17—21.*



2853. [*Josh. x. 22.*] When those nations marched in battles to war, or to make settlements, they carried Images before them, which bore the same names as their respective chiefs or kings. (See BOCHART, *Lib. Phaleg.* pp. 372, 374. Or HUTCHINSON'S *Confusion of Tongues*, p. 88.) — In the book of Wisdom, chap. xiv, we are told that the idols of the Antients were the figures of their dead children, or the images of their tyrants.

2854. ——— The *civil rulers* of the Amorites were, like the rulers of the Philistines, *fords*; their *religious idols* were their *kings*. *Ezek. xliii. 7.*

2855. ——— Consequently one Heathen author tells you, that such a god was born and reigned at such a time, in such a country: another says, a god of the same name was born and reigned at another time, and in another country.

See HUTCHINSON'S *Trinity of the Gentiles*, p. 172.

2856. [——— 32.] A king of Lachish had gone forth to the war; another king remained at home: these must have been idol gods, or religious kings. — "The Franks, in Europe, have the same religion and king" (Christ). — "Their king is called *Karak*."

OUSELEY'S *Ebn Haukal*, pp. 8, 27.

2857. [——— 40.] In a political sense, a government is said to be brought to destruction, when it no longer resides in the hands of natives, and the constitution under which the people live owes its form, not to their choice, but to the will of their conquerors.

See No. 1030, 1037. *Univer. Hist.* vol. viii. p. 429.

2858. [*Josh. xi. 22.*] Goliath was an image that could, as an automaton, both walk and speak; see *Rev. xiii. 15*, and *1 Sam. xvii. 4*.

2859. [——— 23.] The whole land of Judea is supposed to have been only 160 measured miles long, and on an average, 70 such miles broad.

See WHISTON'S *Note on Joseph. Against Apion*, b. i. § 22.

2860. [*Josh. xii. 7, 8.*] This Interior Canaan, this wilderness of *Rev. xiv. 20*, did but extend in length from the wilderness in the south to Mount Lebanon in the north, 160 furlongs; which, after the Eastern measurement of ten furlongs to the mile, amounts only to 160 miles. Its common breadth, from Jordan on the east to the Mediterranean on the west, is computed to be about fifty miles, and not more than eighty, if the kingdoms of Sihon and Og be added as they lie on the other side Jordan. — This was the good ground, the Interior of the Church, which, according to *2 Sam. xxiv. 9*, literally yielded food to thirteen hundred thousand men, besides women, children, impotent persons, and all the Levites and Benjamites that had been left unnumbered.

T. FULLER, B. D.

2861. [——— 16. *The king of Bethel*] Thus it appears that at the very *Bethel*, near Hai, where Abraham had built an altar to JEHOVAH (*Gen. xii. 8*), there was now an *Idol* with its concomitant apparatus for worship, which Joshua and the Israelites were required by their law utterly to destroy. *Deut. xii. 2, 3.*

2862. [*Josh. xiii. 4. Mearah*] The cave-country. — The Maronite monks of *Cannobin* assured M. de la Roque, that there were here not less than 800 caves, or grottos.

Dr. GEDDES.

*Amorites*] *Aramites*, or *Syrians*.

CALMET, and HOUBIGANT.

2863. [——— 6.] This custom of dividing a father's patrimony, by *lot*, among all his children, is alluded to in the *Odyssey of Homer*, b. xiv. l. 250, &c. COWPER.

2864. [——— 16.] Medeba, on the east of Jordan, was first taken from the tribe of Reuben by the Moabites, and afterwards from them by the Arabs.

Compare *Isai. xv. 2* with JOSEPH. *Antiq. b. xiii. c. 1.*

2865. [*Josh. xv. 8. The vale of Hinnom*] It was here that Moloch had his altar; and where children were devoted to him. — From the Hebrew words *Ge-hinon*, is derived the Gehenna of the New Covenant.

Dr. GEDDES.

2866. [*Josh. xv. 17.*] The sacred Text often calls first-cousins *brothers*; in which case Othniel and Achsah might lawfully marry.

*Univer. Hist. vol. iii. p. 445.*

2867. [— 55.] There is between Judea and Syria a mountain and a god, both called by the same name of *Car-mel*, though our predecessors have informed us that this god had neither image, nor temple, but simply an altar and solemn worship.

*TACITUS'S Hist. b. v. ch. 10.*

2868. [*Josh. xvii. 11.*] Bethsan stood on the confines of Galilee, near the mountains of Gilboa, about a mile from the inner side of the river Jordan, 120 furlongs from the lake of Gennesareth, and 600 furlongs from Jerusalem. It was not adopted by the Israelites, we see, when they converted Palestine; but remained a Canaanitish town, the most considerable of what were denominated the Decapolis. — In 2 *Maccabees* xii. 29, it is named Scythopolis, as being inhabited by Scythians: it is now called Elbzyan. — JOSEPHUS says, the dead bodies of Saul and Jonathan were exposed on the walls of this city.

*See his Antiq. — Univer. Hist. vol. ix. p. 6.*

2869. [— 16.] It is probable, that the *frames* of these chariots, or cars, were really like Og's, made of *iron*.

*See Deut. iii. 11.*

2870. [*Josh. xviii. 1.*] The Ark was brought from Gilgal to Shiloh, the first sabbatical year after the Israelites entered the promised land. It was on a similar year removed from Kirjath-jearim to the city of David.

*USHER'S Ann. p. 36.*

2871. [*Josh. xix. 13.*] Here *yaneth* is contracted into *yath*, and means *habitation, scilicet principis*, a palace.

Arrian, as quoted by Stephanus Byzantinus, tells us that Tyre was called *Anatha* (*Grk.*). — The word *anath* (*Neah*) means that New Tyre was a residence fixed on a rock.

*Archæologia, vol. xiv. pp. 133, 134.*

2872. [*Josh. xix. 47.* *The country — went out from them*] In the same manner as, in the year of Jubilee, estates went out from their temporary possessors. — In plain terms, their country was taken from them, and they were obliged to seek another.

*Bib. Research. vol. ii. p. 206.*

2873. — But the coast of the Danites proved strait for them.

*See Dr. A. CLARKE in loco.*

2874. [— 51. *They made an end of dividing the country*] Thus we see, "when the Israelites were brought by Joshua into the land of Canaan, they had by Divine appointment small inheritances allotted them: but there were no great estates. The allotments we may suppose were pretty equal; by which means many were made independent, but none could be wealthy tyrants: neither could there be many destitute of the means of subsistence. These family inheritances were inalienable; that is, they could not be sold, except for a limited time, or until the Jubilee year when all alienated lands returned to their original families. Thus it was that none could ever monopolize land to any dangerous extent. A man might divide his inheritance among his own family, but he could never finally sell it out of his family. — It would be a degree of presumption to say that any improvement could be made to this distribution of property, which was a Divine institution, and made a nation of people, generally speaking, neither rich nor poor, which is the state of all others, most adapted to human happiness. And whenever mankind shall have wisdom and goodness sufficient to put the world into the best possible posture for happiness, health, and peace, they will effect that great end by adopting the Divine means, — *by dividing land into small portions, and prohibiting its final alienation.*"

2875. [*Josh. xx. 2 — 9.*] Pillars and crosses were, previously to the reformation, placed occasionally in the neighbourhood of churches, to mark the boundaries of those privileged spaces, in which fugitives, whether for debt or crime, were sure to find protection. Of such spaces, to a greater or less extent, all consecrated churches were possessed; which having been indulged to them, in conformity with the corruptions of pagan practice rather than the purer precepts of the Mosaic law, first by Christian emperors in foreign countries, and, in this country, by Christian kings, were afterwards, by Boniface the Fifth, and his successors in the papal chair, fully established and confirmed.

*Archæologia, vol. xiv. p. 41.*

2876. [*Josh. xxi. 44.*] At Pondicherry, and other towns on the Malabar coast, the Europeans are entirely separated from the Mahometans and Pagan Indians; that no strife or contention may arise among the various tribes, castes, and religious sects, on account of the difference of their manners and customs.

BARTOLOMEO, by *Johnston*, p. 8.

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2877. [*Josh. xxii.*] That interior men, denoted by the Israelites in the interior of Canaan, can alone really worship God. The external, the carnal-minded, denoted by those settled on the outside of Jordan, have indeed an altar, an apparent will-worship, but cannot acceptably worship in spirit and in truth.

2878. [— 14. *Among the thousands*] *Chiliarchs*, or chiefs over thousands.

Dr. GEDDES.

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2879. [*Josh. xxiv. 9.*] This is an important passage respecting the nature of war in those days. If *Num. xxii.*

be examined, it will appear that the Moabites did not attack the Israelites with instruments of death, but attempted to blast them by the curses of Balaam, and the seductive wiles of their women. (*See Dr. A. CLARKE, in loco.*) — Thus Pharaoh, in Egypt, contended with Moses,

2880. [*Josh. xxiv. 32. The bones of Joseph*] These bones had, for a century and a half, been kept in a coffin in Egypt; and had remained unburied at least forty years more, during the continuance of the Israelites in the wilderness: compare *Gen. l. 26*, and *Exod. xiii. 19*.

MICHAELIS.

2881. ——— Joshua here, and Moses *Gen. xxxiii. 19*, seem to denote the *gerah*, or *agorah*, value *five farthings* and a quarter, by *ketisah*, lambs, merely because such money was probably stamped or coined with the figure of that animal.

See No. 580. See *Essay for a New Translation*, part ii. p. 33. — See also *Job xlii. 11*.

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2882. [*Josh. xxv. 22, 23, &c.*] Those who do not join themselves to the LORD externally in His Church, cannot join themselves to Him internally in Spirit.

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## JUDGES.

**A**CCHO, enlarged and beautified by the First of the Egyptian Ptolemies, was from him called *Ptolemais*.  
Verse 31. *See Acts* xxi. 7.

2884. [*Judg.* i. 36. *Akrabim, and the upper Sela*] There were two *Selus*, or *Petrus*: one in Arabia Petrea, the other in Palestine. The latter seems here designated.

*Dr. GEDDES.*

2885. [*Judg.* ii. 10—13.] It is ordinary for the many-headed multitude to turn with the stream—to be of the same religion with their superiors: thus at Rome, in *DIOCLESIAN's* time, they were *Pagans*; in *CONSTANTINE's*, *Christians*; in *CONSTANTIUS's*, *Arians*; in *JULIAN's*, *Apostates*; and in *JOVINIAN's*, *Christians* again! And all this within less than the age of a man.

*TRAPP.*

2886. [*Judg.* iii. 6.] Among the natives of Sierra Leone, women are frequently made the bond of union, or the reconcilers of disputes. If two tribes have been at war, and agree on a peace, a mutual exchange of daughters is the basis of the treaty. It is the same with individuals. In order to connect families together, a female child is frequently betrothed as soon as she is born; but generally the child remains with the mother till of proper age.

*Lieut. MATTHEWS.*

2887. [— 19.] These *quarries* (engraved pillars)

were the twelve stones erected by Joshua in Gilgal after the Israelites had passed over Jordan.

*JUNIOR.*

2888. [*Judg.* iii. 24.] In the midst of an Eastern garden is the chiosk, or arbour, which is a large room commonly beautified with a fine fountain, in the midst of it. It is raised nine or ten steps, and inclosed with gilded lattices, round which vines, jessamines, and honeysuckles make a sort of green wall; large trees are planted round this place, which is the scene of their greatest pleasures.

*Lady M. W. MONTAGUE's Letters,*  
vol. ii. p. 38.

2889. ——— In all the warmer climates of the globe, the custom of sleeping after dinner is invariably preserved. It appears from modern travellers, that many of the present inhabitants of Athens have their houses flat-roofed, and decorated with arbours, in which they sleep at noon.

*HERODOTUS, Clio, lxi. and note.*

2890. [— 31.] A parallel case occurs in Homer, where *Lycurgus* puts to flight the *Bacchæ* with an ox-goad. — Some suppose *Shamgar*, at the head of rustics armed with implements of tillage, had an ox-goad in his hand when these *Philistines* were subdued; not that himself slew them with that instrument.

*Univer. Hist.* vol. ii. p. 208.

The phrase is *malmad habakar* (*Hebr.*), which signifies any instrument by which oxen are trained to labor.

*Ibid.* vol. iii. p. 452.

2891. ——— The ox-goad in the East, is of an extra-

ordinary size, measuring about eight feet in length, and at the bigger end six inches in circumference. Pointed with a sharp prickle for driving the oxen, it has at the other end a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. A single person, equipped with this instrument, can both drive the oxen, and also hold and manage the plough.

*Acts ix. 5.*

*See MAUNDRELL, at April 15th.*

2892. [*Judg. iv. 4.*] The Indian nations of America, where the dignity is hereditary, limit the succession to the female line. Whence, on the death of a chief, his sister's son sometimes succeeds him in preference to his own son; and if he have no sister, the nearest female relation assumes the dignity.

*CARVER's Trav. in N. America, p. 166.*

2893. [— 11.] By comparing all the passages that relate to those relations of Moses, I am now of opinion, says *Dr. GEDDES*, that Hobab was a younger brother of Jethro: as it is not probable that Jethro, the elder son, would abandon his father and the priesthood, or principality, in Midian; to which his birthright intitled him.

*Crit. Remarks, p. 163.*

2894. [— 17.] *Dr. POCOCKE* tells us, that the Arabs are not so scrupulous about their women as the Turks; and though they have their *harem* or *woman's part* of the tent, yet such as they are acquainted with, come into them. "I was kept, says he, 'in the harem for greater security; the wife being always with me; no stranger ever daring to come into the woman's apartment, unless introduced.'"—According to the custom of the present Arabs therefore, it was not absurd in Sisera to hope he might be received into Jaef's tent, the harem of Eber. It appears too that her tent was the securest place in that encampment wherein to secrete himself, as it would have been the greatest insult to this Kenite emir for any Israelite to have sought him there.

*Bib. Research. vol. ii. p. 195.*

2895. [— 19.] Oxygal, or sour camels' milk, is not only very cooling, but peculiarly stupifying to the senses. It inebriates like laudanum.

*See No. 891, 345.*

*See Dr. GEDDES.*

2896. [— 21.] The tents of the Bedouin Arabs are

kept firm and steady, by bracing or stretching down their eyes with cords tied down to hooked wooden pins well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jaef used in fastening to the ground the temples of Sisera.

*Judith xiii. 6.*

*SHAW's Trav. p. 221.*

2897. [*Judg. v. 7.*] In the Indian councils of North America, the business of certain *mothers* (or *matrons*) is to take notice of what passes, imprint it in their memories, for they have no writing, and communicate it to their children. These women preserve, also, tradition of the stipulations in treaties a hundred years back; which, says *Dr. FRANKLIN*, when we compare with our writings, we always find exact.

*See No. 203.*

*See Dr. Franklin's Essays.*

*Rom. xvi. 13.*

2898. [— 8.] Here forty thousand Israelites appeared against Sisera without either shield or spear! In a day of battle against the Philistines, there was found neither sword nor spear in Saul's army, though they had but just gained a signal victory over the Ammonites! *See 1 Sam. xii. xiii.* Thus also did Joshua gain bloodless victories: the LORD chasing his enemies with thunder, lightning, hail and storm.

*See No. 2006, 2019, 2797.*

2899. ——— When the Israelites departed from their precepts and statutes, and fell into the evils of a neighbouring nation, they were punished by that nation: as for example, by the Assyrians and Chaldeans, when they had adopted their foul idolatries.

*See SWEDENBORG, on Divine Providence, n. 251.*

2900. [— 10.] In this song Deborah expressly addresses herself to those elders who, in their annual perambulations to execute judgment, rode on *white asses*. — Cartwright, during his travels in those parts, beheld every day, he says, on the banks of the Euphrates, large droves of wild beasts, — wild asses in particular, *all white*.

*See Dr. Gill. And Hurd's Diss. p. 62. — BURDER's Oriental Customs, vol. ii. p. 87.*

*Tsachar* (*Hebr.*) signifies not only *white*, but *sleek* or *shining*; *nitentes*, as the Vulgate has it. — *Tsachar* occurs only here, and in *Ezek. xxvii. 18.*

2901. [*Judg. v. 10.*] There were three modes of travelling in Judea; and still are common in the East. Men of rank and riches rode on beautiful streaked asses: women were generally carried in *counes* or large panniers, hung on each side of a camel; and they who could afford neither of these conveyances, were obliged, like the many of every country, to travel a-foot.

Now, in the days of Shamgar, none of those travellers were safe on the highway; but were under the necessity of pursuing their journeys by devious routes and by-paths, to avoid meeting the bowmen (the noosers) who occupied all the public roads, and more particularly infested the watering places, where travellers used to rest, and bait.

*Eccles. vii. 26.*

Dr. GEDDES.

As the *white horses* of Scripture are *camels*; so probably the *white asses* were *dromedaries*.

2902. [— 11.] The archers, the bowmen, the noosers, occupied all the public roads, and more particularly infested the watering places, where travellers used to rest, and bait.

Dr. GEDDES.

2903. — Dr. SHAW mentions a beautiful rill in Barbary, which is received into a large basin called *shrub wee krub*, drink and away; there being great danger of meeting there with rogues and assassins.

See Trav. p. 20.

2904. [— 14.] *Sopherim* (Hebr.), writers or secretaries; persons in the highest dignities of the Jewish commonwealth, in church, in state, in the army, revenues, &c. — After the return from captivity, when the canon of scripture was revised by Ezra and his inspired associates, it is very probable, the multiplying and propagating, as well as the revising, the copies of it, which were then very scarce, was committed to those *sopherim* or scribes, who, by a constant converse with those writings, attained to a still greater knowledge of them, and so came at length to set up for teachers and expounders of them, and to the name of scribe had that likewise added of *doctor* or *teacher* of the law; *Mark xii. 28, Matt. xxii. 35, xxiii. 2.* — These scribes rejected all oral tradition, and stuck close to the letter of the sacred books.

See *Univer. Hist. vol. x. pp. 247, 249.*

2905. — The Antients used a *pen* made of wood, or reed, cut like our pens, except that the nib was *without*

*slit*. There is a pen of this kind, of box, in the cabinet of *Herculaneum*; and the representation of another in a picture there, with knots that shew it to be of reed. — It appears thence also, that they held the pen as we do.

*Herculaneum, p. 109.*

2906. [*Judg. v. 21.*] In the rainy months the mountain floods swell the small rivers of India in a wonderful manner. Within a few hours they often rise twenty or thirty feet above their usual height, and run with astonishing rapidity. The larger rivers, generally gentle and pellucid, are then furious and destructive, sweeping away whole villages with their inhabitants and cattle.

FORBES' *Oriental Memoirs, vol. iii. p. 51.*

2907. — At Shofatia we were obliged to pass a river — a river we might call it now, it being swollen so high by the late rains that it was impassable; though at other times it might be but a small brook, and in summer perfectly dry. — These mountain rivers are ordinarily very inconsiderable; but they are apt to swell on sudden rains, to the destruction of many a passenger, who will be so hardy as to venture unadvisedly over them.

MAUNDRELL, p. 8.

2908. [— 25.] The Lapland woman, occupied in the making of butter, sits on the ground, holding a bowl in her lap filled with cream, which she stirs and works with her finger till it thickens into butter.

See No. 928.

PINKERTON'S *Coll. part ii. p. 396.*

2909. — CHANDLER, in his *Travels*, particularly observes that, where butter was made in very large quantities, it was usual, to expedite the business, for men to tread on skins of cream.

*Job xxix. 6. xx. 17.*

2910. [*Judg. vi. 2.*] We find in the History of the Croisades, by the archbishop of Tyre, that Baldwin the First presenting himself with some troops before Ascalon, the citizens were afraid to venture out to fight with him. On this, finding it would be of no advantage to continue there,



he ranged about the plains between the mountains and the sea, and found villages whose inhabitants, having left their houses, had retired with their wives and children, their flocks and herds, into *subterraneous caves*.

See 1 Sam. xiv. 11.

2911. [——— 19.] A libation of wine necessarily accompanied every donation offered to the LORD.

Dr. GEDDES.

2912. [——— 21.] On the 25th of October, 1785, we had, says M. de LAMANON, a very remarkable storm. The sky being all in a blaze, I employed part of the night in observing it, and I had the pleasure of witnessing three ascending thunderbolts. They rose from the sea like an arrow; two of them perpendicularly, and the third at an angle of 75°. The lightning proceeded less in a zig-zag direction than in France, and towards the conclusion of the storm I saw a luminous point on the summit of the conductor, where it continued a quarter of an hour. This is what is called the fire of St. Elmo, which did not make its appearance on the other masts.

La PEROUSE'S *Voy. round the World*,  
vol. ii. p. 519.

2913. [——— 25, &c.] The Feast of Tabernacles was held at the commencement of the second harvest, when second bullock-skins were stored up in the sacred repositories at the Gates, at the superior Tent or Temple.

2914. [——— 38.] KALN, during his Travels in North America, observed one morning in September, that the dew was not only on the superior, but likewise on the inferior side of the leaves both of trees and of other plants; except those of the *verbascum thapsus*, or great mullein, which, though well covered on their superior side, had but little dew on their inferior.

See PINKERTON'S *Coll. part liii. p. 400.*

2915. ——— The damps of the night, on the Arabian shores, are the heaviest that ever fell. When we lie there, says IRWIN, exposed to the whole weight of the dews, the cloaks in which we wrap ourselves, are as wet in the morning as if they had been immersed in the sea.

See No. 677.

*Voy. up the Red Sea, p. 87.*

2916. [*Judg. vii. 5, &c.*] A dog laps by forming the end of his tongue into the shape of a shallow spoon, by means

of which he laves or throws up the water into his mouth. — The Hottentots have a curious custom resembling the dog, and the three hundred chosen men of Gideon's army. When they come to water, if thirsty, they stoop down; but no farther than is sufficient to allow the right hand to reach the water, by which they throw up the water so dexterously that their hand seldom approaches nearer to the mouth than a foot. On such occasions I never observed any of the water to be spilt so as to wet their breasts. They perform it nearly as quickly as the dog, and satisfy their thirst in half the time taken by another man.

J. C. — *Evangelical Magazine.*

2917. [——— 21.] In Asiatic armies, a panic frequently diffuses itself without cause: one party flees; the other pursues, and shouts victory: the vanquished submits to the will of the conqueror, and the campaign often terminates without a battle.

VOLNEY'S *Trav. vol. i. p. 126.*

2918. [*Judg. viii. 16. Taught*] Made known: All suspected of Treason or Sedition, among the Israelites, were distinguished or made known by the Mockery of a crown of Thorns.

2919. [——— 21.] The Persians use camels at magnificent ceremonies, either to meet ambassadors, covered with covering cloths of red velvet, or pack-saddles made of the same stuff, embroidered with gold and silver, with silver bells about their necks.

*The Ambassadors' Trav. into Persia*,  
p. 307. — *Frag. to Cabnet, vol. ii.*  
p. 185.

2920. [*Judg. ix. 6.*] English Councils were formerly held under wide-spreading Oaks. Thus Augustine, the first Archbishop of Canterbury, met the British bishops under an oak in Worcestershire, which was therefore called, as Bede tells us, *Augustine's Oak*. And *Barkshire* has its name, as it were, *Bare-Oak-shire*, from a large dead oak, in the forest of Windsor, where they continued to hold Provincial Councils near its trunk, as had been done more antiently under its extensive and flourishing branches.

See HOLY'S *Eng. Councils, p. 34.*

Alon mutzab asher be-Shechem (Hebr.): at the oak-mountain, that in Shechem.

See No. 426.

*Univer. Hist. vol. iii. p. 461.*

2921. [*Judg.* ix. 8 — 15.] In old times, when the inventions of men, and the conclusions deduced from them, were new and uncommon, *fables*, parables, and *similies*, of all kinds abounded.

Lord BACON's *Preface to his WISDOM OF THE ANTIENTS.*

2922. [— 11.] Almost all fruits, and many roots, contain more or less of sugar; grapes abound with it; the more sharp the fruit before its maturity, the sweeter it becomes after. — Whence we may conclude, that *sugar* is nothing more than a true *vegetable acid*, mixed with a certain quantity of *oil*, and disguised by the action of heat.

WEBB'S *Selections from Pauw*, p. 30.

2923. [— 45.] When the soil abounds with rushes and weeds, it is customary in Cheshire, to lay a quantity of rock salt upon it, as it is found utterly to destroy every vegetable. — Also, some of the African and Arabian deserts are thought to be barren by their having too much salt in them. — But, when applied as a manure, in small quantities, salt is found to be very beneficial; not probably from its entering as an aliment into the substance of vegetables, since there are many experiments tending to prove that no kind of salt can of itself become the food of plants, but from its efficacy in reducing weeds, dried herbage, dead roots, &c. into a putrid oily mass; the fructifying virtue of oily composts being now generally acknowledged; but when it is used in a larger proportion, by preserving these matters from corruption, and drying up or hardening the fibrous capillaries of the roots, so that they become unfit for sucking in nutriment, the fertility of the ground is diminished, or wholly destroyed.

WATSON'S *Chem.* vol. i. p. 73, &c.

2924. — In the year 1162, the city of Milan was burnt, razed, sown with salt, and ploughed by the exasperated emperor Frederick Barbarossa.

*Complete Syst. of Geog.* vol. i. p. 822.

2925. [— 46. *The tower of Shechem*] The house of Millo: — Millo appears to have been a house belonging to priests; perhaps, a court for the administration of ecclesiastical law.

2926. [— 53. *A piece of a millstone*] *Recab* (*Hebr.*), the rider, the upper millstone. — The Eastern hand-mill consists of two flat round stones, about two feet in

diameter, which they rub one on the other by means of an upright pin infixed as a handle near the edge of the upper stone. In the operation of grinding, the corn falls down on the under stone through a hole in the middle of the upper, which by its circular motion spreads it on the under stone where it is bruised and reduced to flour: this flour working out of the rim of the millstones, lights on a board set on purpose to receive it. (*TOURNEFORT*, vol. ii. p. 85.) — If, as is usual, a woman were working such a mill on the roof of the tower, she would naturally be prompted in defence of herself and people, to run to the battlements with the rider millstone; which, let fall on the head of Abimelech, would inevitably fracture his skull.

2927. [*Judg.* x. 6.] Syria, in Hebrew called *Aram* from *Sheem's youngest son*, lay between the Mediterranean on the west, and the river Euphrates on the east; and between mount Taurus on the north, and Arabia the desert, Palestine, and Phenice on the south. This tract, 375 miles from north to south and 300 from east to west, extends from the 32d to the 37th degree of north latitude, and from the 36th to the 41st degree of longitude E. from London.

*Univ. Hist.* vol. ii. p. 233.

2928. [— 16.] '*The strange gods*' were the Images of the One God exhibited in the spiritual atmospheres of other earths; that is, of *Jupiter*, *Saturn*, *Mars*, *Mercury*, &c. — The Image of God in the Jewish heaven which encircles our earth, is the Jehovah who is to-day, was yesterday, and will be to-morrow, over our heads, at the same vertical point nearly. — The '*soul*' is seated in the brain, and in the nerves and fibres thence proceeding throughout the whole animated frame. The *spirit* has its subordinate residence in the heart and lungs, and in the veins and arteries thence ramified in a duplicate congeries throughout the body. In Jehovah, this organization of soul and spirit, and the being '*grieved for the misery of Israel*,' consist externally in the *Human Spirit* of that Divine Image in man, — not in the *Divine Life-spirit* thereof which can neither be organized nor suffer, because not penetrable as body, but penetrating as inmost essence every substance and form in the universe.

2929. [*Judg.* xi. 3. *Tob*] This land, on the extremity of the northern part of Manasseh's lot on the other side Jordan,

is called *Toby*, and its inhabitants Tobinians, or Tubinians  
in 1 *Macc.* v. 13. — 2 *Macc.* xii. 17.

2930. [*Judg.* xi. 30.] JOSEPHUS justly condemns Jephthah, as do the Apostolical Constitutions, *b. vii. ch. 37*, for dedicating her, who was his only child, to perpetual virginity, at the tabernacle or elsewhere.

*Antiq. b. v. c. vii. § 10.*

2931. [——— 36 — 39.] It is supposed, that the reason why, on such occasions, the Israelitish virgins bewailed their virginity, was, because every woman flattered herself with the hope of being mother to the Messiah, then promised to the descendants of Abraham, but not in Jephthah's days limited to the house of David.

*Dr. W. ALEXANDER'S Hist. of Women,*  
*vol. i. p. 341.*

But the Israelitish damsels were not the only women of ancient or modern times, who reckoned perpetual virginity a misfortune. The ancient Persians were of opinion, that matrimony was so essentially necessary to man, that such of either sex as died single must infallibly be unhappy in the next world. — Virginity was likewise reckoned a misfortune and disgrace by the Greek women: Sophocles makes Electra bewail bitterly her hard fate in not being married; and Poly-crates, tyrant of Samos, being angry with his daughter for dissuading him from going to meet Orates, governor of Sardis, threatens her that, should he return in safety, he would defer giving her in marriage for a long time. But this female dislike to single life, has not been peculiar to any period or people, it has universally prevailed among the sex. In many nations, laws have been promulgated to prompt the men to enter into matrimony; to prompt the women, none have ever been needed. 'Young Women,' says the celebrated MONTESQUIEU, 'who are conducted by marriage alone to liberty and pleasure, who have a mind which dares not think, a heart which dares not feel, eyes which dare not see, ears which dare not hear; who appear only to shew themselves silly; condemned without intermission to trifles and precepts; have sufficient inducements to lead them on to marriage: it is the young men that want to be encouraged.'

*Ibid. vol. ii. pp. 240, 241.*

2932. ——— Jephthah, according to his vow, had set apart his daughter for God's special service; and she continued unmarried that *she might be more careful of the things which belong to the LORD.*

See No. 515, 516. *Biblical Researches, vol. i. p. 80.*

2933 [*Judg.* xii. 6.] As the ear of corn, picked up by gleaners, was called in Hebrew *Shibboleth*, and in Arabic *Sibula*, the female gleaner was denominated from her employ a *Sibyl*, or ear-gatherer. In a year of plenty, these gleaners would abound; but when the harvest was scant, they would be proportionably few: in consequence their appearance might be said to foretell a plentiful or scanty ingathering. — By an easy metaphor, all such women or priestesses, as undertook to divine themselves, or collect the prophecies of others, were denominated *Sibyls*.

*Nat. Delin. vol. i. p. 295.*

2934. ——— Thus the notes of a certain American bird sound to the people of the colonies *Whipper-will*, to an Indian ear *Muck-a-wiss*. The words, it is true, are not alike, but in this manner they strike the imagination of both; and the circumstance is a proof that the same sounds, if they are not rendered certain by being reduced to the rules of orthography, might convey different ideas to different people.

*CARVER'S Trav. in N. America, p. 310.*

2935. [*Judg.* xiv. 5. *A young lion roared against him*] The host at the sign of the lion refused Samson refreshment; thus turning aside the stranger from his right; *Mal. iii. 5. Zeph. iii. 3.*

Courts of justice, prisons, and houses of correction were kept at the gates; *Deut. xvii. 8.*

See No. 2425.

See *Univer. Hist. vol. iii. p. 603.*

2936. [——— 8.] Could this be a real lion, as it is a well known fact that a *putrid carcase* will always drive bees, even from their honied hive, to a new habitation?

See *Month. Mag. for Feb. 1812, p. 33.*

2937. ——— On our way to the plantation, says BARTRAM, we discovered a bee-tree, which we cut down, and regaled ourselves with the delicious honey; leaving one of our companions to protect the remainder until our return with a toh, to collect it and carry it with us; and in the evening we all returned safe with our sweet booty to the trading-house.

See his *Trav. p. 303.*

2938. [*Judg.* xv. 1.] Among the ancient Germans, the wife brought no dowry to the husband, but the husband



to the wife, viz. a couple of oxen yoked together, a horse accoutred, a shield, a javelin, and a sword. The woman on her part too made her husband a present of some arms. By the mutual approbation and acceptance of these gifts in the presence of their parents and relations, they were married.

TACITUS *de mor. Ger. c. 7 § 18.* —  
*Univer. Hist. vol. xiii. p. 437.*

2939. [*Judg. xv. 4, 6.*] Gunpowder has been known in China, as well as in Hindostan, far beyond all periods of investigation. A passage in Quintus Curtius seems to ascertain, that Alexander the Great met with some kind of fire-arms in India. The first species of that kind of weapon is described as having been a kind of dart or arrow tipped with fire, and discharged on the enemy from a bamboo. After it had taken its flight, it divided (as these compound firebrands might do) into several separate darts or streams of flame, each of which took effect; and which, like the *Few Gregeois* of the Crusades, when once kindled, could not be extinguished.

HALHED'S *Preface to Gentoo Laws*,  
p. 50.

2940. ——— While the king of Persia was amusing himself abroad in the fields, without Ispahan under tents in harvest time, when the sheaves lay in the grounds piled on heaps; as his majesty greatly delighted in fire-works, some rockets of an extraordinary weight were discharged before him, which not mounting as they should have done, were carried a great way into the fields, where they set the sheaves on fire and burnt the corn together with some houses that stood not far off. — The damage was estimated at sixteen thousand pounds.

CHARDIN'S *Hist. of the Coronation of Solyman*, p. 114.

2941: ——— Foxes] *Shualim* (Hebr.), *Shualites*; 1 Sam. xiii. 17, Josh. xix. 42, *Judg. i. 35, Isai. vii. 4.*

2942. [—— 6.] If, after agreement to marry a daughter to a particular person, that daughter be given in marriage to another person, then whatever present, either in money or other articles, the person first mentioned had given on account of the intended marriage, such money and other articles shall again revert to the person aforesaid.

HALHED'S *Gentoo Laws*, p. 63.

2943. ——— Thus the bride and her father's house

suffered (in effigy) the very calamity she sought to avoid by betraying her husband.

*See Ch. xiv. 15.*

2944. [*Judg. xv. 8.*] The Grand Seigneur, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner: he accordingly came in search of him with a new army, in the district of Chouf, which is a part of mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. It is named in Arabic Magara Gesin, the cavern of Gesin, by which name it is famous. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in the cleft of a great rock, with a small number of his officers. The pacha besieged him here several months; and was going to blow up the rock by a mine, when the emir capitulated.

DE LA ROQUE, p. 205.

2945. [—— 11.] The Hebrews named the commander of a thousand men, an *alph*, a chiliarch or thousander; as the Romans called the officer over a hundred men, a *centurion* or *hundreder*; and the commander of ten men, a *decursion* or *tener*.

*See Frag. to CALMET'S Dict.*  
2d Hund. p. 147.

2946. [—— 19.] In the parched districts of Africa, there is a species of tree called by the Negroes *Boa* (the Cinnamon tree), the trunk of which, of a prodigious bulk, is naturally hollowed like a cistern. In the rainy season it receives its fill of water, which continues fresh and cool in the greatest heats, by means of the tufted foliage which crowns its summit. — The Herculan club, used by Samson against the Philistines, might have been providentially refit by lightning from a cavernous tree of this, or any other kind (the olive?). The hollow in its side, thus cloven of God, would give forth water from its interior cistern; which Samson might be directed to perceive, and to drink of it till his thirst were quenched.

*Jer. i. 13.*

*See St. PIERRE'S Studies of Nature*,  
vol. ii. p. 444.

N. B. *Hercules* was crowned with the wild-olive.

— Verse 15.] He found a sap-bleeding bow of wild olive.

— Verse 19.] The water might be the bleeding of the native tree, where the branch had been torn away. — There is found very common on the parched rocks of the Antilles a lianne, called the *water lianne*, so full of sap that if you cut a single branch of it, as much water is immediately discharged as a man can drink at a draught: the water is perfectly pure and limpid.

*Ibid.*

2947. [*Judg.* xv. 19.] Among the vegetable curiosities of Japan, the camphire-tree is well worth our notice, which is classed among the laurel-kind, and bears a berry of a purple or blackish color. Near the hot springs in that country it grows to an uncommon size, and is full of water.

*Modern Univer. Hist.* vol. ix. p. 98.

— See also KEMPER, *Pinkerton's Coll. part xxx. p. 687.*

2948. ——— Wherever the date-tree is found, it not only presents a supply of salutary food for men and camels, but Providence has so wonderfully contrived the plant that its first offering is accessible to man alone; and the mere circumstance of its presence, in all seasons of the year, is a never failing indication of *fresh water near its roots.* (*Dr. EDWARD DANIEL CLARKE.*) — Botanists describe the trunk of the date-tree as full of rugged knots; but the fact is that it is full of cavities, the vestiges of its decayed leaves, which have within them a horizontal surface, flat and even, exactly adapted to the reception of the human feet and hands; by which it is as easy to ascend to the tops of the trees as to climb the steps of a ladder: and it is impossible to view them without believing that HE, who in the beginning fashioned "every tree, in the which is the fruit of a tree yielding seed" as meat for man, has here manifested one among the innumerable proofs of his beneficent design. Indeed a considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues. Their camels feed on the date-stones. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap they receive a most salutary beverage; and the body of the tree furnishes fuel; it is even said that from one variety of the palm-tree, the *Phoenix farinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food.

*See Gen.* ii. 9.

*Ibid. Trav. in Greece, Egypt, and the Holy Land.*

2949. ——— JOSEPHUS (*Antiq. b. iii. c. x*) remarks, that God having heard the prayers of Samson, made a fountain to spring in a rock, which sent out abundance of sweet and clear water. — *St. JEROME* tells us he saw it; and MICHAEL GLYCHAS who lived about the year 1120 says, it was to be seen in his time, in the suburbs of Elutheropolis, and that it was called the Fountain of the Jaw.

*See Essay for a New Translation, part ii. p. 6.*

2950. [*Judg.* xvi. 9, 12, 14, 20, 30.] If a mixture of gas, such as atmospheric air, containing azote pressing with a force equal to 24 inches of mercury, and oxygen with a force equal to 6 inches, were suddenly condensed into half the compass (or their quantities doubled within the same space), the azotic gas would then press with a force equal to 48 inches, and the oxygen with a force equal to 12 inches, making together 60 inches. — A similar change in the elasticity of each would take place by heat (doubling) and cold (condensing them).

DALTON's *Chem. Philosophy, part i. p. 162.*

2951. [—— 13, 14.] The looms of Palestine were worked by women: the web was narrow; generally, little more than a hand's breadth: the wool, and in this case the hair of the sleeping Samson, was drawn into the warp, not by a reed, but by a wooden spatula; and the end of the web was fastened to a pin or stake fixed, probably, in the wall, or driven into the ground.

*See Dr. GEDDES.*

2952. [—— 21.] With the Greeks and Asiatics, the way of putting out the eyes, or blinding, was not by pulling or cutting out the eyes, as some have imagined; but by drawing, or holding a red-hot iron before them. This method is still in use in Asia. (*Modern Univer. Hist. vol. iv. p. 114.*) — According to Chardin, however, the pupils of the eyes were pierced and destroyed on such occasions. But *Thevenot* says (in his *Trav. part ii. p. 98*) that the eyes in these barbarous acts are taken out whole, with the point of a dagger, and carried to the king in a basin. He adds, that, as the king sends whom he pleases to do that cruel office, some princes are so butchered by unskilful hands, that it costs them their lives.

*Ibid. vol. v. p. 477.*

2953. [—— 22.] The hair of the head is thrust forth by the internal heat like rays; therefore Samson (a type of the Light, as his name imports) and the other Nazarites, were not to cut their hair. — Christ's irradiation, his Divine strength, was to be separated from him for a little, and then to flourish again with augmented lustre.

*Bp. HORNE's Hutchinson, p. 272.*

2954. [—— 23. *Dagon their god*] An Image representing the Sun in Pisces.

*Dagon hos esti Siton* (Grk.). PHILO of Biblos.

*Dagon*, for having invented the use of corn and the plough, was called the god of husbandry.

EUSEB. *Præpar. Evang.*

2955. [*Judg.* xvi. 26.] For an idea of this hall, built probably after the Egyptian manner by Philistines originally from Egypt, See VETREVIUS, l. 6, c. 5.

2956. ——— The particular structure of the temple or house of Dagon, must have been similar to the antient *temene* (*Grk.*), or *sacred inclosures*, surrounded in part or entirely with cloistered buildings, made in the fashion of a large pent-house, supported only by one or more contiguous pillars in the front or else in the centre. Several palaces and courts of justice in the East, are built in this manner; where, on festivals and rejoicing days, a quantity of sand is strewn on the area for the wrestlers to fall upon; whilst the roofs of the cloisters are crowded with spectators of their strength and agility. — On a supposition that in the house of Dagon there was a cloistered structure of this kind, the pulling down the front or centre pillars only which supported it, would be attended with the catastrophe described in the 'Text.

See SHAW's *Trav.* p. 283. — *Bib. Research.* vol. ii. p. 225.

2957. [*Judg.* xvii. 3.] This image was erected to the True God; it, of course, implied a sin, not against the prohibition of idolatry, but against that of image-worship.

Smith's MICHAELIS, vol. iv.  
p. 7, note.

2958. [—— 5. *An house of gods*] Augustus had a whole apartment of Penates.

The Teraphim were nothing else but the heads (or busts) of first-born males (or priests).

See Dr. GREGORY's *Assyrian Monarchy*,  
p. 199.

2959. [—— 6.] In Persia, after the death of Thamas-Koulkan, each province had its chief, and for forty years these chiefs were in a constant state of war. In this view the Turks do not say without reason: "Ten years of a tyrant are less destructive than a single night of anarchy."

VOLNEY.

2960. [*Judg.* xviii. 7.] *Laish* (*Hebr.*), which signifies a *Lion*, agrees well with the *Zuzim* (*Hebr.*), *Zu-*

*zites* *Gen.* xiv. 5), its inhabitants, a brave lion-like people: rendered by the Septuagint *ethne ischura*, a valiant nation.

2961. {—— 30, 31. *The graven image*] The idol, which had been brought thither from Micah's house. — Thus *Dan* by drawing aside to idolatry, the people that should have gone to worship at Shiloh, became a *serpent by the way*, an *adder* (or *cerastes*) in the path; *Gen.* xlix.<sup>v</sup>17.

2962. ——— Whom men could not honour in presence, because they dwelt far off, they took the *counterfeit* of his visage (as the Gentiles counterfeited ADONAI by *Adonis* and *Apollo*) from far, and made an express image of a king whom they honoured, to the end that by this their forwardness, they might flatter him that was absent, as if he were present. — And this was an occasion to deceive the world: for men serving either calamity or tyranny, did ascribe to stones and stocks the incommunicable Name. — For the worshipping of idols not to be named, is the beginning, the cause, and the end of all evil. — Inasmuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt. Howbeit, for both causes shall they be justly punished: both because they thought not well of God, giving heed to idols and also unjustly swore in deceit, despising holiness. *Wisdom* xiv. 17, 21, 27, 29, 30.

2963. ——— The Jews, to prevent any reproach to the memory of their legislator, have here corrupted the text, and absurdly put *Manasseh* for *Moses*. — The fact however is, that the first image-priest was a grandson of Moses.

See Smith's MICHAELIS, vol. iv.  
p. 7, and note.

2964. ——— *The son of Gershom*] The son of Moses. *St. JEROME*; *The Vulgate*; THEODORET; Dr. KENNICOTT.

— *The captivity of the land*] If *haarets* (*Hebr.*), the land, have been written for *haaron*, the ark, (as it is probable from the likeness of the final letter); the true reading will be — *the captivity of the ark*.

See *Univer. Hist.* vol. iii.  
p. 436.

2965. [*Judg.* xix. 10.] *The rulers of the people* dwelt at Jerusalem.

*Neh.* xi. 1.



2966. [*Judg. xix. 29.*] The Antients, it seems, had several ways of uniting themselves together by strict ties, which lasted for a stipulated time: amongst these may be noticed the sacrifice of Abraham, the circumstances of which are mentioned *Gen. xv. 9, &c.* Another method was, to take a sacrificial bullock, cut it in pieces, and distribute it. All who had a piece of such bullock were thenceforward connected, and were to concur in carrying on the affair which had given occasion for the sacrifice. These engagements, however, were varied by circumstances. Thus, if he who furnished the sacrifice were a public person, or high in office, he sent of his own accord a piece of the victim to all who were subject to him; and by this act obliged them to enter into his views: see *1 Sam. xi. 7.* But if the sacrifice were offered by a private person, as in the case before us, those only who *voluntarily* took a piece of the sacrifice entered into a strict engagement to espouse his cause. — Lucian, speaking of the Scythians and Molossians, says, “when any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it into pieces, which he caused to be dressed and publicly exposed; then he spread out the skin of the victim, and sat on it, with his hands tied behind him. All who chose to take part in the injury which had been done, took up a piece of the ox, and swore to supply and maintain for him, — one, five horses, another ten, others still more; some, infantry; each according to his strength and ability. They who had only their person, engaged to march themselves.

Now an army composed of such soldiers, far from retreating or disbanding, was invincible as it was engaged by oath.

See No. 804.

See BURDER'S *Oriental Customs*, vol. ii. p. 103.

2967. [*Judg. xx. 1.*] To-day a savage is oppressed in the wilds of America; he sends his arrows round from family to family, from nation to nation, and the flame of war is kindled in the four quarters of the globe.

St. PIERRE'S *Studies of Nature*, vol. i. p. 62.


2968. [—— 16. *At a hair*] The word, however, may signify a goat, or an ear of barley corn.

Dr. GEDDES.

2969. [*Judg. xxi. 11. Ye shall utterly destroy*] According to LUTHER, *ye shall outlaw, or proscribe.* (See SMITH'S MICHAELIS, vol. iv. p. 16.) — In this sense *Hacharim* should be invariably rendered, wherever it occurs.

See No. 597.

## RUTH.

 RIGEN, Hilary, Epiphanius, and Jerome, make only one Volume of Ruth and Judges.

REES.

2971. [*Ruth i. 1.*] LE CLERC tells us, from *Dionysius Halicarnassensis*, that, at first, all the cities in Greece looked on their *kings* as their *judges* to determine all controverted

points; and that he was esteemed the *best king* who was the *best judge*, and the *strictest observer of the laws* —

To him, their judge, the people turn their eyes,  
On him for justice in their cause rely;  
Reason alone his upright judgment guides,  
He hears impartial, and for truth decides.

See No. 602.

COOKE'S *Hesiod, Theogony*, l. 134.

2972. [*Ruth* ii. 14. *Dip thy morsel in the vinegar*] This is to be understood not of simple vinegar, but of such as is mingled with a small portion of oil.—PITTS, in his Account of the Algerines, says (p. 6) that when he was in slavery among them, his allowance was about five or six spoonfuls of vinegar, half a spoonful of oil, a small quantity of black biscuit, a pint of water, and a few olives.

2973. ——— Roasted ears of wheat are a very antient dish in the East. In Egypt such food is much eaten by the poor, being the ears of Maize or Turkish wheat, and of their Dura, a kind of Milium. [When this food was first invented in the earliest ages of the world, art was in a simple state; yet the custom is still continued in some nations, where the inhabitants have not, even at this time, learnt to pamper nature. After all, how great is the difference between good bread, and half-ripe ears of wheat roasted!]

HASSELQUIST'S *Trav.* p. 166.

2974. ——— Turkey wheat is a native of America, where it is much cultivated, as it is also in some parts of Europe, especially in Italy and Germany. There are many varieties, which differ in the color of the grain, and are frequently raised in our gardens by way of curiosity, whereby the plant is well known. It is the chief bread-corn in some of the southern parts of America, but since the introduction of rice into Carolina, it is but little used in the northern colonies. It makes the main part too of the food of the poor people in Italy and Germany. This is the sort of wheat, parched and dipped in vinegar, with which Boaz treated Ruth. This method of eating the roasted ears of Turkey wheat is still practised in the east; they gather in the ears when about half ripe, and having scorched them to their minds, eat them with as much satisfaction as we do the best flour bread.

Dr. REECE.

2975. ——— In the Western Islands of Scotland, the antient way of dressing corn, called *graddan*, from the Irish word *grad* signifying *quick*, is as follows. A woman sitting down, takes a handful of corn, holding it by the stalks in her left hand, and then sets fire to the ears, which are presently in a flame: she has a stick in her right hand, which she manœuvres very dexterously, beating off the grain at the very instant, when the husk is quite burnt; for if she miss that she must use the kiln, but experience has taught them this art to perfection. The corn may be so

dressed, winnowed, ground, and baked, within an hour after reaping from the ground.

See No. 603.

PINKERTON'S *Coll.* part xii. p. 639.

2976. [*Ruth* iii. 15.] Dr. SHAW supposes that this veil was an Arabian *hyke*, that resembles a Highland plaid, and is generally about six yards in length and five or six feet broad. (See his *Trav.* p. 224, 4to. Edition.)—HANWAY observed in Nadir Shah's retinue, that the poorer sort of women had a *white veil which covered the whole body*.

See No. 603, 601.

*Trav. in Persia*, vol. i. p. 185.

2977. [*Ruth* iv. 3—5.] A curious custom prevails in Norway, called *odels right*, or right of inheritance, by which the proprietor of freeholds may re-purchase an estate, which either he or any of his ancestors have sold, provided he can prove the title of his family. But, in order to enforce his claim, his ancestors, or he, must have declared every tenth year, at the sessions, that they lay claim to the estate, but that they want money to redeem it; and if he, or his heirs, are able to obtain a sufficient sum, then the possessor must, on receiving the money, give up the estate to the *odels-man*. For this reason, the peasants, who are freeholders, keep a strict account of their pedigree.

COXE.—*Pinkerton's Coll.* part xxiv. p. 358.

—*And System of Geography*, printed by

SOWLER AND RUSSELL, Manchester, 1802.

2978. [——— 7.] The Targum here, instead of *shoe* has *right-hand glove*; it being then perhaps the custom, to give that in room of the shoe. Even so late as the middle ages, the giving of the *glove* was the ceremony of *investiture* in bestowing lands and dignities. Thus two bishops, in A. D. 1002, were put in possession of their sees, by receiving each a glove. Also in England, in the reign of Edward the Second, the deprivation of gloves was a ceremony of degradation. But with regard to the *shoe* as the *proper token* of investiture, CASTELL (*Lex. Polyg.* col. 2342) mentions that the emperor of the Abyssinians used the casting of the shoe as the sign of (assumed) dominion: See Ps. lx. 8. (BURDER'S *Oriental Customs*, vol. ii. p. 106.)—Possession, *possessio*, *quasi pedis positio*, an action by which we hold or occupy any thing, either *de jure* or *de facto*.

REES.

## THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

## THE FIRST BOOK OF THE KINGS.

**T**HIS history contains *experimental knowledge*, in reference to the religious principles of the Jews.

The Reader will find several apparent anachronisms between the Books of Kings and the Chronicles. To reconcile these, he must bear in mind that all the kings elected of God, were twice anointed: first by a prophet in the name of the LORD; afterwards by the high-priest for the time being, or again by a prophet, under the consent and approbation of the people: Hence a variation in the account of their reigns; some being reckoned kings from the time they were anointed by the prophet, others from their second anointing by the high-priest or prophet. Again: When the kings of Scripture, who led their armies to battle, went out to war, their successors were appointed as viceregents of the kingdom during their absence: In consequence, the reign of some kings will be found to bear date, in one place, when they became viceroys; in another, when they were more fully kings, on the death of their fathers or predecessors: See this, in the case of Ahab and his cotemporary Jehoshaphat with his viceroy son Jehoram, fully proved by Archbishop USHER in his *Annals sub. A. M.* 3106.

Among the Egyptians and Babylonians, their priests had the care of writing down the records from the earliest antiquity. And *such records*, says JOSEPHUS, *have been written by our high-priests and prophets, all along down to our own times with the utmost accuracy.*—From the death of Moses till the reign of Artaxerxes king of Persia, the prophets wrote down what was done in their times in thirteen books. And during so many ages, says he, no one has been so bold as either to add any thing to, take any thing from, or make any change in our twenty-two sacred books.

*Contra Apion*, b. i. § 6, 8.

The king (of Abyssinia) has near his person an officer, who is meant to be his historiographer: he is also keeper of his seal; and is obliged to make a *journal* of the king's

actions, good or bad, *without comment* of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over and *erase* every thing false in it, whilst they *supply* every material fact that may have been omitted, whether purposely or not.

BRUCE's *Trav.* vol. ii. p. 596.

Among the Chinese, the rule is daily to commit to writing the actions of their princes, and drop the papers into close chests, which are never opened while the family then reigning possess the empire. On the accession of a new family, the chests are opened, and the history of the preceding is compiled from the memoirs found inclosed therein.

*Modern Univer. Hist.* vol. v. p. 42. and vol. viii. p. 199. note (H).

See on this subject 1 *Chron.* xxi. 9. xxv. 5. 2 *Chron.* xxv. 15, &c. and xxxiii. 19; where, in every instance, particularly in the last, the word *seer* evidently denotes a *journalist* or writer of memoirs.

2980. [1 *Sam.* i. 2, &c.] Were Peninnah and her children only *adopted* for the sake of Heirs? — not real Wife, and begotten sons and daughters?

2981. [—— 11.] *Tsabaoth* (Hebr.) is the plural, not of *tsaba* a host, but of *tsabi* glory. Hence the rendering will be GLORIOUS JEHOVAH.

*Biblical Researches*, vol. i. p. 12.

2982. [—— 18.] *Panim*, which generally denotes



face, here means *anger*, or a strongly *opposing influence* of sphere, whether from the creature or the Creator.

See Ps. xxi. 9. Jer. iii. 12. Lev. xx. 6.  
Ps. ix. 3. xxxiv. 16. li. 9. 2 Thess.  
i. 9 — *Essay for a New Translation*,  
§c. p. 18.

2983. [1 Sam. ii. 12. *Belial*] There is no mention of the word Devil in the Old Testament, but only of Satan and Belial; which latter seems to be what in the New Testament is termed Diabolus or Devil.

2984. [—— 13. *The priest's servant*] We should translate, the young priest. (See Dr. GEDDES.) — If I might hazard a conjecture, says MICHAELIS, this new right of the priests arose from the circumstance, — that, according to the Mosaic ordinance, they were invited to the offering-feasts, and when they either could not or would not accept the invitation, a dish was out of civility sent home to them; and, in process of time, as has often happened, this courtesy was converted into a right.

*Smith's Michaelis, vol. i. p. 262.*

2985. [—— 22.] Among the Antients, women were generally employed in the office of *porters* or *doorkeepers*. — At the Temple, it seems, a *troop* or *company* of such women regularly relieved each other in *keeping watch* by night.

See No. 2180.

See Dr. A. CLARKE, on *Exod.*  
xxxviii. 8.

2986. [—— 36. *A piece of silver*] In Hebrew called *agorah*; of the same value, say the Jewish Doctors, with a *Gerah*, that is, *five farthings* and a *fourth* of a *farthing*.

See Ezek. xlv. 12.

2987 [1 Sam. iii. 21.] (In Ethiopia) Formerly, the king's face was never seen, nor any part of him, excepting, sometimes, his foot. He sits in a kind of balcony, with lattice windows, and curtains before him. Even yet he covers his face on audiences, or public occasions, and when in judgment. On cases of treason, he sits within his balcony, and speaks through a hole in the inside of it, to an officer called

*Kat Hatze, the Voice or Word of the King*; by whom he sends his questions, or any thing else that occurs, to the judges, who are seated at the council-table.

See No. 1008. BRUCE, vol. iii. pp. 231, 265. — iv. p. 76.

2988. [1 Sam. iv. 13. *Eli sat on a seat*] It was a sort of elevated throne, on which, most probably, Eli was wont to administer justice.

Dr. GEDDES.

2989. [—— 18.] From the context, from *ch. xxii. 10, 15. xxiii. 9*, it is evident that, besides the ark made by Moses, there was another here called the *ark of God*; at which, whatever were in it, or upon it, not only Saul, but David inquired of Jehōvāh.

Num. x. 33.

See HUTCHINSON'S *Covenant in the*  
*Cherubim*, p. 441.

2990. [1 Sam. v. 2. *Dagon*] The Image of Dagon was that of a man rising out of a fish: — Was this illustration of man's natural origin out of one of those particles of *Semen*, which, beheld by the microscope, are each really in the form of a fish, eel, or serpent?

2991. [—— 4, 5.] Gates were a matter of very difficult construction to savage tribes, who did not understand the use of the saw, without which it was almost impossible to reduce a tree into planks. Accordingly, *gates* and their *thresholds* were, and still are, *sacred* in the East.

See No. 1756.

St. PIERRE'S *Studies of Nature*,  
vol. iv. p. 145.

2992. [1 Sam. vi. 4.] In India, when a pilgrim goes to a pagoda for the cure of any disease, he brings the figure of the member affected, made either of gold, silver, or copper, according to his quality. (See TAVERNIER'S *Trav.* p. 92.) — Mr. SELDEN has observed, that amongst the antient Heathens, *mice* were used for *lustration* and cleansing. (*De Diis Syriis, Syntag. i. cap. 6.*) — According to the antient rite of *Averrunation*, when a city or country was infested with any plague either of disease or noxious creature, the

Talisman-makers, the Astrologers, were consulted and desired to erect an image of the plague under a certain influence of celestial configuration. This rite, in the opinion of *Dr. GREGORY*, was taken originally from the institution of the *Brazen Serpent* set up by Moses in the wilderness; and was again, in the instance before us, rescued from its idolatrous abuse, and restored, as exhibiting visible and mediating emblems, to give back the glory of all health and salvation to the God of Israel.

*Num.* xxi. 8.

See his *Notes and Observations*, &c.  
pp. 35 — 43.

2993. [1 *Sam.* vi. 11. *The coffer*] *Argoz* (*Hebr.*), an ark or sacred receptacle, synonymous with *theba*.

BRYANT.

2994. [—— 14.] No Hindoo, even of the lowest caste, will kill a cow, or taste its flesh: they will die with perfect resignation, rather than violate this tenet; as has been frequently experienced on board the vessels in the Indian seas, when all the provision except salt-beef has been expended. And it is well known, that the Egyptians, Phenicians, and other ancient nations, have equally venerated this noble animal so useful to mankind.

See *FORBES' Oriental Memoirs*.

2995. [—— 18.] Mice will live entirely without water; for though, says *Dr. PRIESTLEY*, I have kept them for three or four months, and have offered them water several times, they would never taste it; and yet they continued in perfect health and vigour. (*Experiments on air*, p. 10.) — Hence, on account of their drying nature, they become, when eaten, an antidote against Diabetes and gleet.

2996. [—— 19.] He smote of the people fifty thousanders and seventy privates.

See No. 2586.

See *Univer. Hist.* vol. iii. p. 481.

2997. [1 *Sam.* viii. 5.] It is remarkable that, at the time (B. C. 1095) when the Jews were dissatisfied with remaining under the government of the true God, and required a mortal sovereign, the Athenians had just abolished the regal power, proclaiming that none but Jupiter should be king of Athens.

See *MAVOR's Preliminary View of Universal History*.

It is also remarkable, that this has in all instances been

the constant progress of societies: beginning with a state of anarchy or democracy, that is, with a great division of power, they have passed to aristocracy, and from aristocracy to monarchy. Does it not hence follow, that those who constitute states under the democratic form, destine them to undergo all the intervening troubles between that and monarchy; and that the supreme administration by a single chief is the most natural government, as well as that best calculated for peace?

VOLNEY.

2998. [1 *Sam.* viii. 11.] The kingdom of Judah had, remarks the acute but sarcastic *BEAUMONT*, from first to last, twenty kings, and but three or four good ones in the whole; whilst the kingdom of Israel had from first to last nineteen kings, but not one good one among them all!

2999. [—— 13. *He will take your daughters to be confectioners, and cooks, and bakers*] Was it for these purposes, that Solomon, in particular, took so many women? See 1 *Kings* iv. 22, 23.

3000. [—— 15.] The wise policy of the Chinese government is in nothing more perceptible, than in its receiving the greatest part of the taxes, necessarily imposed, in the produce of the country. This serves as a spur to the exertions of both body and mind. The landlord also is paid his rent in the produce of his farms; and the farmer again pays his labourers by an allotment of small portions of land, from whence industry, with a little occasional encouragement, may derive a comfortable subsistence. The only real wealth of nations is agriculture, which is here perfectly understood. A regular chain is established between all ranks for its encouragement; and the artificial and unnatural medium of money, the source of wretchedness and of crimes, is only employed as the cement, not as the materials, of the building.

See No. 2874.

*MACARTNEY's Embassy*.

3001. [1 *Sam.* ix. 3.] Among the Tartars each proprietor has his own mark burnt into the thighs of horses, oxen and dromedaries, and painted with colors on the wool of sheep. The latter are kept near the owner's habitation; but the other species united in herds, are, towards the spring, driven to the plains where they are left at large till the winter. At the approach of this season, they seek and drive them to their sheds. — What is most singular in this search, is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his search, nor troubles himself about

it. He puts up in a bag, six pounds of the flour of roasted millet, which is sufficient to last him thirty days. This provision made, he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep, wakes, and continues his route. He neglects not however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different Noguais he meets, who have the same pursuits, and in his turn, receives such indications as help to put an end to his journey.

BARON du TOTT, vol. i. part iii. p. 4.

3002. [1 Sam. ix. 7.] In the East, a present is indispensable as a mark of honor. BRUCE, and Sir JOHN CHARDIN, equally bear testimony, that presents are given there to neither inferiors, nor equals; only to superiors.

See No. 2979, 2695. See, in particular, BRUCE's Trav. vol. i. p. 68.

3003. [1 Sam. x. 1. And kissed him] The kiss of homage was one of the ceremonies performed at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. To this there is probably an allusion in Ps. ii. 12.

BURDER's Oriental Customs, vol. ii. p. 113.

3004. [——— 5. They shall prophesy] That is, these prophets shall perform, extempore, a coronation Hymn, and Saul shall alternately join in giving such responses as were required of him as king. Ps. xxi.

3005. [——— 22.] When Soleyñán II. received the news of his brother's deposition, and his own advancement to the Ali Othmân throne, "Why," says he, "in the name of the immortal God, do you endeavour to disturb my tranquillity? Suffer me, I beseech you, to pass in quiet, in my cell, the few days I have to live; and let my brother rule the Othmân empire: for he was born to govern, but I to the study of eternal life."

Modern Univer. Hist. vol. xiii. p. 1.

3006. [——— 25.] Thus it seems that, at the coronation of Saul, Samuel had prepared a writing, in which the rights of the king were distinctly specified, and read to the people; and that it was then carefully deposited in the sanctuary.

See Smith's MICHAELIS, vol. i. p. 284.

3007. [1 Sam. xi. 2. That I may thrust out all your right eyes] This was intended as the usual punishment for their rebellion, in chusing Saul for their king.

See CALMET's Frag. xcii.

JOSEPHUS says, Nahash plucked out the right eyes of all he took captive, that they might lose the use of their bucklers, which covered the left eye, or the use of that eye entirely. Thus they would be reduced to slavery for life, being utterly incapable of defending themselves. (Antiq. lib. 6. 6.)—In this sense, if thy right eye render thee liable as a soldier, to offend against God by killing men, pluck it out, and cast it from thee.

See Matt. v. 29.

3008. [1 Sam. xii. 17.] St. JEROME, who lived in Judea many years, says, it never rained there at the "wheat harvest": consequently the thunder and rain procured by Simeon were truly miraculous, and as such, caused the people greatly to fear the LORD and Samuel.

Biblical Researches, vol. i. p. 297.

3009. [——— 17, 18.] In the warmest parts of Palestine, harvest begins about the middle of April, and lasts seven weeks, that is, till the feast of Pentecost at the beginning of June; but the rainy season usually ends in April, about the commencement of wheat-harvest, after which time if there fall any rain, it does no injury to the crop, because it does not then last.

See Smith's MICHAELIS, vol. iii. p. 168.

3010. [1 Sam. xiii. 1.] Saul was a son (i. e. to Samuel) in reigning, one year.

See 2 Kings xii. 2.

3011. [——— 5.] Thus chariots were in use 1070 years before Christ.

EMERSON.

3012. [——— 8. He tarried seven days, &c.] Did Samuel visit this place every seventh day, or every Day of public worship?

3013. [——— 9.] Boethius (lib. ii. p. 15) relates, that Mainus, son of Fergus I. a restorer and cultivator of religion



after the Egyptian manner, instituted several new and solemn ceremonies: and caused great stones to be placed in form of a circle (or *Gilgal*); the largest was situated towards the south, and served as an altar for sacrifices to the immortal gods.—Rather to the sun, as the situation of the altar pointed towards that luminary in his meridian glory.

See Doctor MACPHERSON, p. 314, and Mr. MACPHERSON, p. 162; also, Pinkerton's *Coll. part x. p. 262*.

3014. [1 Sam. xiii. 9.] The Indian smith carries about with him his tools, his shop, and his forge; and works in any place where he can find employment: he erects his shop before the house of his employer, raising a low wall with beaten earth, before which he places his hearth; behind this wall he fixes two leathern bellows, which his apprentice blows alternately, to keep up the fire. He has a stone instead of an anvil, and his whole apparatus is a pair of tongs, a hammer, a beetle, and a file.

SOMERAT.

3015. [1 Sam. xiv. 10.] In the early ages of mankind, a battle appears to have been little more than a set of distinct duels between man and man.

HALHED'S *Preface to Gentoo-Laws*, p. 51.

3016. [—— 14.] During the eruptions of Vesuvius or Etna, the earthquakes are so violent, that people are frequently thrown down, and tossed nearly to death. Was this the cause why Jonathan so easily overcame this garrison of the Philistines?

3017. ——— The Grecians did not plow in the manner now in use. They first broke up the ground with oxen, and then plowed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plow in a day, and set their ploughs at the two ends of that space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two ploughs of oxen, than for two of mules; because oxen are slower, and toil more in a field that has not been previously turned up; whereas mules are naturally swifter, and make greater speed in a ground that has already had a first plowing.

DACIER.

3018. [1 Sam. xiv. 25.] A Lime-tree thirty-six feet in circumference (another in the neighbourhood ninety feet high) grew near the great church of Bern: it was planted about the year 1410; and the hollow trunk, still putting forth leaves, remained in the year 1702. The Germans, in old times, planted the lime before their churches and in the market-places, on account of its grateful shade.—A sweet juice exudes from the leaves and bark, from which the Poles extract a honey.

There is a sort of manna gathered about Ispahan in Persia, which falls from a tree much like the tamarisk, but larger: the leaves of this tree drop liquid manna in summer-time, which the natives take to be the sweat of the tree congealed on the leaf in the morning: the ground under it is perfectly fat and greasy with it; and this has as sweet a taste as other manna.

Rev. W. COXE.—Pinkerton's *Coll. part. xxii. p. 802*.  
— vol. ix. p. 180.

This was doubtless, wild honey exuding from the shrubs.

See Matt. iii. 4.

Dr. GEDDES.

3019. [—— 37—45.] The sacred lot, called *Urim* and *Thummim*, was in criminal trials used in the case of an oath being transgressed; but only to discover the guilty, not to convict them: for in the only two instances of its use in such cases, which occur in the whole Bible, viz. here, and in Josh. vii. 14—18, we find the confessions of the two delinquents, Achan and Jonathan, annexed.

Smith's MICHAELIS, vol. iv. p. 358.

3020. [—— 44. And Saul answered—thou shalt surely die, Jonathan] This would have been a horrid denunciation, had Jonathan been his real son by procreation.

3021. [1 Sam. xv. 9.] The laws of the virtuous Spartans, it is well known, originally forbade their warriors, either by sea or land, to touch even the spoil abandoned by a routed enemy. Whilst property was thus legally protected, Sparta, we find, continued free, virtuous, and happy; but as soon as the public morals were contaminated there by an allowance to plunder, the nation sunk rapidly under the daily reprisals of numerous and implacable enemies.

See Grecian History.

3022. [—— 12. He set him up a place] A trophy; or a fort for a garrison:—JEROME says, the Romans had, in his time, a garrison at Carmel.

NIEBUHR, speaking of Ali's mosque at Mesched-Ali, says, at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a *hand* stretched out, to represent that of Ali. (*Voyage en Arabie*, tom. ii. p. 211.) — Another writer informs us that at the Alhambra, or red palace of the Maurish kings, in Grenada, on the key-stone of the outward arch of the present principal entrance, there is sculptured the figure of an *arm*, the symbol of strength and dominion.

See *Annual Register for 1779*, p. 124.

3023. [1 Sam. xv. 19.] It is prohibited by our laws, says JOSEPHUS, even to spoil our enemies. Accordingly, he adds, I advised the armed men who were come out of Galilee to assist me, to fight with no body, nor to spoil the country; but to pitch their tents in the plain, and be content with the sustenance they had brought with them; for I told them, that I had a mind to compose these troubles *without shedding any blood*.

Luke iii. 14.

See *his Life*, § 26, 47.

3024. [——— 33.] The kings of Egypt were also the high-priests. — At Thebes, says HERODOTUS, they introduced me into a spacious temple, and displayed to me a number of figures in wood; for, he adds as the reason of this, *every high-priest (or king) places here, during life, a wooden figure of himself*.

See *Euterpe*, cxlii. cxliii.

Among the Romans, the *jus imaginum* was annexed to the great offices of state, and none had their *statues* or pictures (in public places), but such as had borne those offices.

See No. 2555.

ASCONIUS.

3025. ——— When Pilate, who was sent as procurator into Judea by Tiberius, had sent by night those *images* of Cesar that are called *ensigns*, into Jerusalem; the Jews, falling down in vast numbers together, exposed their necks bare, and cried out, that they would sooner be slain, than their law should be transgressed, which did not permit any sort of image to be brought into the city. On this Pilate gave orders that the *ensigns* should be immediately carried out of Jerusalem.

See JOSEPH. *Wars*, b. ii. ch. ix. § 2, 3. vol. v.

See *Esther* ix. 12 compared with 14. And *Deut.* xii. 3. Also *Ezek.* xliii. 7, 9.

3026. [1 Sam. xvi. 1.] It is the custom in Iberia, Colchis, and the adjacent country, where the arts are little practised, to keep *liquors in horns*, as well as to drink out of them.

HARMER, vol. i. p. 382.

3027. [——— 20.] *Naud* appears to have been a small skin-bottle for milk, wine, and other liquids, usually made of goat-skin; rather, perhaps, of the *black udder* of the goat. See *Ps.* lvi. 8. — cxix. 83.

See No. 884, 1040, 1042.

3028. [1 Sam. xvii. 4.] According to the English standard, the height of Goliath was twelve feet eight inches, and somewhat more than three tenths. His coat of mail alone weighed upwards of one hundred and eighty-nine of our pounds troy; and the head of his spear, twenty-two of the same pounds. — Some are willing to think the shekels enumerated in the text were the *price*.

See PATRICK, *in loco*.

3029. [——— 5.] Five thousand shekels are equal to seventy eight pounds and two ounces of brass.

Verse 7.] Six hundred shekels weigh nine pounds six ounces of iron.

3030. [——— 15.] It is remarkable, that in those very plains where David attended his flock, the angel of the LORD appeared to the shepherds of Bethlehem at Christ's Nativity.

3031. ——— Homer describes old Eumeus making his own shoes, and Ulysses himself as building his own house, setting up his bed with great art, and employed alone in building and rigging his ship. Now, as Homer lived about the time of the prophet Elijah, and in Asia Minor; all the accounts that he gives of the Greek and Trojan customs, have a wonderful resemblance with what the Scripture informs us of, concerning the manners of the Hebrews and other eastern people.

Dr. A. Clarke's FLEURY, p. 68.

3032. [——— 18.] From *Deut.* xxxii. 14, we learn that the milk of sheep and goats was much used by the Israelites:

if their cheese were produced from a mixture of such milk, it would be what we call at present *parmesan*.

FULLER'S *Palestine*, b. i. ch. v. § 4.

In Hindostan, they have plenty of cheese, made of milk taken from cows, sheep, goats, and buffaloes; which last is very good.

*Modern Univer. Hist.* vol. vi. p. 244.

3033. [1 Sam. xvii. 18.] Dr. SHAW observes that to this day in Barbary, "after turning the milk with the flowers of the great headed thistle or wild artichoke, they put the *curds* into small baskets made with rushes or with the dwarf palm, bind them up close and press them.

See No. 119.

*Trav.* p. 168.

3034. ——— The best cheese is that which is warmest to the palate; like cucumbers, it should never be eaten without plenty of pepper and salt. — *Mustard* also may be added by the aged, or those whose stomachs and bowels are weak or embarrassed with viscid matter: *this* indeed, is celebrated by the French, as by far the best of all the stimulants, and as agreeing perfectly with every species of food.

See Sir JOHN SINCLAIR'S *Code of Health*, vol. i. pp. 414, 461.

3035. [——— 34. *A lion and a bear*] These probably were two *marauders*; or two savages of the human race, denominated by wild animals, as we have often seen, in the figurative language of the Bible. — It does not appear to be a fact, that the lion and bear ever hunt together; and the bear in particular, will betake himself to flight at the sight of a man or dog, and will only make resistance when extremely hungry, or after he is wounded. — Bears are extremely fond of grapes, and will climb to the tops of the highest trees in quest of them. — They are also remarkably fond of honey. (See CARVER'S *Trav. in N. America*, pp. 180, 295, 325.) — If a man disturb or surprise a bear, he is liable to be killed by the animal, but not to be eaten. (BUCHANAN, in *Pinkerton's Coll.* vol. viii. p. 720.) — Bears are immoderately fond of the fruit of the orange tree, and feed eagerly on the sweet acorns of the live oak. — They prey on the fruits of the country, and will likewise devour young calves, swine and sheep; but I could never learn, says BARRIAM, a well attested instance of their attacking mankind.

See his *Trav.* pp. 101, 278.

3036. ——— "Europe has two or three kinds of bears; one species of which is carnivorous, the other lives only on vegetables: the large brown species, with its small

variety, is reputed to be carnivorous; the black species is merely phytivorous." — Is the *brown* species found in Palestine?

3037. [1 Sam. xvii. 38.] In the castle of Dun-vegan, in Scotland, is preserved a round shield made of iron, that even in its decayed state weighs near twenty pounds; itself a load in these degenerate days; yet such shields were in use no longer ago than the beginning of the last century.

PINKERTON'S *Coll.* part x. p. 322.

3038. [——— 43.] In this sense Valerius Maximus says, that Masinissa, not being able to repose any confidence in any of his children, officers, &c., endeavoured to secure himself from the attempts of his enemies by a guard of dogs.

See No. 202.

*Univer. Hist.* vol. xviii. p. 369, note (I).

3039. [——— 49, 50.] Dr. SPRAT and CADAMOSTO agree, that they have seen the *Canarians* fling stones with so certain an aim as to hit the smallest mark at a great distance, and with such force as, with a few blows, to penetrate and break in pieces a strong shield.

*Modern Univer. Hist.* vol. xiv. p. 445.

3040. [1 Sam. xviii. 3, 4.] I was bought, says PITTS, by an old bachelor; I wanted nothing with him: meat, drink, clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him: but before we came to Alexandria he was taken sick, and thinking verily he should die, having a woven *girdle* about his middle, under his sash (which they usually wear) in which was much gold, and also my *letter of freedom* (which he intended to give me, when at Mecca) he took it off, and bade me put it on about me; he then took my *girdle*, and put it on himself. — My *patroon* would speak on occasion, in my behalf, saying, 'My son will never run away'. He seldom called me any thing but *son*: and bought a Dutch boy, to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me. He would say to me, 'Though I was never married myself, yet you shall be married in a little time, and then your children shall be mine'.

*Travels to Mecca*, pp. 217, 225.

3041. ——— We read in TAVERNIER, p. 43, of a Nazar, whose virtue and behaviour so pleased a king of



Persia, after being put to the test, that he caused him to be disappeared, and gave *his own habit* to the Nazar, which is the greatest honor that a king of Persia can bestow on a subject. — Apply this idea to John xvii. 22; and Matt. xxii. 11. Luke xv. 22.

3042. [1 Sam. xviii. 6 — 8.] From the most distant ages the Asiatics have observed the custom of employing women trained up, and hired for the purpose, to sing and dance at public festivals and religious ceremonies. It is, among the Gentoos, a universal practice still to keep a number of such women in every village at the public charge; and they are frequently despatched to meet a person passing in a public character, precisely as Saul was met by these women of Israel. (HALHED's *Preface to Gentoos Laws*, p. 57.) — We were welcomed to the town Cuscowilla, says BARTRAM, by young men and maidens, who conducted us to the chief's house, built on an eminence, and distinguished from the rest by its superior magnitude, and by a large flag hoisted at one corner on a high staff. We immediately alighted: the chief, who is called the *Cow-keeper*, attended by several antient men, came to us, and in a very free and sociable manner, shook our hands, or rather arms — a form of salutation peculiar to the American Indians. We then followed him to an apartment prepared for the reception of their guests.

See his *Trav.* p. 182.

See No. 1048.

3043. [1 Sam. xix. 12, &c.] Krim Gueray, the Cham of the Crimea, was so weak he could scarcely appear in public; but the artful physician declared it a salutary crisis, described the symptoms as they followed, and warranted a cure. Krim Gueray however, was confined to his harem, where I found, says BARON du TOTT, several of his women, whose grief and the general consternation had made them forget to retire. *I entered the apartment where the Cham lay.*

*Vol. i. part iii. p. 209.*

3044. [1 Sam. xxi. 7.] On the sheep-walks of Spain, they have to this day, over each flock, a *chief shepherd*. — Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *propositus* or the *chief shepherd* of the whole flock.

*Gentleman's Magazine for May, 1764.*

3045. [1 Sam. xxi. 8, 9.] David being thus obliged to take that sword which had been laid up in the tabernacle as a lasting monument of his victory, makes me think, says FLEURY, that there were (at the time) *no arms to be bought* (in Israel).

*Third Edit. by Dr. A. Clarke, p. 67.*

3046. [1 Sam. xxii. 1. *The cave Adullam*] This region probably, called in after ages Trachonitis, which had Arabia Deserta on the east, Batanea on the west, the land of Damascus on the north, and Ituria on the south, seems to have had its name from two famous mountains, which STRABO in his *Geog. l. xvi.* calls Trachones. The greatest part of it indeed, according to Josephus, who places it between Palestine and Cæle Syria, had such ridges of rocks and mountains, especially on the sides of Arabia and Iturea, that some of them had caverns large enough to lodge a thousand men.

See *Univer. Hist.* vol. x. p. 212.

3047. [— 6.] In Hindostan, there is one tree very remarkable, called by Europeans the Banian, and war-tree. Out of its branches there shoot downwards little sprigs; which, taking root, in time become supporters to the branches which yielded them. So that the tree, by this means, grows at length to a very great height, and spreads so much in compass, that some hundreds of men may shade themselves under it, in any season; as the trees in those southern parts of India, keep their leaves all the year.

*Modern Univer. Hist.* vol. vi. p. 209.

See No. 177.

3048. [1 Sam. xxiii. 23. *Throughout all the thousands of Judah*] That is, all districts or cantons: which were probably distinguished by the number of inhabitants; as our hundreds originally were.

*Dr. GEDDES.*

See No. 2586.

3049. [1 Sam. xxiv. 7.] Cesar said, the sweetest fruit of his conquests was to give life to those who had attempted his.

*The MARCHIONESS de LAMBERT's Letter to her Son, p. 200.*

3050. [1 Sam. xxv. 1.] By *desert*, or *wilderness*, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never *sown* or *cultivated*; which, though it yields no crops of corn or fruit, yet affords herbage, more or less, for the grazing of cattle, with fountains or rills, of water, though more sparingly interspersed than in other places.

SHAW'S *Trav.* p. 9, *note*.

3051. [—— 6, &c.] In visiting each other, the Arabs still use many of the ceremonies and compliments which were in use among the antient Patriarchs; such as bringing of water to wash their feet, giving each other the *shalâm* or salutation of *peace*: they entertain their guests in the best manner they can, standing to wait upon, instead of sitting at table with them; and enquire after the welfare of each other's families, and of every individual belonging to them.

*Modern Univer. Hist.* vol. xiv.  
p. 58.

3052. [—— 25.] The *folly* here specified is not to be understood in the usual sense of the word in a European idiom, as a negative quality, or the mere want of sense, but as a *kind of obstinately stupid lethargy, or perverse absence of mind, in which the will is not altogether passive*.

HALHED'S *Preface to Gentoo Laws*,  
p. 48.

3053. [—— 34.] There is, says HECATEUS, about the middle of Jerusalem a wall of stone, whose length is five hundred feet, and breadth a hundred cubits, with double cloisters; wherein there is a square allar, not made of hewn stone, but composed of white stones gathered together, having each side twenty cubits long, and its altitude ten cubits. (See JOSEPH. *Against Apion*, b. i. § 22.) — Is such a wall as this, here alluded to, whose whiteness would reflect vividly the *first streamings of the morning light*?

3054. [—— 39.] Probably he died of hunger, from an inability to eat, in consequence of his paralysis, or paralytic stroke: Hence the justice of David's reflection; for he would have suffered David and his men to famish, rather than relieve them.

3055. [1 Sam. xxvi. 5. *Saul lay in the waggon-path*] There were no turnpike-roads in Judea.

Dr. GEDDES.

3056. [1 Sam. xxviii. 7.] JOSEPHUS (*Antiq. lib. vi. cap. 15*) calls this woman of Endor, expressly, Engastrimythia, ventriloquist, a speaker from the belly, who made a trade of evoking the souls of the dead, and foretelling future events by their means.

Enquire what is meant by the *Oracle of the Bottle*, mentioned in PINKERTON'S *Coll. part x. p. 270*.

3057. ——— *Seek me a woman, mistress of the Ob, or Aub*] It is said, that many of the Samoides are occasionally panic-struck, partly owing to lax fibres, and partly to fancy weakened by superstition. An unexpected touch, a sudden call, or a *fearful appearance* will throw these people into a state of fury; insomuch, that they will wound or kill the object of their terror if not prevented by force; and when they are disarmed, they will beat themselves about the hands and feet, scream violently, and roll on the ground in great agony. — Mr. SURJEF saw, in the district of the *Ob*, an old female who was not only terrified by whistling, but even by the noise of the wind; and the same gentleman, in his travels through Mangasci, met with a young Samoïede magician who exhibited many signs of this strange disorder. (SMITH.) — *Aub*, probably, means a *bladder*, into which this deceiver might speak, in order to render her words more awful or terrific.

3058. [—— 7, 8.] Mr. BRYANT, in his *Antient Mythology*, vol. i. p. 59, tells us that the symbolical worship of the Serpent was of the most remote antiquity, and very extensive, and that the Greek *Python* is the same as *Opis*, *Oupis*, *Oub* and *Ob*. The woman at Endor who had a familiar spirit is called *Oub* or *Ob*; and it is interpreted *Pythonissa*. This idolatry is also alluded to by Moses (*Deut. xviii. 11*), who forbids the Israelites ever to inquire of those demons *Ob* and *Idcone*, whose worshippers are called charmers, consultants with evil spirits, or wizards, or necromancers. — It is a curious coincidence, that the witchcraft practised by the Blacks in the West Indies at this day is called *Ob*, or *Obi*; and the ignorant Negroes are under the most superstitious dread of those who profess the art.

3059. [—— 19. *To-morrow*] Meacher (*Hebr.*), well suited to *vague* prediction, signifies indefinitely any *future*

time; as in *Gen. xxx. 33*, *So shall my justice answer for me in future*; in *Exod. xiii. 14*, *when thy son shall ask thee in future*: and in *Josh. iv. 6* also, the word here translated *To-morrow*, is rendered *in future* or *in time to come*.

See No. 1046, 1047, 1049.

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3060. [*1 Sam. xxix. 6, 7.*] Achish here shews himself in belief and disposition more truly an Israelite than Saul: and therefore David might with propriety join in his behalf. — This however was not expedient, and therefore not permitted, as appears by what follows.

3061. [— 9.] Does Achish in this language acknowledge David as sent by the Divine Providence for his own conversion?

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3062. [*1 Sam. xxx. 12.*] On our journey from Suez to Tor, says THEVENOT, at about five o'clock in the morning,

when passing by the side of a bush, we heard a voice that called to us, and being come to the place, we found a poor languishing Arab, who told us he had not eaten a bit for five days: we gave him some victuals and drink, with a provision of bread for two days more.

3063. [*1 Sam. xxx. 17.*] The Persians use in war what they call *wind-camels*, which, though less in bulk, are more active and sprightly than the ordinary camels. As these trot and gallop like horses, they are particularly serviceable in a defeat, when they contribute much to the saving of the baggage.

*Frag. to CALMET, vol. ii.  
p. 185.*

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3064. [*1 Sam. xxxi. 9.*] We are informed by M. D' HERBELOT, that the word PAGOD, from its *Persic* derivation, signifies either a *temple of idols*, or the *idol itself adored therein as a god*. (*See Biblioth. Orient. p. 534.*) — For the Temple, we might write *Pagoda*; for the Idol, *Pagod*.

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## THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

## THE SECOND BOOK OF THE KINGS.

**H**ERODOTUS tells us, that Darius despatched a messenger to Indathyrus king of Scythia commanding him to own the king of Persia for his sovereign, and to present him (Darius) with *earth and water in token of his submission.*

Verse 2.] *With—earth on his head* That is, *carried on his head as a token of his future allegiance to David.*

See *Univer. Hist.* vol. iv.  
p. 486.

3066. [— 18.] *Kesheth* (*Hebr.*), the Bow: *MARIANA* takes this for the Title of the following song. The Septuagint read *threnon, lamentation*; and the Vulgate also has *planctum*, corrupted in the later Edit. into *arcum*. — The book of *Jasher*, *JOSEPHUS* says, was a *Record in the Temple*; mentioned also in *Josh. x.*, as containing another metrical record, how the sun stood still on Gibeon, and the moon in the valley of Ajalon.

3067. [— 19.]

Qualem virgineo demissum pollice florem  
Seu mollis violæ, seu languentis hyacinthi;  
Cui neque fulgor adhuc, nec dum sua forma recessit:  
Non jam mater alit tellus, viresque ministrat.

*Æneid.* b. xi. l. 68 — 71.

There like a flower he lay, with beauty crown'd,  
Pluck'd by some lovely virgin from the ground:  
The root no more the mother earth supplies,  
Yet still th' unfaded color charms the eyes!

PITT.

3069. [2 *Sam. i.* 27.] All antiquity affords not a more precious relic of genuine eligiac poetry, than this ode.

*Dr. GEDDES.*

3069. [2 *Sam. ii.* 14, 15, 16.] In the exercise of *wrestling*, as it is now performed by the Turks, the combatants, after they are anointed all over with oil to render their naked bodies more slippery and less easily to be taken hold of, first of all look one another steadfastly in the face; then they run up to and retire from each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict. After this prelude they draw nearer together, and challenge each other by clapping the palms of their hands first on their knees or thighs, then on each other, and afterwards on the palms of their respective antagonists. The challenge being thus given, they immediately close in and struggle with each other, striving with all their strength, art and dexterity (which are often very extraordinary), who shall give his antagonist a *fall* and become the conqueror. During these contests, their arms, legs and thighs are often so twisted and linked together, that *both fall together* and leave the victory dubious.

*SHAW'S Trav.* p. 217.

In like manner, during the *festivals* at Algiers, those who are most famed for ability in this gymnastic art, come boldly into the ring to shew their dexterity before the Dey, *eight or ten* together: these are the choice of all their stout wrestlers.

*Judg. xv. 8.* See *PITT'S Account of Algiers*, p. 168.

3070. [2 Sam. iii. 1, 2, &c.] The persons, here called sons of David, were such as were ennobled by him after he became king of Judah. Their mothers were the women that presented them to the king in this birth of honor and loyalty.

3071. [——— 2 — 5.] See 1 Kings xv. 2. — These women were *guardians* to the princes. — “In Egypt, as in most eastern empires, a decree might be made, which entrusted the guardianship of the minor princes to their mothers, or elder sisters, who appeared less dangerous than uncles and brothers. Thus *Skeniophris*, *Amesses*, and *Achenchres*, although inserted as real queens in some few catalogues of the dynasties, were nothing more than guardians of the presumptive heirs. (De PAUW, vol. i. p. 38.) — The education of the princes of the Medes and Persians was for many ages committed to the women. Dejoces, their first king, began the custom; and it was continued till some time after the reign of Cyrus, and is at this day practised in many places of the East. — These young monarchs were entirely entrusted to the care of women, till the age of fifteen or sixteen. (Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 31.) — Cities, towns, countries, nations, provinces, and the four quarters of the globe, were represented on medals under the shape of women. (ADDISON, on *Medals*, p. 133.) — A Gentle who is become a proselyte, and a slave who is set at liberty, are both as it were new-born babes; which is the reason why those who before were their parents, are now no longer so. Phil. 10.

MAIMONIDES.

3072. [2 Sam. iv.] In this Chapter, David appears an impartial executor of the Divine laws. — God was his Legislator, and in that sense his government was a hierarchy or a Theocracy.

3073. [——— 4. *He — became lame*] Of both his feet, ch. ix. 13. — This lameness is here mentioned to shew that Mephibosheth was naturally incapacitated for the Office of king; and that, in consequence, these chiefs could have no prospect of a successor in Saul's family.

3074. [——— 10.] It was necessary that David should espouse the rights and claims of Saul and Jonathan's adopted sons, otherwise he had annulled the laws of his kingdom and his own adopted sons could have had no security that their claims would be allowed, in turn.

3075. [2 Sam. v. 8.] Dr. GREGORY (in his *Notes and Observations on passages of Scripture*, pp. 29 — 34) as quoted in Patrick's Commentary on this passage, understands by the *lame* and the *blind*, the *gods* of this people, who, as the Psalmist expresses it (cxv), *had eyes but saw not, and feet but walked not*. Which opinion is supported and rendered very plausible by the following arguments: 1. How could David distinguish the halt, the lame, or the blind from able men, when posted on lofty walls. 2. How can it be supposed there was such a number of these wretched persons in so small a city, as to merit David's particular attention. 3. And why should he say, *his soul hated them*; when it would have been natural in him to have commiserated their unhappy condition?

Univer. Hist. vol. ii. p. 186.

3076. [——— 6 — 8.] Several Jewish writers agree that the blind and the lame were images, and that these epithets were bestowed on them in derision: Ps. cxv. 5. 7. They were of brass, and are said to have had inscriptions upon them. They were set up in a recess of the fort. Though in scorn called the blind and the lame, yet they were so surely entrusted with the keeping of the place, that if they did not hold it out, the Jebusites said, they should not come into the house: that is, they would never again commit the safety of the fort to such palladia as these.

BURDER'S *Oriental Customs*, vol. ii. p. 131.

3077. [——— *Getteth up to the gutter*] Rabatamana, a city of Arabia, could not be taken, till one of the prisoners shewed the besiegers a subterraneous passage, through which the besieged came down for water.

POLYBIUS, *Ed. Casaubon*, vol. i. p. 573.

— See *Bib. Research*. vol. ii. p. 77.

3078. [——— 9.] The imperial palace, in Pekin, stands in the middle of the city, and is surrounded by a very high wall. It is said to occupy a circumference of about seven miles, containing gardens both for pleasure and utility, replenished with all that is rare in art or nature.

MACARTNEY'S *Embassy*.

3079. [——— 13.] At the first English Synod, held at Verulam in the year 446, against the errors of *Pelagius*, a vast multitude assembled with their *wives and children*. *Aderat populus et spectator futurus et iudex*: says BEDE, *Hist.* vol. i. p. 17.

3080. [——— *Concubines*] In none of those places

of Scripture where this word occurs, which are about 36, is any such sinister sense implied as *harlots* or *prostitutes*.

*Univer. Hist. b. i. 7. 4.*

3081. [2 Sam. v. 13.] When Hannibal passed through Gaul, the people of that country stipulated with him, that if they should have any ground of complaint against the Carthaginians, they would refer it to the decision of the Carthaginian chiefs; but that if the Carthaginians in turn should have any reason to complain of the Gauls, the *women* of the people last named should decide on the justness of such complaints. — *Women* are still the *lawgivers* of the moral code, which is much more powerful than the legal. — They should be invited every where to an equal participation of our fortunes and of our rights, as Nature has called them to be partakers of our pleasures and our pains.

*St. PIERRE'S Works, vol. iv. pp. 300, 327.*

3082. [—— 18.] The Septuagint translate the valley of *Rephaim*; or *giants*, the valley of *Titans*; and the book of Judith, ch. xvi. 7, mentions the Titans and giants as synonymous.

*Univer. Hist. vol. v. p. 263.*

3083. [—— 24.] When thou hearest the sound of a rumbling (thunder) in the tops of the valleys of *Baca*, see Ps. lxxxiv. 6. — The burning desert of *Barea* coasts along Egypt from North to South.

*St. PIERRE'S Studies of Nature, vol. i. p. 208.*

3084. [2 Sam. vi. 6.] *Nachon* (Hebr.), a participle, not a proper name, signifies *ready fitted*, or *made proper*; i. e. for the reception of the ark.

*Univer. Hist. vol. iii. p. 518.*

Verse 7.] *Uzzah*, as a Levite, was forbidden under pain of death, to touch the ark; *Num. iv. 15.*

3085. — HUTCHINSON, having shewn from the context and other passages, that at this time there were two arks, and that *Uzzah* and *Abio* had ministered at Kirjath-jearim before that particular ark made by Moses in the wilderness and now on the cart, till they thought themselves entitled to the possession of it in the way of hereditary right; seems to think that *Uzzah*, on this occasion, was struck

dead, not for merely touching the ark, but for attempting to seize it as his property.

See his Treatise entitled *Glory or Gravity*, pp. 142 — 145. See also, on *Num. x. 33.*

3086. [2 Sam. vi. 14.] Did David accompany his dancing, on this occasion, with an appropriate sacred song, or festive Psalm? such, for instance, as *Ps. lxxviii.* If so, his conduct will receive illustration from the following incident, which occurred to *Captain H. WILSON*, at one of the *Pelew Islands*, when the natives kept a day of festivity, on the capture of a war-canoe. "They ornamented themselves with plaited leaves, nicely paired into stripes, like our ribbons, which, being of a yellowish color, had a good effect on their dark skins; then forming themselves into circles, one within another, an elderly person began a song, or long sentence, and on his coming to the end of it, all the dancers joined in concert, dancing along at the same time; then a new sentence was pronounced and danced to; which continued till every one had sung, and his verse had been danced to. — Their manner of dancing does not consist so much in capering and leaping, or other feats of agility, as in a certain method of reclining their bodies, and yet preserving their balance."

3087. [—— 14, 16.] This evidence is enough to prove, that David and the people danced in circles. (See HUTCHINSON'S *Principia*, part ii. p. 288.) — See the reason for such dancing in *Ezek. chap. i.*

3088. [—— 20.] Arab Chan, governor of Schamaehie, made a great procession to receive the envoy, who brought him a letter from the king. He went out to the king's garden, and being come within ten or twelve paces of the envoy, he very cheerfully put off his garment and turban; but perceiving the envoy stood a while without saying aught to him, he began to be a little startled and out of countenance, till the envoy said to him, "Al Arab Chan"; who answered, "What saidst thou?" The envoy continued, "Scha Sefi sends thee a garment, and a letter of favor; thou art certainly beloved of the king." The Chan replied very courageously, "May the king's wealth continue for ever; and may every day of his be as a thousand. I am one of the king's servants. He then took the garment with very great submission."

*Ambassadors' Trav. into Persia, p. 400.*

Apply this to *Esth. viii. 8, 9, 13. Dan. v. 29. x. 11, 19. Ps. lxxxiv. 10. Coloss. iii. 9, 10.*

3089. [—— 21. *It was before the LORD*] That is, in reverence of the Divine Presence accompanying the ark, that



I uncovered myself. — In Captain Cook's Second Voyage, we are told that, at Oparree, all the king's subjects, his father not excepted, are uncovered before him: which *uncovering* is there explained to be, the making bare the *head and shoulders*, or wearing no sort of clothing *above the breast*. It is added, "when Otoo came into the cabin, Ereti and some of his friends were sitting there. The moment they saw the king enter, they stripped themselves in great haste, being covered before. This was all the respect they paid him; for they never rose from their seats, nor made any other obeisance."

MAYOR.

Tinah, king of Matavai, told Captain BLIGH, that no person could see his son, who was not uncovered down to the shoulders. — Tinah himself had uncovered his shoulders, as did his attendants in this visit.

3090. [2 Sam. vii. 2.] The cedar bears a narrow leaf, of a sad green; with a cone or apple like that of the pine tree, but darker, and of a smooth coat. Its top is broad and flat resembling an umbrella. (*Univ. Hist. vol. ii. p. 238.*) — Is this apple one of the eatables mentioned in Scripture?

3091. — There are two sorts of cedar, the white and the red; but both have nearly the same sort of bark. These trees are low, bushy, and full of branches and little leaves, each resembling the tag of a lace. The wood of this tree is almost as light as cork: consequently the savages make use of it in the wreaths and ribs of their canoes. The red sort looks admirably well, and may be made into household goods, which will ever retain an agreeable smell.

PINKERTON'S *Coll. part liii. p. 361.*

3092. [—— 6.] It appears from the words of Gen. iii. 24, critically examined, that there was *at the east of the garden of Eden*, a *Tabernacle* (resembling doubtless, the *Mosaic*) in which the *Cherubim* and *emblematic fire* or *glory* were placed [under the tree of life] from the fall (*compare* Wisd. ix. 8.); and which surely continued in the believing mind of SEIR. Whether this *same sacred Tabernacle* were preserved by NOAH in the ark, and remained in the family of EBER, till the descent of the *Israelites* into Egypt, and were brought up by them from thence, cannot perhaps now be determined. Certain however it is from Exod. xxxiii. 7 — 9 (*compare* Exod. xvi. 33, 34. 1 Sam. iv. 8), that the *Israelites* had a *tabernacle* or *tent*, sacred to JEHOVAH, before that erected by Moses; and it appears from Amos v. 26, and Acts vii. 43, that soon after the Exodus

the idolaters and apostates had such likewise for their idols.

PARKHURST'S *Hebrew Lexicon*,  
p. 736.

3093. [2 Sam. vii. 13. *For my Name*] Where-ever the Romans fixed their standards they looked on that place as their country, and thought themselves obliged to defend it with their lives. For this reason their standards were always carried before them when they went to settle themselves in a colony.

ADDISON, on *Medals*, p. 110.

3094. [—— 16.] *House*, in this Chapter, is used in the same sense as we use the phrase "House of York," or "House of Lancaster."

3095. [—— 23.] For what nation is there on earth like thy people Israel, whom God went to redeem to be his people, that he might make to himself a name; doing in their favor great and terrible things, and driving the nations and their gods before his people, whom he delivered from Egypt?

Bib. Research. vol. ii. p. 197.

3096. [2 Sam. viii. 2.]

Then was stretched the bloody cord  
Of conflict.

COWPER'S *Iliad*, vol. ii. p. 70. l. 461.

In the annals of Octavian Ubalini, who filled the episcopal chair of Bologna from the year 1260 to 1295, it appears that *lines* and marks were set up by order of the government, within which each of the hostile families (the Lambertazzi and Gieremei) were bound to confine themselves for the prevention of all true as well as pretended causes of vengeance. No member of the one family could transgress those boundaries and break in upon the line of the other without exposing himself to immediate death.

Athenæum, Feb. 1809, p. 138.

3097. — A Persian *cafila*, or caravan of merchants, is composed of camels, horses, and mules; the whole of which are under the direction of a superintendent or master. — The *cafila*, whilst on the journey, keeps as compact as possible, and on its arrival at the place of encampment for the day, each load is deposited on a particular spot, marked

out by the master, to which the merchant who owns the goods repairs: his baggage forms a crescent; in the centre are placed the bedding and provisions: a rope or line made of hair is then drawn round the whole, at the distance of about three yards each way, which serves to distinguish the separate encampments.

FRANKLIN. — *Pinkerton's Coll.*  
vol. ix. p. 275.

3098. [2 Sam. viii. 3.] JOSEPHUS (*Antiq. lib. vii. 6*) shews from Nicolaus Damascenus' History, that Adad, who reigned over part of Syria, made war with David king of the Jews, and was overcome at the Euphrates; that his posterity reigned to the tenth generation, having the same name (Does this prove that Adad was a title, like Doge, &c.?) and that the third Adad, to take away the dishonor thrown upon his predecessor, fought against the Jews, and wasted Samaria (1 Kings xx). — The last of those kings might be Rezin, mentioned 2 Kings xvi. 9.

In this light *Hezer* is the name; *Adad* the title; and the *H* prefixed, is the Heb. particle for *the*: equivalent, when combined, to some such title as, *the usurper* (for that appears to be the character of) *Hezer*.

3099. [—— 4.] The Israelites were not till this time put in possession of the whole extent of the promised land.

See Gen. xv. 18. Deut. i. 7. Josh. i. 4.

3100. [—— 8. Brass] Josephus says that this brass was of a most excellent quality, surpassing in value gold itself: like the famous Corinthian brass among the Greeks.

Dr. GEDDES.

3101. [—— 13.] In a vast plain to the south of Tadmor, you see a large valley of salt affording great quantities thereof, and lying near about an hour's distance from the city. It is here David smote the Syrians, and slew 18,000 men, rather than in another valley of the same kind, which lies but four hours from Aleppo, and has sometimes past for it.

Miscellanea Curiosa, vol. iii. p. 87.

3102. [—— 15 — 18.] In antient times all countries seem to have been divided into petty principalities. Every city, for the most part, had its particular king.

MARSHAM, *Canon. Chron. sect. v. p. 76.*

Thus Egypt originally, was under the dominion of different princes at the same time: yet there was one of superior power, called Pharaoh, to whom the several princes paid

more or less homage. This monarch had his residence near Heliopolis, in the vicinity of Goshen.

*Chron. Pasch. p. 33.*

3103. [2 Sam. viii. 17.] In India the Shanaboga, or accountant of the village, who is always a Brahmin, not only keeps all the accounts, but writes all the letters as dictated to him by the chief of the village.

BUCHANAN, in *Pinkerton's Coll.*  
vol. viii. p. 647.

3104. [—— 18. Chief rulers] Priests: CALMET. At the king's hand: *Septuagint*; *Nehemiah* xi. 24. — Thus JESUS CHRIST, "at the right hand of God," as He appears in the intermediate state, is PRINCE and PRIEST after the order of Melchizedek.

3105. [2 Sam. ix. 8.] The dog was by the law declared unclean; a dead dog, most defiling. — Its uncleanness was emblematical of sodomy.

See Deut. xxiii. 18.

3106. [2 Sam. x. 5.] It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. (*De la Motraye, p. 247.*) — In the mountains of Yemen, where strangers are seldom seen, it is a disgrace to appear shaven. The beard is a mark of authority and liberty among the Mahometans, as well as among the Turks: the Persians, who clip the beard and shave above the jaw, are reputed heretics. They who serve in the seraglio, have their beard shaven as a sign of servitude: they do not suffer it to grow, till the sultan has set them at liberty. — Among the Arabians it is more infamous for any one to have his beard cut off, than among us to be publicly whipped, or branded with a hot iron. Many in that country would prefer death to such a punishment.

NIEBUHR, *chap. vii.*

3107. — At length Ibrahim Bey suffered Ali his page to let his beard grow, that is to say, gave him his freedom; for among the Turks, to want mustachoes and beard, is thought only fit for slaves and women, and hence arises the unfavourable impression they receive on the first sight of an European.

VOLNEY'S *Trav. vol. i. p. 118.*

3108. [2 Sam. xi. 1.] We look with expectation every winter, to the period when the swallow and the nightingale shall announce to us the return of serenity. How much more affecting would it be to behold the People of distant lands arrive with the Spring on our shores, not with the dreadful noise of artillery, like modern Europeans, but with the sound of the flute and of the hautboy, as the antient Navigators in the earlier ages of the world!—Did men live in peace, every sea would be navigated, every region would be explored, all their productions would be collected. What a gratification of curiosity would it be to listen to the adventures of foreign travellers, attracted to us by the gentleness of our manners! They would not be slow in communicating to our hospitality the secrets of their plants, of their industry, and of their traditions, which they will for ever conceal from our ambitious commerce.—What a sublime satisfaction would it be to us, to enjoy their joy, to behold their dances in our public squares, and to hear the drums of the Tartar, and the ivory cornet of the Negro re-echo round the statues of our Kings.

See No. 967.

St. PIERRE'S *Studies of Nature*,  
vol. i. pp. 92, 94.

3109. [——— 2. *Washing herself*] Not *bathing*, as she was probably on the *exposed terrace* of her own house.—I went up, says DANDINI, one evening on the terrace, to take the air, and survey the city Tripoli as much as I could: I perceived some Jewish women on the terraces of the neighbouring houses; and I easily comprehended by this means, that the *place* where David saw Bathsheba, was only a *terrace* of this kind at the *top of the house*. (*Voyage au mont Liban*, chop. v.)—Thus circumstanced, the renowned Bathsheba, in simply washing herself *unveiled*, displayed innocently and unintentionally to the youthful king, the usually *hidden features* of her lovely face. (See *Susanna* 31, 32.)—No *gloves* are worn in the East.

Sir JOHN CHARDIN.

3110. [——— 3.] The Hindoo children are married at the discretion of *their parents*; the girls at three or four, and the boys at six or eight years of age. The bride afterwards sees her husband as a play-fellow; she is taught to place her affection on this object, and never thinks of any other; until, when about eleven years old, she is conducted with some ceremony to his house, and commences the duties of a wife, and the mistress of a family.

FORBES' *Oriental Memoirs*.

3111. ——— Uriah was a Hittite, that is, of Canaanitish origin; while Bathsheba, it seems, was an Israelitess.

See Smith's *MICHAELIS*, vol. i. p. 319.

Compare *Deut. xx. 7*, with *Deut. xxiv. 5*; and it will

appear that Bathsheba was only *betrothed*, not *married* to Uriah.

3112. [2 Sam. xi. 4.] The crime of adultery, in India, can be committed by *betrothed* as well as married persons.

BARTOLOMEO, by Johnston, p. 270.

3113. ——— *David sent messengers, and took her* That is, *to wife*.—The King, in his marriage, uses no other ceremony than this: He sends an Azagi to the house where the lady lives, where the officer announces to her, 'It is the king's pleasure that she should remove instantly to the palace.' She then dresses herself in the best manner, and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her an house elsewhere, in any part she chooses. Then when he makes her *Itege*, it seems to be the nearest resemblance to marriage; for whether in the court or the camp, he orders one of the *judges* to pronounce, in his presence, that he, the King, has chosen his handmaid, naming her,—for his Queen; on which the crown is put on her head, but she is not anointed.

BRUCE'S *Trav.* vol. iii. p. 87.

3114. [——— 9. *Uriah slept at the door*] In India, M. Jallabert's two servants had thrown themselves down on *mats*, spread out in the *fore-hall*, in order to *sleep*.

See No. 2804.

BARTOLOMEO, by Johnston, p. 14.

3115. [——— 21. *Jerubbesheth*] Instead of *Jerubbaal*, *Gideon's* Pagan name: the Jews abhorring *Baal's* name, substituted for it *Esheth*, *shame*; as *Ish-bosheth*, for *Ish-baal*.

*Univer. Hist.* vol. iii. p. 459.

3116. [2 Sam. xii. 8. *Thy master's wives*] Because the harem of a deposed king fell to his successor. See *Ch. xvi. 21*.

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3117. [——— 30.] The *Lychnis* is a stone that shines so by candle-light, as to illuminate a whole temple. In the day-time it has no remarkable lustre, appearing only of a fiery aspect.

*Univer. Hist.* vol. ii. p. 258.

*Mishkal* (*Hebr.*) signifies equally the *value*, as the *weight* of a thing.

*Ibid.* vol. iii. p. 526.



3118. [2 Sam. xii. 31.] Several acts of cruelty, which have been ascribed to King David and the Jewish people, appear, on a more accurate examination, to have been grounded on an incorrect translation of particular passages of the Old Testament. Thus it is here said that when Rabbah (the capital city of the Ammonites) was taken, David brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln? Hence it is inferred, that he put them to death with the most exquisite and unheard-of torments. But it has been shewn by several learned critics, that our version of this place would have been more accurate, and more strictly conformable to the original, if it had rendered the passage thus: He put them to saws, and to harrows of iron, and to axes of iron, and made them pass by or to the brick-kiln: that is, he put them to hard labor, with the tools, and in the places here specified.

Bp. PORTEUS.

3119. ——— Then he brought forth its people, and appointed them to the saw, to the iron-mines, to the forging of iron, and to the burning of bricks. (*See Bib. Researches, vol. i. p. 68.*)—These became servants under the yoke. *See 1 Tim. vi. 1.*—In the same sense, it is written in Jeremiah, xxxiii. 13, *I will cause you to pass under the rod, and I will bring you into the bond of the covenant.*

3120. [2 Sam. xiii. 6.] Among the inhabitants of *Little Bukhâria*, all victuals are dressed in the master's chamber; where, according to the largeness of the family, are several iron pots, set in a kind of range, near a chimney. Some have little ovens, made, like the rest of their walls, with a stiff clay, or bricks.

*Modern Univer. Hist. vol. v. p. 135.*

3121. [—— 8.] In the most considerable houses of Persia, they kindle their fires not under a chimney, as is usual with us in fire-places, but in a kind of oven called *timnor*, about two palms from the ground, formed of a vase of burnt clay, in which they place burning coals, charcoal, or other combustible matter. The smoke from the coals is conveyed by means of a pipe from the oven under ground; and by means of another, communicating with the grated bottom of the fire, it is supplied with air. Here they cook their meat; and can bake their cakes on a flat sheet of iron laid over the *timnor* in little more than an instant of time. When the oven is not thus used, they place a plank over it in shape of a small table, which they cover entirely, spreading over it a large cloth which extends on all sides to the

ground, over a part of the floor of the chamber. By this contrivance the heat being prevented from diffusing itself all at once, it is communicated insensibly, and so pleasantly throughout the whole apartment, that it cannot be better compared than to the effect of a stove. Persons at their meals, or in conversation, and some even sleeping lie on the carpets round this small table, supporting themselves against the walls of the apartment on cushions kept for the purpose, which likewise serve for seats in this country, the *timnor* being so placed as to be equally distant from the sides of the room. Thus circumstanced, those to whom the cold is not unpleasant, put their legs under the cloth; others who feel it more sensibly, their hands and the rest of their body. By bringing their extremities thus towards the central fire, they receive thence a mild and penetrating warmth, which diffuses itself agreeably over the whole body without any injury to the head.

The Persians of the present day build most of their houses with arched domes, that have but one hole in the middle, serving equally as a passage for the smoke and an entrance for the light.

PIETRO DELLE VALLE.—*Pinkerton's Coll. vol. ix. pp. 16, 97.*

3122. [2 Sam. xiii. 8.] "In a tent on the other side of the Euphrates," says RAUWOLF, "a woman brought us milk and eggs to eat, so that we wanted for nothing. She made also some dough for cakes, and laid them on hot stones, and kept them turning, and at length she flung the ashes and embers over them and so baked them thoroughly. They were very good to eat, and very savoury."

3123. [—— 18.] Party-coloured vestments were esteemed honourable. To make them, many pieces of different coloured ribbands were sewed together.

SHAW's Trav. p. 228.

3124. [—— 23. *Absalom had sheep-shearers — and invited all the king's sons*] What rural simplicity in the princely amusements of primitive times! Gideon was enjoying himself at the threshing floor, when he received his divine mission; *Judg. vi. 11 — 16*. Saul, after he was made king, continued to exercise himself at the plough; *1 Sam. xi. 3*. David also, when anointed by Samuel, returned immediately to his sheep in the wilderness; *1 Sam. xvi. 13, 19. xvii. 28*. — How different are such instances of industry and economy from the luxury and effeminacy of modern princes, who occasionally expend at one fête, even fifty thousand pounds!

HOMER tells us (*Odyss. xiv. and xxiii*) that Eumeus made his own shoes, and built stately cots for his numerous herds; also that Ulysses (*Odyss. v*) erected his own fine house and

ship, whilst his wife's loom supplied the house with hangings and carpets, and the family with clothes.

*Univer. Hist. vol. iii. p. 381.*

3125. [2 Sam. xiii. 29.] The name, which the mule bears in Hebrew, is extremely singular. It is quite unknown to the other Oriental languages, and admits of no natural derivation from them. It must, of course, be of foreign origin, as we should suppose, and introduced among the Hebrews along with the creature itself, from a foreign nation. It is *ferd*, the German word for a horse.

*See Smith's MICHAELIS, vol. ii. p. 478.*

3126. [2 Sam. xiv. 26.] Of the different species of men, the European has the longest hair; next to him the Asiatic; then the American; and, lastly, the African.

An Italian lady was shewn at Astley's Theatre in London, in the year 1792, whose hair was so long that it trailed on the ground when she stood upright.

There was in the year 1799 in London, from Canton in China, a man whose hair reached to the ground when he stood upright, though he was a person of stature.

I have myself, says Mr. WHITE, seen an English woman, the wife of a theatrical gentleman, whose hair is six feet in length, and weighs upwards of three pounds, without that part which is nearly connected with the head: its color is of a light brown.

*White's Regular Gradation in Man, pp. 92, 93, 94.*

3127. — At the Maldivia Islands, the care and management of the hair is a principal object of female attention. They wash it with a peculiar water, suffer it to float in the wind to dry, and then perfume it with odoriferous oils. To complete its dressing, they collect it in a knot, increase its apparent quantity by artificial means, and adorn it with fragrant flowers. — Among the men, only persons of rank and soldiers are allowed to wear their hair uncut, and these dress it nearly in a similar manner to the women. (DE LAVAL.) — At Otaheite, Captain Bligh was visited by a very old man; uncle to Tupia who left his native soil with Captain Cook in 1769, and who died at Batavia. This aged sire was treated with much respect by the natives. He made several enquiries after his nephew, and desired, when they came again, they would bring him his hair. When Tinah, a distinguished chief, had requested to be carried to England, and the captain asked what account he should give his countrymen, in case he did not live to return, he replied, that he must

cut off his hair and carry it them, and then all would be right.

MAVOR.

3128. [2 Sam. xiv. 26.] As it was not forbidden the Israelites to deal in common life by different weights, there arose, in process of time, a shekel much smaller than that of the sanctuary, but variable (under the Judges): at last, to prevent uncertainty and imposition, the Kings fixed the weight of this common shekel more accurately; so that from this time there were two lawful shekels current among the people, the *sacred* and the *royal*.

*See Smith's MICHAELIS, vol. iii. p. 395.*

3129. [——— 27.] These were *adopted* children. He had no *natural* son; *ch. xviii. 18.*

3130. [2 Sam. xv. 4 — 6.] Any one may speak in a friendly manner with another in external thought, and yet be his enemy in internal thought.

Flatterers and hypocrites can contain themselves, and take care that their interior thought shall not be opened, and indeed can conceal it more and more interiorly, and as it were shut to the door lest it should appear.

If man had not an external and an internal principle of thought, he could not perceive and see any evil in himself, and be reformed; neither could he speak, but only utter sounds like a beast.

*SWEDENBORG, on Divine Providence, n. 104.*

3131. — In *simulation*, men speak and act what they do not think and will.

In the other life, it is not allowable for the speech and thoughts to disagree. The spirit, who is found guilty of simulation, is reduced by various methods to speak as he thinks, and to think as he wills: until his mind be one and undivided. If he be, on the whole, a good spirit, he is reduced to a state of willing what is good, and of thinking and speaking what is true, from a principle of goodness. If he be an evil spirit, he is reduced to a state of willing what is evil, and of thinking and speaking what is false, from a principle of evil. Till this agreement be effected, the good spirit is not elevated into heaven; nor is the evil one cast into hell: because, in hell, there must be nothing but evil and the false grounded in evil; and in heaven, nothing but what is good and the true grounded in goodness.

*Ibid. Arcana, nn. 4799, 8250.*

3132. [2 Sam. xv. 7. *After forty years*] Instead of *arboim* (Hebr.), *forty*; read *arbo*, *four*.

*The Syriae and Arabic Versions*; JOSEPHUS; THEODORE; HOUBIGANT, &c.

3133. [——— 23.] *Kidron*, according to MAUNDRELL (*Journ.* p. 100.), running southward, on the east side of Jerusalem, along the bottom of the valley of *Jehoshaphat*, but sometimes dry.

3134. [——— 29.] It is probable, that Saul after he had killed all the priests in Nob, except Abiathar who fled to David, might set up in Zadok to officiate as high-priest in Israel, at the same time that Eleazar so officiated in Judah; and that when David came to be king over all the twelve tribes, he did not choose to deprive either of his office, but suffered both to continue as high-priests, till Abiathar was divested of his dignity, in consequence of his revolt to the party of Adonijah, 1 Kings i. 7, 8. ii. 35, &c.

See *Univer. Hist.* vol. iii. p. 322.

3135. [——— 30.] In antient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. When any great calamity befel them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot. In this manner prisoners taken in war were forced to walk, both for punishment and disgrace.

See BRYNÆUS de *Calceis Hebræor.* l. ii. c. 5. and *Guier de Luct.* c. xv. § 4.

3136. [2 Sam. xvi. 9. *Why should this dead dog curse — the king*] In Ethiopia it is an antient custom for slaves to petition their masters and subjects their sovereigns, either in the ear with an humble and submissive voice, or at a distance in the cry of some animal—barking like dogs, or howling like wolves, being distinguished as to the province or place they belong to by their imitation of the various cries of different beasts.

See the *Portuguese Manuscript*, translated by Sir PETER WYCHE, p. 51.

3137. ——— In the year of our Lord 1613, when the plague had ceased in Constantinople, the sultan, for fear the infection should be renewed, ordered all the dogs in that

city to be carried to Skuntari, beyond the Bosphorus, with an allowance of bread and flesh for their maintenance: but becoming uneasy to the inhabitants, they were transported to a desert isle, 16 miles from the capital, where they all perished for want of food. The lives of the dogs, though held unclean by the Turks, were deemed of such importance that the sultan demanded of the Mufti, whether it were lawful to kill them? But that head of their religion answered, *that every dog had a soul, and therefore it was not lawful to kill them.*

See No. 202.

*Modern Univer. Hist.* vol. xii. p. 442.

3138. [2 Sam. xvi. 22.] In Persia at this day, when a new monarch is inaugurated, they set up the *Imperial Umbrella*, under which he is congratulated on his accession to the throne and receives homage.

KHOJER ABDULKURREEM, p. 232.

In the same way Reuben conspired against his adopting Father, Jacob. *Gen.* xxxv. 22.

3139. ——— Thus David took all the wives of Saul; 2 Sam. xii. 8.

See SELDEN de *Uxore Heb.* lib. i. cap. 10.

3140. ——— The choosing or confirming of a new king in Guinea seldom continues long in dispute; for the eldest son no sooner hears of the king's death, than he immediately makes his interest amongst his friends, to take possession of the late king's court and wives; and succeeding happily in these particulars, he need not doubt the remainder, for the commonalty will not easily consent that after that he shall be driven from the throne: this seems somewhat like Absalom's design on his father David. To accomplish this design, the younger brother's party are always careful enough that he is near at hand, in order to take possession of the Court.

BOUSMAN'S *Guinea.* — Pinkerton's *Coll.* part lxi. p. 492.

3141. ——— The name of Quiteva is common to the sovereign lord of the country bordering on the river Sofala in Ethiopia. He maintains a number of wives, the chief of whom are his near relations, and are denominated his queens, the residue are regarded merely as concubines. As soon as the Quiteva ceases to live, a successor is chosen, capable of governing with wisdom and prudence; and indeed should he be deficient in this respect, it would be enough that a majority of the king's concubines should join in his favour, as on these the possession of the throne depends. He therefore repairs to the royal palace where he meets with some of



the concubines of the late king, and with their consent he seats himself on the throne prepared for him in the midst of a large hall; when seated here, a curtain is drawn before him and his wives: hence he issues orders for his proclamation through the streets; this is the signal for the people to flock to render him homage and swear obedience, a ceremony which is performed amid great rejoicings.

The officers and soldiers belonging to his guard in the mean time place themselves at the gates, and prevent the entrance of more than sufficient to fill the hall, that no disturbance or confusion take place. At first those admitted prostrate themselves on their knees, and thus advance towards the throne one after the other, when they address the monarch, he remaining constantly behind the curtain, without exposing himself to the public view until every one that has entered, has done him homage. After this has been effected, each, according to the custom of the country, shakes hands with the Quiteva, and retires; he again places himself behind the curtain till the hall is re-filled, and the same ceremony is again repeated: in this manner the whole day passes in receiving homage. The next day, the king sends his ambassadors to publish the death of the late prince, and the peaceable installation of the new sovereign.

SANTOS' *Hist. of Eastern Ethiopia*.—  
*Pinkerton's Coll. part lxxiv. p. 683.*

3142. [2 *Sam. xvi. 22.*] The men of Athens after a time decreed, that their women should have no vote in public matters; and that no children should thenceforth bear their mother's name.

*See Univer. Hist. vol. v. p. 465.*

3143. [2 *Sam. xvii. 14.*] An evil man will ever be better pleased with what is wrong, than with what is right or more expedient.

3144. [— 18, 19.] About Aleppo in Syria, their granaries are even at this day subterraneous grottos, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages at night. (*Dr. RUSSELL, Hist. of Alep. p. 18.*)—The houses at Pompeii are on a small scale, generally of one, sometimes of two stories: the principal apartments are always behind, inclosing a court with a portico round it, and a marble cistern in the middle. (*REES.*)—Barley, wetted with water, was pounded in a stone mortar until it quitted the husk; and then it was exposed to dry.

*Dr. GEDDES.*

3145. [2 *Sam. xvii. 28, 29.*] "On the road from Acre to Seide we saw," says HASSELQUIST, "a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and ate with as good an appetite as a Turk does his pillau. In Egypt such food is much eaten by the poor, being the ears of maize or Turkish wheat, and of their *dourra*, which is a kind of millet. When this food was first invented, art was in a simple state; yet the custom is still continued in some nations, where the inhabitants have not even at this time learnt to pamper nature."

*Ruth ii. 14. Travels, p. 166. — Burder's Oriental Customs, vol. ii. p. 137.*

In West Barbary, what is most used by travellers is *zumeet*, *tumeet*, or flour of parched barley for limerece. They are all three made of parched barley-flour, which they carry in a leathern satchel. *Zumeet* is the flour mixed with honey, butter, and spice: *tumeet* is the same flour done up with origan oil: and *limerece* is only mixed with water, and so drunk. This quenches thirst much better than water alone, satiates a hungry appetite, cools and refreshes tired and weary spirits, overcoming those ill effects which a hot sun and fatiguing journey might occasion.

*See JONES' Account of the Diet of the Maurs of West Barbary. — Miscell. Cur. vol. iii. p. 390.*

3146. [2 *Sam. xviii. 18.*] Such a pillar is the monument, erected purposely to record the Fire of London.

On the pier at Calais, is a print of Louis the 18th's foot, cut in the stone, where the king first stepped on his return to France. A temporary post communicates the fact, and advertises the intention of the civil authority to raise a more durable monument on the spot.

*Month. Mag. for Oct. 1814, p. 204.*

3147. [2 *Sam. xix. 35. Can I discern between good and bad?*] Evil should be restricted to denote *moral evil* only: *bad*, with propriety, may be used when we would describe what is *pernicious* in food, &c.

3148. [2 *Sam. xxii. 15.*] A thunderstorm in Palestine, is exceedingly tremendous.

*Dr. GEDDES.*

3149. [2 Sam. xxiii. 3.] Among the antient Egyptians, the king could neither punish an individual from caprice or passion, nor pass sentence, in any case, otherwise than as the laws ordained.

MAJOR.

3150. [—— 6.] *Belial* seems to be derived from two words which signify *rejecting the yoke*.

3151. [—— 15.] In regard to diet, with a view to the preservation of health, no one rule is of so much importance as to avoid all sorts of compound liquors, water being the only wholesome beverage, the best solvent, and diluent of the solid portions of our food; supporting the tone of the stomach, without exhausting its vigor; and furnishing the most simple, the most bland, and manifestly the most suitable supply to the secretory vessels, and general humidity of the body. In a word, *good water* is the only fit and salutary liquor for the ordinary uses of man; all others are noxious, and that in proportion as they recede in their qualities from water.

See No. 346. Sir JOHN SINCLAIR'S *Code of Health*, vol. i. p. 264.

3152. [—— 17.] Hitherto they had fed themselves out of the public miseries, and *drank the blood of the city*.

JOSEPH. *Wars*, b. v. ch. viii. § 2. v. vi.

3153. [2 Sam. xxiv. 1.] In the Hebrew theology, God is immediately, or mediately, the author of every event, good or evil. The writer of Chronicles, accordingly, makes Satan the mediate agent.

Dr. GEDDES.

3154. [—— 9.] It is said here, that Joab found the Israelites to be eight hundred thousand men, and the men of Judah five hundred thousand; whereas 1 Chronicles says, *ch. xxi. 5*, that Joab found Israel to be one million one hundred thousand, and those of Judah only four hundred and seventy thousand. Now it appears by Chronicles, *ch. xxvii*, that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops consisting of twenty-

four thousand men, which jointly formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be *three hundred thousand*; which is the *difference* between the two accounts. — As to the men of Israel, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying expressly, '*all those of Israel were one million one hundred thousand*'; whereas the author of Samuel, who reckons only the eight hundred thousand, does not say '*all those of Israel*', but barely, '*and Israel were*' &c. It must also be observed that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1, which, it seems, were included in the number of five hundred thousand of the people of Judah, by the author of Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe exclusively of those thirty thousand men, because they were not all of the tribe of Judah, and therefore does not say '*all those of Judah*,' as he had said '*all those of Israel*,' but only '*and those of Judah*'; and thus both accounts may be reconciled, by only having recourse to other parts of Scripture treating of the same subject, — which will ever be found the best method of explaining difficult passages.

BARUH.

3155. [2 Sam. xxiv. 10.] If Moses presupposed the lawfulness of this measure, and did actually twice number the people, wherein consisted David's sin when he did the same? — Agitated, in all probability, by the desire of conquest, he aspired at the establishment of a military government, such as was that of Rome in after-times, and at subjecting, with that view, the whole people to martial regulations; that so every man might be duly enrolled to serve under such and such generals and officers, and be obliged to perform military duty at stated periods, in order to acquire the use of arms.

See Smith's MICHAELIS, vol. iii. pp. 19, 23.

3156. — David's sin was, that by numbering the people, and appointing afresh captains of thousands, &c., he was attempting to new-model the government, as established under Moses by God Himself. See Num. i. &c. The fact was, that the descendants of those first chosen, like the posterity of Levi, were to continue in office as judges, so long as the Jewish polity endured.

## THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

## THE THIRD BOOK OF THE KINGS.

**T**HE word *mother* in these Books often denotes mother-city or metropolis, as *Gal.* iv. 26. *Heb.* xii. 22.

3158. [— 2 — 4.] The bloom of youth, and particularly that of the healthful virgin, was compared by the Orientals, with roses, lilies, and other elegant flowers; she was introduced in allegorical description, to represent odoriferous spices, balms, and oils, and was made the subject of pastoral and other poems. How easy, then, the transition from fancy to belief, that the exhalations of vigorous and healthy persons must be highly conducive to the support of exhausted age; that they, like the fragrant balms of the East, were capable of softening the rigidity of the fibres, of exciting the vital spirits, and, in short, of supplying the aged with a fresh stock of health. The history before us furnishes a striking illustration of this renovating process. And the celebrated Boerhaave informs us, that he advised an old and decrepit Burgomaster at Amsterdam to sleep between two young persons; and that his patient, who before was sinking under the weight of infirmities, obviously recovered strength and cheerfulness of mind. — Upon more accurate inquiries, however, it is pretty evident that most and perhaps the whole of the benefits which the aged derive from this expedient, may be placed to the account of the imagination, and its surprising effects on the body. For, as every living being necessarily vitiate the air more or less by its respiration, how is it possible that matters or substances, hurtful to one body, if retained, should be useful to another, if communicated? Or, was it supposed, that the *watery parts* of insensible exhalation from the juvenile body, could moisten and refresh the parched fibres of the aged? To accomplish this purpose, we are possessed of remedies, much purer and more effectual. Natural warmth or heat is the only means competent to produce such a salutary effect; as that alone is capable of excit-

ing the slumbering energy of life. And in this respect, I apprehend, we ought to approve of the above-described method practised by the antients.

WILLICH, M. D.

All living bodies transpire; every instant half the pores of the skin exhale a very subtle humor, that is more important than all the rest of our evacuations. At the same time another kind of pores receive part of the fluids which surround us, and communicate them to the vessels. These are invisible torrents, which issue from our bodies, and there find admittance. It is evident, that in some cases this inspiration is very considerable. Strong people perspire more; weak people, who have scarcely any proper atmosphere, inspire more than the others; and this perspiration of healthy people contains something nutritious and strengthening, which being inspired by another, invigorates him.

Dr. TISSOT.

3159. [1 Kings i. 48.] Instances of paternal confidence are rare among sovereigns, who frequently consider their successors as their enemies.

St. PIERRE's *Studies of Nature*,  
vol. iv. p. 60.

3160. [— 51.] As the horns of the altar were five cubits (two yards and a half) distant from each other, it was impossible for Adonijah to lay hold of the horns of the altar: the Hebrew is literally, caught hold (*be*, *Hebr.*) in or between the horns of the altar: this he might easily do, and it obviates every difficulty.

DESŒUX.



3161. [1 *Kings* ii. 5, 6.] David here, gives it in charge to Solomon his son to have Joab punished as a wilful murderer.

See Smith's *MICHAELIS*, vol. ii. p. 227.

3162. [——— 17.] The whole harem of an Eastern king was a part of the regal succession. It was treason for a subject to claim any woman or virgin, who had been once in that cloister. Hence Solomon's positive denial of the request, though presented by the queen mother (or royal matron).

See *Dr. GEDDES*.

None but such as had pretensions to the Crown could marry one who had served a king: she would otherwise be degraded.

3163. [——— 23. *Against my life*] Probably *i* (*Hebr.*), for *my*, has been changed by transcribers into *o*, *his* or *his own*.

3164. [——— 26.] In the gardens or sacred inclosures of India, in which *children were taught*, there are *two statues*, which for the most part are placed before the entrance of the school. One of them represents GANESHA, the protector of the sciences, and of learned men; and the other the goddess SARASVADI, the goddess of eloquence and history.

BARTOLOMEO, by *Forster*, p. 264.

3165. [——— 28 — 34.] In the year 955, *Pater* bishop of Landaff called a Synod of his clergy against king *Nongui* for sacrilege, because certain persons of his family had murdered a deacon at the altar. — The offending persons were given up to the bishop; and the Synod adjudged, that every one of them should give their estates and all their substance to the church they had violated.

HODY's *English Councils*, p. 72.

3166. [——— 36.] This was to prevent his entering into any conspiracy with the Benjamites against Solomon.



3167. [1 *Kings* iii. 1.] Pharaoh gave the city of Gazer, as a portion with his daughter; the first account we meet with, in any country, of marriage-portions.

*Dr. W. ALEXANDER's Hist. of Women*, vol. ii. p. 211.

3168. [1 *Kings* iii. 15. *And made a feast to all his servants*] On account of his marriage with Pharaoh's Daughter; or rather because the Ark was then brought to Jerusalem.

3169. [——— 18. *There was no stranger with us in the house*] They, therefore, as hostesses, usually lodged strangers.



3170. [1 *Kings* iv. 3. *Scribes*] Clerks of court, who wrote down causes, examined witnesses, and sometimes distributed Justice.

*Dr. GEDDES*.

3171. [——— 7.] These officers were Solomon's general receivers of tribute. — The revenues of princes in the East are still paid in the fruits and productions of the earth. There are no other taxes on the peasants.

CHARDIN.

3172. [——— 25.] *Under his vine*, in summer; *under his fig-tree*, in winter, — The branches of the *banyan* fig, striking bunches of roots from their extremities, form so many arcades which support and secure the principal trunk, and cottage built under it, against the wintry storm and tempest. The foliage of this tree is so thick that not a single drop of rain can penetrate it. — How happily might the virtuous dwell under such a shade! (*See St. PIERRE's Works*, vol. iv. p. 531.) — The Asiatics again, who have various kinds of the largest grapes, train up their vines to raised lattice-work or arbors, which become so many summer pavilions, under whose shelter the inhabitants reclining enjoy the refreshing breeze.

SMITH's *Wonders of Nature and Art*, vol. i. p. 151.

Superest

Tum leves calamos, et rasæ hastilia virgæ,  
Fraxineasque aptare sudes, furcasque bicornes;  
Viribus eunti quarum, et conlemnere ventos  
Assuescant, summasque sequi tabulata per ulmos.

*VIRG. Georg.* 2. l. 358, &c.

The next precaution of their rural cares  
A range of reeds, and forked props prepares;  
On these the vines their clasping progress form,  
And brave the rigors of each rising storm;  
Ascend the hospitable elm, and spread  
Their swelling clusters o'er its verdant head.

*Nat. Delin.* vol. ii. p. 242.

3173. [1 *Kings* iv. 25.] The Asiatic, contented with a little rice, and some of the simplest productions of nature, reclines beneath the shade, and gives labor and luxury to the winds.

Dr. W. ALEXANDER's *Hist of Women*,  
vol. i. p. 277.

3174. ——— In America, what are called Indian fig-trees grow in moist grounds twenty or thirty feet high; then spread a large top, haying on the stem or trunk neither bough nor twig. From the extremity of the head-branches issues a gummy juice, hanging downward like a cord or sinew, and in a few months reaching the ground into which it instantly strikes root. Then being filled from the top-bough, and from its own root, this cord becomes a tree exceeding hastily, and lets fall like cords as the first stem did. These several cords in a year or less, become trees as thick as the nether part of a lance, and as straight as nature can make them, casting forth a shade, and making such a grove, as no other tree in the world can do. In this way one of these trees will cover a whole valley, and would shroud four hundred, or four thousand horsemen, if they please.

Sir WALTER RALEIGH's *Hist. of the World*,  
part i. book i. c. 4, § 2.

3175. [——— 26.] He of course had broken the Divine precept, *Deut.* xvii. 16. And for ever after his kingdom declined. He hereby made his reign expensive. See *ch.* xii. 4.

3176. [——— 33.] The cedar of Lebanon sends forth the lower part of its branches in an upward direction toward heaven, and lowers their extremities by bending them downward to the earth. By means of the first disposition, the rain-water is conveyed along the sloping branch to the trunk; and by the second, the snows in the regions of which it delights to dwell, slide away from off its foliage. Besides, the attitude of an arm raised up into the air, with the hand gently inclining, is suited admirably to the commanding air of this king of vegetables, and to the majestic port of Lebanon.

The pellitory which grows on the sides of walls, by attracting the water which floats in the air in imperceptible vapors, has its leaves almost always in a humid state: like the tree called *garoe* in a mountain of Ferrol, which travellers tell us is always surrounded with a cloud that distils copiously along its leaves, and fills with water large reservoirs constructed at the root of this tree; the cloud thus affording, like that which accompanied the camp of Israel, an abundant supply for thousands of people.

In the same way, by means of *electric stones*, it might be possible to form artificial fountains, which should attract the

rainy clouds in parched and dry situations, as chains and rods of iron attract thunder-clouds.

In general, vitreous bodies and stones susceptible of polish are very proper for this purpose; as water, when diffused by a general thaw in great quantities through the air, attaches itself principally to the glass windows and polished stones of our houses.

St. PIERRE's *Studies of Nature*,  
vol. ii. p. 252, 325, 333.

3177. [1 *Kings* iv. 33.] Tea, as a beverage, has been made use of for ages, by millions of people in various parts of Asia. (Sir JOHN SINCLAIR's *Code of Health*, vol. i. p. 287.) — It is said, in Barrow's *Travels in China*, p. 319, that the Chinese, notwithstanding their want of personal cleanliness, are little troubled with leprosy or cutaneous diseases, and they pretend to be totally ignorant of gout, stone, or gravel, which they ascribe to the preventive effects of tea. (*Ibid.* p. 288.) — Is the tea-tree the *hyssop* here; and in *Lev.* xiv. 4, where water tinctured with it is directed to be used even outwardly, in the cleansing of the leper? Or is the tea-tree the rue of *Luke* xi. 42, which, on account of its great consumption, was made a *titheable* article? — Woodroof excels in flavor the teas of China; and the first leaves of whortle-berry, properly gathered and dried in the shade, cannot be distinguished from real teas. In this way, nothing can be more excellent than Balsamic Sage and Garden Balm.

See No. 340.

*Ibid.* p. 295.

See No. 137, 1050, 1051.

3178. [1 *Kings* v. 6. *Lebanon*] This belonged to the Tyrians and Sidonians originally, but to the Israelites latterly.

3179. [——— 8.] In North America, the *Thuya* tree is reckoned the best wood for keeping from putrefaction, and is much preferable to the fir in that point.

[See KALM's *Trav.* in *Pinkerton's Coll.*  
part liv. p. 618.

3180. [——— 10.] Teak-wood is now used in the East, particularly at Calcutta and Bassorah, as far preferable to oak for ship-building. Contrary to expectation, one description of this timber has been found to be lighter than oak, and another about the same weight. It also splinters less than oak; and contains an oil, which preserves iron, and destroys the worm; whilst the acid of oak corrodes iron, and appears peculiarly grateful to the taste of the worm. Nor is Teak subject to that incurable cause of rapid decay in oak, called the dry rot.

*Month. Mag.* for Dec. 1814, p. 456.

3181. [1 *Kings* v. 11. *Twenty measures*] *Twenty thousand baths*, 2 *Chron.* ii. 10.

Verse 16. *Three thousand and three hundred*] *Three thousand and six hundred*, 2 *Chron.* ii. 17.

3182. [1 *Kings* vi. 1.] When the Tabernacle (according to the reading in the printed Hebrew text) was 480 or (according to another reading, which Josephus and Paul found in the Bibles in common use in Palestine in their time) 592 years old, and must certainly have been pretty much decayed, Solomon began the building of his Temple.

See Smith's MICHAELIS, vol. iii. p. 388.

3183. [— 18. *Open flowers*] A species of gourds, supposed to be orbicular, and full of seed.

HUTCHINSON'S *Use of Reason recovered*, p. 235.

3184. — As the calyx of the Lotos plant, according to the Indian mythology, is assigned to the gods (representatively) as a place of residence, the Indians have copied it in their architecture, and applied it on the columns, pillars, and architraves of their temples. — This calyx is a symbol of that dip which is made in the atmosphere of our earth in the place of contact where the atmosphere of a heavenly body exhibits to us an image of that floating body, as of a Lotos in its calyx.

See BARTOLOMEO, by Johnston, pp. 342, 386, 394.

3185. [— 27.] The temple had also golden vines above it, from which hung clusters of grapes as tall as a man's height.

JOSEPH. *Wars*, b. v. ch. v. § 4. — vol. vi.

3186. [— 32.] On the reverse of medals, the figure of a palm-tree is the symbol of Judea.

Univ. Hist. vol. ix. p. 12.

3187. [— 34.] The doors of the holy house were seven cubits high, and twenty cubits broad; they were all plated over with gold, and almost of solid gold itself; and

there were no fewer than twenty men required to shut them every day.

JOSEPH. *Against Apion*, b. ii. § 10.

3188. [1 *Kings* vi. 38.] This Temple was built, says JOSEPHUS, six hundred and twelve years after the Jews came out of Egypt. It had four several courts, encompassed with cloisters round about, every one of which had a peculiar degree of separation from the rest. Into the first court every person was allowed to go, even foreigners; all the Jews went into the second, as well as their wives, when they were free from all uncleanness; into the third court went the Jewish men when they were clean and purified; into the fourth went the priests, having on their sacerdotal garments; but into the most sacred place, none went but the high-priests, clothed in their peculiar garments.

*Ibid.* § 2, 8.

3189. — This Temple, though extolled as one of the wonders of the antient world, did not surpass our larger sort of private houses; the generality of habitations then, were probably no better than what we call huts, or cottages.

Smith's MICHAELIS, vol. iv. p. 307.

3190. [1 *Kings* vii. 8.] Prince Radziville thinks *Balbeck*, the most considerable place in Syria, to have been the Palace built for Pharaoh's daughter.

See Univ. Hist. vol. ii. p. 245.

3191. [— 14.] This Hiram, here said to be a widow's son of the tribe of Naphtali, is described 2 *Chron.* ii. 14, as the son of a woman of the daughters of Dan: this change in parentage must have been caused by adoption.

See Frag. to CALMET, vol. ii. p. 58.

3192. [— 21.] Jachen is a bluish stone with white veins, so hard that it is wrought with nothing else but the powder of diamonds. This is highly esteemed in the court of the Mogul: they make cups of it and other vessels, of which some are richly wrought with threads of gold, of very curious workmanship.

BERNIER. — *Pinkerton's Coll.* vol. iii. p. 220.



3193. [1 *Kings* vii. 22.] On the two sides of the temple doors were pillars, the capitals of which were adorned with *branches of a golden vine*, which hung down with their grapes and clusters so well imitated, that art did not yield to nature.

CALMET, *Dict. Art. Temple*.

3194. ——— At Casbin grows the fairest grape in Persia, called *shahoni*, or the *royal grape*, being of a *gold color* and transparent.

Sir JOHN CHARDIN. — *Pinkerton's Coll.*  
vol. ix. p. 158.

3195. [——— 26.] The lily imperial, with tulip-form flowers, is originally from Persia. — The tulip itself grows spontaneously in the vicinity of Constantinople. (*St. PIERRE'S Studies of Nature*, vol. ii. p. 311.) — The lotos is a water-lily, whose broad leaf, in the greatest inundations of the Nile, rises with the flood, and is never overwhelmed. (BRYANT. *See Bib. Research*, vol. i. p. 269.) — The rivulets in the environs of Damietta are covered with the majestic flower of the (white) lotos, which rises upwards of two feet above the water. (M. SAYARY.) — This plant is a species of the water-lily; its leaves float on the water, and cover its surface, producing many *flowers* which were formerly *wove into the crowns of conquerors*.

*Beauties of Nature and Art displayed*,  
vol. xii. p. 141.

3196. ——— The brazen laver, when quite full, might contain 3,000 baths (2 *Chron.* iv. 5.); but, when filled partially to its usual mark, only 2,000 baths.

*Smith's MICHAELIS*, vol. iii. p. 392.

3197. [1 *Kings* viii. 2.] This feast of the Dedication, according to USHER (*Ann. sub. A. M.* 3001), was solemnized in the ninth Jubilee, on the eighth day of the seventh month of the sacred year, which was the first of the civil year, answering to the latter part of our October. It lasted seven days, and the feast of tabernacles following immediately, the vast concourse of people who had been invited by the king, were detained at least other seven days at Jerusalem.

*Univer. Hist.* vol. iv. p. 1.

On the first day of the dedication, they offered 22,000 bulls and 120,000 sheep! *ch.* viii. 63.

*Ibid.* p. 2.

3198. [1 *Kings* viii. 10, 62.] At a marriage in India, as soon as the bridegroom appears full-dressed in the bride's house, the *Homa*, or connubial fire, is kindled, which the new-married couple carefully endeavour to keep up, by throwing into it *sandal wood, frankincense, oil, butter*, and other inflammable substances.

BARTOLOMEO, by Johnston, p. 279.

3199. [——— 22.] The Moors at prayers join their hands together, not as we do by the ends of our fingers, but by the sides of their hands, as though they were going to drink out of them.

BRAITHWAITE, *Journey to Morocco*,  
p. 137.

3200. ——— From 2 *Chron.* vi. 13, we learn that Solomon was now kneeling on a scaffold three cubits high.

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3201. [——— 27.] God is, without space, in all space; without time, in all time: personally above, by his sphere within, all worlds and all created objects.

*See SWEDENBORG, on Divine Love*,  
nn. 69 — 82.

3202. [——— 63.] Thus was laid the foundation of a treasury or bank in the temple, which consisted partly of what was allotted for the maintenance of the divine service, partly of donatives for the support of the poor, partly of the portions and doweries of the fatherless and widows, and partly of the substance of the richer sort who deposited their wealth there for security.

2 *Maccab.* iii. 10. *See Univer. Hist.* vol. ix. p. 595.  
— vol. x. p. 73.

3203. ——— At the Pagodas, the Japanese throw their offerings, which consist in small pieces of copper-money, into a sort of box or chest.

PINKERTON'S *Coll.* part xxx. p. 623.

3204. ——— The Athenians had a coin, says JULIUS POLLUX (*Onomastic. lib.* ix. c. 6), called *ox*, from the figure of that animal estampued upon it. — The Heathens say too, that the impress of a *sheep* was marked on their first coins, and that their money was thence called *pecunia*. This ingenious substitute for animals in barter, the Roman shepherds, says Dr. GREGORY, might have derived from the

Hebrews, to whom the pastoral life was more eminently peculiar.

*See his Notes and Observations, p. 52.*

3205. [1 Kings ix. 18.] This city was thus originally built by king Solomon, after he had conquered the king of Hamath-zoba, a little Syrian prince, within whose dominions the country lay on which this city was afterwards erected. On the decline of the Macedonian empire in the East, it became a free city, or rather the head of a small principality, under the name of Palmyra, from whence the country under its jurisdiction was called Palmyrene.

*Modern Univer. Hist. vol. x. p. 207.*

3206. [——— 24.] Was this Milla a royal causeway leading from the city of David to the sumptuous palace built for Pharaoh's daughter? And did it as a road of stupendous work and magnificence bear any analogy to that wonder of the world, the wall which separates China from Tartary? "This wall, which has been built full two thousand years, is supposed to be upwards of twelve hundred miles in length: its height varies according to the circumstances of the surface. Where one of us contrived to get to the top, it was upwards of thirty feet high, and about twenty-four broad. The foundation is laid on large square stones; the superstructure is brick; the centre is a kind of mortar, covered with flag-stones. A parapet of no ordinary strength runs on each side of an embattled wall. — If we consider that this immense fabric crosses the widest rivers, on arches of proportionate size, or in the same form connects mountains together, occasionally ascending the highest hills, or descending into the deepest vales, the most active powers of imagination will be required to realize this effort of man! In every situation, however, the passage along it is easy and uninterrupted; and it serves as a military way from one extremity of the kingdom to the other. At proper intervals there are strong towers placed, from whence signals are repeated, and an alarm may be communicated to the most distant parts of the empire, with the expedition of the telegraph."

*MACARTNEY'S Embassy.*

3207. ——— Milla was the deep valley between old Jerusalem and the city of David, which that monarch, and after him Solomon, caused to be filled up at a vast labor and charge, and was therefore called by that name from the Hebrew root *mela*, which signifies to fill.

*Univer. Hist. vol. x. p. 59.*

3208. [——— 26.] *Eloth*, or *Ailah*: "The name of

this town still subsists in its ruins, at the point of the gulph of the Red Sea, and in the route which the pilgrims take to Mecca".

Ezion-geber, Hesion-Geber, or Atsiom-Gaber, "has at present no trace, any more than Quoolzoom and Faran: it was, however, the harbour for the fleets of Solomon. The vessels of this prince, conducted by the Tyrians, sailed along the coast of Arabia to Ophir in the Persian Gulph, thus opening a communication with the merchants of India and Ceylon. That this navigation was entirely of Tyrian invention, appears both from the pilots and shipbuilders employed by the Jews, and the names that were given to the trading islands, viz. Tyrus and Aradus, now Bahrein. The voyage was performed in two different modes, either in canoes of osier and rushes, covered on the outside with skins done over with pitch: these vessels were unable to quit the Red Sea, or so much as to leave the shore. The second mode of carrying on the trade was by means of vessels with decks of the size of our long boats, which were able to pass the strait and to weather the dangers of the ocean: but for this purpose it was necessary to bring the wood from Mount Lebanon and Cilicia, where it is very fine and in great abundance. This wood was first conveyed in floats from Tarsus to Phenicia, for which reason the vessels were called ships of Tarsus; from whence it has been ridiculously inferred, that they went round the promontory of Africa as far as Tortosa in Spain. From Phenicia it was transported on the backs of camels to the Red Sea, which practice still continues, because the shores of this sea are absolutely unprovided with wood even for fuel. These vessels spent a complete year in their voyage, that is, sailed one year, sojourned another, and did not return till the third. This tediousness was owing, first to their cruising from port to port, as they do at present; secondly, to their being detained by the Monsoon currents; and thirdly, because, according to the calculations of Pliny and Strabo, it was the ordinary practice among the Antients to spend three years in a voyage of twelve hundred leagues. Such a commerce must have been very expensive, particularly as they were obliged to carry with them their provisions and even fresh water. For this reason Solomon made himself master of Palmyra, which was at that time inhabited, and was already the magazine and high road of merchants by the way of the Euphrates. This conquest brought Solomon much nearer to the country of gold and pearls. This alternative of a route either by the Red Sea or by the river Euphrates was to the Antients, what in later times has been the alternative of a voyage to the Indies, either by crossing the Isthmus of Suez or doubling the Cape of Good Hope. It appears that till the time of Moses this trade was carried on across the desert of Syria and Thebais; that afterwards it fell into the hands of the Phenicians, who fixed its site upon the Red Sea, and that it was mutual jealousy that induced the kings of Nineveh and Babylon to undertake the destruction of Tyre and Jerusalem."

VOLNEY.

3209. [1 Kings ix. 26.] This Ezion-geber, or Elath,

must have been the sea-port now called Sues, or Senes; as there is no other clean bottom for anchoring on that part of the coast, most part of the Red Sea being incumbered with coral rocks under water, and pestered with banks that make the navigation very dangerous.

PINKERTON'S *Coll. part xxxii. p. 275.*

3210. [1 *Kings* ix. 28. *Opñir*] Called *Sophir* by the Septuagint; and by ORIGEN on *Job* xxii. 24, who believes *Sophira* to be in Africa: where indeed in the kingdom of *Sophora*, or *Sophara* (probably the same as *Sophira*), there is a profusion of gold-dust.

*Nat. Delin. vol. iii. p. 53.*

3211. ——— It is more than probable, that *Sumatra* must have been the *Ophir* of Solomon's time. This conjecture derives no small force from the word *ophir*, being really a Malay substantive, of a compound sense, signifying a mountain containing gold. The natives have no oral or written tradition on the subject, excepting that the island has in former times afforded gold for exportation: whether to the eastward or westward, remains an uncertainty. We have certain accounts that the vessels which imported the *fine gold* were long detained, or did not return in much less than a year. It is therefore probable that they wintered during the violence of the south-west monsoon, either at Ceylon, or on the north-east coast, and completed their voyages during the moderate part of the other monsoon.

MACDONALD, on the Gold of *Limong*.  
*Asiat. Research. vol. i.*

3212. [1 *Kings* x. 1. *Sheba*] Now *Marib*, in the most eastern part of Arabia.

*Dr. GEDDES.*

3213. ——— In *Matt.* xii. 42, this queen is called the queen of the south, and is said to have come from the uttermost parts of the land; which answers exactly to Arabia Felix, that lies south of Judea, and is bounded by the ocean.

*Univer. Hist. vol. iv. p. 12.*

3214. [——— 11.] The sandal-tree is indigenous on the rocky hills in the Onore districts of Malabar: its wood is either red, yellow, or a whitish brown: that of the brightest color, and strongest scent, is most esteemed; having a fine grain, and an aromatic smell, which it communicates to every

thing near it: it is therefore much used in small cabinets, escrivoires, and similar articles, as no insect can exist, nor iron rust within its influence: from the dust and shavings is extracted an aromatic oil; the oil and wood are used by the Hindoos and Parsees in their religious ceremonies.

FORBES' *Oriental Memoirs, vol. i.*  
*p. 307.*

3215. [1 *Kings* x. 17. *Three pounds of gold*] The *Maneh*, absurdly translated *pound*, weighed one pound nine ounces; which made a hundred common shekels, and five pounds ten shillings three-pence in English money, when it was of silver; when it was of gold, it made ninety one pounds five shillings; see 2 *Chron.* ix. 16, where the three *Manehs* of gold here, are explained to be three hundred shekels of gold. (*Essay for a New Translation, p. 32.*) — Hence the three *Manehs*, multiplied by three hundred shekels, make five hundred and forty-seven pounds ten shillings.

3216. ——— In 2 *Chron.* ix. 16, these three pounds are said to have been three hundred shekels of gold: we may hence gather, that the *Maneh* or pound in Israel was a hundred shekels.

AINSWORTH.

3217. [——— 18—20.] The Persian kings sat in judgment under a golden vine, the bunches of whose grapes were made of several sorts of precious stones.

BURDER'S *Oriental Customs, vol. ii.*  
*p. 146.*

3218. ——— They told me, says Sir THOMAS ROE, that the Mogul has at Agra a most glorious throne within his palace, ascended by divers steps, which are covered with plates of silver; on the top of which ascent stand four lions, on pedestals of curiously coloured marble; which lions are all made of massy silver, some part of them gilded with gold, and beset with precious stones. Those lions support a canopy of fine gold, under which the Mogul sits when he appears in his greatest state and glory.

*Voyage, p. 456.*

3219. [——— 22.] In the country of Siam, the king is the sole merchant, and carries on a very extensive commerce, sending usually five or six large *sonnes* to China, two to Japan, considerable squadrons to Tonquin and Cochinchina, as also to Surat, and even as far as the coasts of Persia. But though the goods belong to the king, yet the vessels are in a great measure manned and navigated by Christians.



All the returns are laid up in his warehouses, from whence they are retailed at his own price to his subjects.

*Dictionnaire de Commerce*, vol. ii. col. 804, 805. —

*Modern Univer. Hist.* vol. x. p. 522, note (I).

*Tarshish* (Hebr.), the beryl.

*Tarshish* Spain was then extremely rich in mines of gold, silver, and tin.

See *Nat. Delin.* vol. iv. p. 146.

3220. [1 *Kings* x. 22.] George de Huron, a learned Dutchman, asserts on the authority of Josephus, that the port at which this embarkation was made, lay in the Mediterranean. The fleet, he adds, went in quest of elephants' teeth and peacocks, to the western coast of Africa, which is *Tarshish*; then to Ophir for gold, which is Haite, or the island of Hispaniola: and in the latter opinion he is supported by Columbus, who, when he discovered that island, thought he could trace the furnaces in which the gold had been refined.

CARVER'S *Trav. in N. America*, p. 122.

3221. — Between Delagoa and Mesambique is a dangerous sea-coast; it formerly was known by the names of *Suffola* and *Cuama*, but now by the Portuguese, who know that country best, it is called *Sena*. It abounds in elephants' teeth, and low gold of 18 or 19 carats fineness. — This, probably, was the Ophir or *Tarshish* of the Jews, whither Solomon sent his ships out of the Red Sea, rather than Sumatra, where they could not possibly go and return in three years along the sea-coasts; which might easily be effected to *Sena*.

Captain HAMILTON. — *Pinkerton's Coll.* part xxxii. p. 266.

3222. — The voyage to *Tarshish* or *Andalusia* was made sometimes through the Mediterranean, sometimes through the Red Sea, on which the Phenicians had a port or staple, and whence they set out about the end of autumn when the rains are excessive, and arrived in the finest season of the year at Spain, surrounding Africa, and making immense profits by their exchanges on these Barbarian coasts.

*Nat. Delin.* vol. vi. p. 55.

3223. — THALES of Miletus taught the Phenicians the important use of the Polar Star in navigation, near six hundred years before Christ. From that time their country became renowned and opulent.

*Ibid.* vol. iv. p. 144.

3224. [1 *Kings* x. 22.] Ammon, 1030 years before Christ, built long and tall ships with sails, on the Red Sea and the Mediterranean. (EMERSON.) — Thus the Phenicians also, employed by *Necho*, king of Egypt, made the circuit of Africa in three years, departing by way of the Red Sea, and returning by the Mediterranean, according to the account given of their voyage by HERODOTUS, b. iv.

3225. — Our first peacocks were brought from the East Indies; and we are assured, that they are still found in vast flocks, in a wild state, in the islands of Java and Ceylon. — We are told also that when Alexander was in India, he found them flying wild, in vast numbers, on the banks of the river Hyarotis, and was so struck with their beauty, that he laid a severe fine and punishment on all who should kill or disturb them.

GOLDSMITH'S *Hist. of the Earth*, &c. vol. v. p. 171.

3226. [— 22, 23.] Solomon, by thus promoting trade — contrary to the Divine laws, utterly destroyed the morals of his people.

See *Deut.* xvii. 16.

3227. [— 24 — 27.] Whenever a state has attained its highest degree of elevation, it is to come to its first state of decay; because all human things begin to fade as soon as they have reached the point of perfection.

St. PIERRE'S *Studies of Nature*, vol. iv. p. 80.

3228. [— 26.] Though the Scripture here says, Solomon had fourteen hundred chariots, it does not appear, that they were ever employed by him in any military expedition. (*Univer. Hist.* vol. xxi. p. 656, note (B).) — On the contrary, it seems, they were employed by him solely in collecting the *tythes*; and in perambulating the country every sabbatical and Jubilee year.

3229. [1 *Kings* xi. 2. *Ye shall not go in to them*] That is, not adopt or patronize them, on account of their idolatries.

See No. 1502.

3230. [1 Kings xi. 7. *Then did Solomon build an high place for Chemosh &c.*] This was done undoubtedly to conciliate the tributary states; and to augment his foreign dominions; but, being wrong, it eventually lost him Israel.

3231. [—— 7, 8.] Emanuel, the besieged emperor of Constantinople, wearied with an eight years' war, sent an ambassador to Bajazet to treat with him for peace; to which Bajazet was the more inclined to hearken, as he had heard that Tamerlane, the great Tartarian prince, intended shortly to commence war against him. Yet this peace could not be obtained but on condition, that the emperor should grant free liberty for the Turks to dwell together in *one street* of Constantinople (*see* 1 Kings xx. 34), *with free exercise of their own religion and laws under a judge of their own nation*; and further, to pay the Turkish king a yearly tribute of ten thousand ducats. Which dishonourable conditions the distressed emperor was glad to accept. In consequence this long siege was broken up, and presently a *superior rank of Turks with their families were sent out of Bithynia to dwell in Constantinople, and a church was there built for them*: which not long after was by the emperor pulled down to the ground, and the Turks again driven out of the city, when Bajazet was by the mighty Tamerlane overthrown and taken prisoner.

KNOLLES' *Hist. of the Turks*,  
p. 206.

3232. [—— 17.] Sir ISAAC NEWTON makes this dispersion appear to have been of very considerable consequence to the several nations they visited; as they carried their arts, sciences, and industry with them wherever they went. He shews in particular, that the Egyptians, till the Edomites came among them, were very ignorant in letters, astronomy, navigation, and the other Arts and Sciences.

*See his Chron. of ant. kindg. amended*, p. 209.

3233. [—— 43.] Sir ISAAC NEWTON places the death of Solomon nine hundred and seventy nine years before Christ.

*Chron.* p. 128.

See No. 1052, 1056, 1057.

3234. [1 Kings xii. 11.] A nation is more liable to suffer tyranny under *weak* princes, than under severe ones.

*Smith's MICHAELIS*, vol. iv. p. 373.

3235. [1 Kings xii. 11, 14. *Scorpions*] Plummets of lead, or sharp thorns tied to the end of the Scourging Whip, or Scourging Thongs, were called *scorpions* on account of the stings in their tails.

The scorpion was a cruel engine of punishment. It was, we learn from Ephraim, a long bag of leather filled with sand, and stuck full of spikes.

Dr. GEDDES.

3236. [—— 16.] According to an old custom in the Highlands of Scotland, the principal gentlemen of a clan are entitled, as foster-fathers, to the tuition and support of their chief's children, being at the charge of their education during the years of their pupilarity. — When the pupils returned home, these fathers gave them a portion equal to what they gave their own children. As the portion consisted in cattle, before they came to the age it increased to a considerable height.

PINKERTON'S *Coll. part ix.* p. 159.

3237. [—— 29.] This Dan, which JOSEPHUS calls Daphne, is a delicious place just below the marches of the lake Semehonitis, and has such fountains as supply water to what is called *Little Jordan*, the stream that runs under the temple of the golden calf where it empties itself into great Jordan.

*Wars*, b. iv. ch. i. § 1. vol. v.

3238. [1 Kings xiii. 4. *Beth-el*] Probably a place in Shechem was now so called on account of the Altar and worship there established.

3239. [—— 24.] This judgment was well calculated to bring conviction and repentance upon Jeroboam and the Ten Tribes who were equally disobedient to their God.

3240. [1 Kings xiv. 10. *Behold, I — will cut off from Jeroboam him that issueth by the wall*] The king's Palace having a door in the wall as appears by verse 17 compared with verse 12. — Hence the use of "the key of David." *Rev.* iii. 7.

In Abyssinia, the crown being hereditary in one family,

but elective in the person, to prevent disputes, anarchy, and the effusion of royal blood, the king's children are *confined* in a good climate on a high mountain, and maintained there at the public expense. Whilst in the neighbouring kingdom of Sennaar or Nubia, where no mountain is trusted with the *confinement of their princes*, as soon as the father dies, the throats of all the collaterals, and all their descendants that can be laid hold of, are cut; and this is the case with all the black states in the desert west of Sennaar, Dar Four, Sele, and Bagirma.

BRUCE, *vol. iii. p. 308.*

Though more than thirty years had elapsed since the death of Sultan Achmet, father of the new Emperor, he had not, in that interval, acquired any great information or improvement. *Shut up*, during this long interval, in the apartments assigned him, with some eunuchs to wait on him and women to amuse him, he had, from the equality of his age with that of the prince who had a right to precede him, but little hope of reigning in his turn; and he had, besides, well grounded reasons for a more serious uneasiness.

BARON DE TOTT, *vol. i. p. 115.* Apply this to 1 *Kings* xxi. 24. 2 *Kings* ix. 8. — xi. 1. *Judg.* ix. 2, 5.

3241. [1 *Kings* xiv. 25.] The practice of observing the stars began, with the rudiments of civil society, in the country of those whom we call *Chaldeans*; from which it was propagated into *Egypt, India, Greece, Italy, and Scandinavia*, before the reign of SISAC or SACYA, who by conquest spread a new system of religion and philosophy from the Nile to the *Ganges* about a thousand years before CHRIST.

*Works of Sir W. JONES, vol. iv. p. 91.*  
London, 1807.

3242. [1 *Kings* xv. 10.] As to the nature of Monarchies, some are hereditary in the male line, from father to son, as in England; others are so in *favor of females*, and from uncle to nephew, as in certain kingdoms of Africa and of Asia; in others the Sovereign can nominate his successor in his own family, as (David did, and as is done) in Turkey, in China, and in Russia; others are elective in a corps of Nobility, by the Nobles alone, as in Poland; others are balanced by a Senate of Priests as among the Jews, or by a corps of soldiery as at Algiers.

The civil, and the religious, are opposite powers. The nations which have flourished were governed by *opposite* powers; those which crumbled into ruins have been governed by *one* only; because Nature forms harmonies solely by contraries. See *Gen. i. 5.* — There has existed no Govern-

ment whatever, but what has had a *chief* under some denomination; because every society stands in need of a *moderator*.

Among the Turks, the power of the Mufti always balances that of the Sultan: no military edict, no sentence of death, can be promulgated by command of the Sultan without a religious *fetsa*, or permission of the Mufti.

St. PIERRE'S *Works, vol. iv.*  
*pp. 242, 244, 245.*

3243. [1 *Kings* xv. 13.] This idol is supposed to be a Priapus, or symbol of the genial Sun, usually worshipped in subterranean temples and caverns; to represent the germination of seeds under ground, when their husks or shells are penetrated by the solar influence.

See BARTOLOMEO, by Johnston, *p. 381.*

3244. ——— The Banian tree, in itself a grove, with its many trunks forms the most beautiful walks, vistas, and cool recesses, that can be imagined. The Brahmans, finding thus a *pane in every sacred grove*, spend much of their time in religious solitude under its shade; they plant it near the dewals, or Hindoo temples, improperly called Pagodas; and in those villages where there is no structure for public worship, they place an image under one of these trees, and there perform a morning and evening sacrifice.

See No. 508. FORBES' *Oriental Mem. in Month. Mag.*  
*for Jan. 1814, p. 379.*

3245. [——— 17.] Here it is clear from the preceding account of Rama, that nothing else can be meant, than that he fortified a city, that had been previously built, in order to confine Asa, King of Judah, within his own borders.

See *Josh. vi. 26.* And Smith's MICHAELIS,  
*vol. ii. p. 273.*

3246. [——— 18.] JOSEPHUS (*Antiq. l. ix. c. 2.*) tells us Ben-hadad was deified, or honoured with divine worship; as was also his successor Hazael, who was the greatest prince the antient Syrians ever had. So that their god *Hadad* or *Adad*, is no other than the deified Ben-hadad.

But, as Adad, or Hadad, was a name common to all the kings of Syria, as appears both by Scripture and Nicolas of Damascus (apud Joseph. *Antiq. l. vii. c. 6.*), it may have been the Hazael of Scripture, who was so highly revered.

*Univer. Hist. vol. ii. p. 256.*



3247. [1 *Kings* xvi. 34.] The Jericho rebuilt by Hiel the Bethelite, which was that inhabited in the time of Elisha, stood not precisely on the site of ancient Jericho, but at a small distance on a spot extremely pleasant, yet particularly adverse to propagation; a property of the soil, hitherto perhaps, unknown and unsuspected.

See, for similar instances, 2 *Kings* ii. 19  
And Smith's *MICHAELIS*, vol. ii. p. 274.

3248. [1 *Kings* xvii. 6. *Bread*] The word *artos*, here used in the Septuagint, signifies *paste of wheat*.

*Bib. Research.* vol. i. p. 20.

3249. [——— 12. *In a barrel*] The word here translated barrel; and in *Judg.* vii. 16, rendered pitchers, properly signifies a *jar*. (See *HARMER*, vol. i. p. 277.) — As corn is subject to be eaten by worms, the Easterns keep what they are using in long vessels of clay.

*SANLEY'S Trav.* p. 117.

3250. ——— The Arabs make only one meal a day which requires any preparation, and this consists principally of *courcousan*, a coarse kind of meal, steamed over boiling water, and mixed with a little butter, milk, or honey.

SMITH.

3251. [——— 13.] The bread, in China, is baked without any intermixture of yeast, on bars ranged across an iron pan, in which is a certain quantity of water, over an earthen stove. When the water begins to boil, the steam is confined by a shallow tub for a few minutes; and thus the business ends. The loaves, thus baked, though made of excellent flour, are not agreeable to the taste, being little better than pieces of dough: in shape and size, they resemble a common wash ball, divided in two.

MACARTNEY'S *Embassy*.

3252. [——— 21.] Was this revival caused by the Prophet's inflating the child's lungs with his own breath?

See *Phil. Trans. Abr.* vol. i. p. 105.

See No. 1061, 1062.

3253. [1 *Kings* xviii. 24.] At that day men were not so self-sufficient as they are now, but depended each on their god;

whether they happened to serve the true God, or a false one.

HUTCHINSON'S *Nat. Hist. of the Bible*,  
p. 128.

3254. [1 *Kings* xviii. 28.] In the East, they have a most ridiculous and senseless method of expressing their affection: They sing certain amorous and whining songs, composed on purpose for such mad occasions; between every line whereof, *they cut and slash their arms with daggers*: each endeavouring in their emulative madness, to exceed the other, by the depth and number of the wounds he gives himself.

AARON HILL'S *Trav.* p. 108.

3255. [——— 31 — 38.] In the ages of ignorance, religious sentiments explained physical effects: in ages of illumination, physical effects bring men back to religious sentiments. Nature at all times speaks to Man the same language, but in different dialects.

St. PIERRE'S *Studies of Nature*,  
vol. iv. p. 38.

3256. [——— 33.] Theophrastus mentions a fossil resembling decomposed wood, which inflamed when oil was poured on it; a property belonging to no other fossil substance now known but the *black wad*, an ore of manganese, and which is now found in Derbyshire.

Sir HUMPHREY DAVY. — *Phil. Trans.*  
for 1815, part i. p. 117.

3257. [——— 41, 44, 45.] This cloud, which is the forerunner of an approaching hurricane, appears, when first seen, like a small black spot, on the verge of the horizon; and is called, by sailors, *the bull's eye*, from being seen so minute at a vast distance. All this time, a perfect calm reigns over the sea and land, while the cloud gradually increases to the size of a *hand*, enlarging as it approaches. At length, coming to the place where its fury is to fall, it invests the whole horizon with darkness. During all the time of its approach, a hollow murmur is heard in the cavities of the mountains; and beasts and animals, sensible of its approach, are seen running over the fields, to seek for shelter. Nothing can be more terrible than its violence when it begins. The houses, — made of timber the better to resist its fury, bend to the blast like osiers, and again recover their rectitude. The sun, which, but a moment before, blazed with meridian splendor, is totally shut out; and a midnight darkness prevails, except that the air is incessantly illuminated with gleams of lightning, by which one can easily see to read. The rain falls, at the same time, in torrents; and its descent

has been resembled to what pours from the spouts of our houses after a violent shower. These hurricanes are not less offensive to the sense of smelling also; and never come without leaving the most noisome stench behind them. If the seamen also lay by their wet clothes, for twenty-four hours, they are all found swarming with little white maggots, that were brought with the hurricane. Our first mariners, when they visited these regions, were ignorant of its effects, and the signs of its approach; their ships, therefore, were dashed to the bottom at the first onset; and numberless were the wrecks which the hurricanes occasioned. But, at present, being forewarned of its approach, they strip their masts of all their sails, and thus patiently abide its fury. — These hurricanes are common in all the tropical regions.

GOLDSMITH'S *Hist. of the Earth*, vol. i. p. 359.

When a thunder storm is gathering, small specks of clouds are observed to unite, till a large cloud highly charged with electricity is formed, which giving a spark to the earth, occasions a heavy torrent of rain; other clouds join the large cloud, another spark is taken, succeeded by more rain: CORNELIUS VARLEY (and so on, during the thunder storm).

See *Phil. Mag.* No. 106.

3258. [1 Kings xviii. 45.] A similar tempest is thus described by BARTRAM: "Darkness gathers around; far distant thunder rolls over the trembling hills: the black clouds with august majesty and power, move slowly forwards, shading regions of towering hills, and threatening all the destruction of a thunder storm: all around is now still as death; not a whisper is heard, but a total inactivity and silence seem to pervade the earth; the birds afraid to utter a chirrup, in low tremulous voices take leave of each other, seeking covert and safety: every insect is silenced, and nothing heard but the roaring of the approaching hurricane. The mighty cloud now expands its sable wings, extending from North to South, and is driven irresistibly on by the tumultuous winds, spreading its livid wings around the gloomy concave, armed with terrors of thunder and fiery shafts of lightning. Now the lofty forests bend low beneath its fury; their limbs and wavy boughs are tossed about and catch hold of each other; the mountains tremble and seem to reel about, and the ancient hills to be shaken to their foundations: the furious storm sweeps along, smoking through the vale and over the resounding hills: the face of the earth is obscured by the deluge descending from the firmament, and every creature deafened by the din of thunder."

*Travels*, p. 341.

3259. [—— 44.] There are, says BRUCE, three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear and the sun shines; about nine, a small cloud, not above four feet broad, appears

in the east, whirling violently round as if on an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapors from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind, he observes, of Elijah's foretelling rain on Mount Carmel. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain; and after some hours the sky again clears.

*Trav.* vol. iii. p. 669.

3260. [1 Kings xviii. 44.] On the 6th of June, 1796, the thermometer 81 degrees, and the wind S.S.W., about one o'clock in the afternoon, a *black cloud* appeared in the horizon of Frederic Town, America, and a tremendous gust came on, accompanied by thunder and lightning. By the wind several large trees were torn up by the roots. Hailstones, about three times the size of an ordinary pea, fell for a few minutes: and afterwards a *torrent of rain* came pouring down, nearly as if a *water spout* had broken over-head. — The gust was completely over in twenty-three minutes, during which the thermometer was found to have fallen 22 degrees. — In Pennsylvania the thermometer has varied fifty degrees in *twenty-six* hours.

WELD'S *Trav. in N. America*,  
vol. i. p. 248.

3261. [—— 45.] The Editor of the *Ruins of Palmyra* (p. 37) says, in that country they seldom have rain except at the equinoxes, and that nothing could be more serene than the sky all the time he was there, except one afternoon, when there was a smart shower, preceded by a *whirlwind*, which took up such quantities of sand from the desert as quite darkened the sky.

See No. 712, &c.

3262. [1 Kings xix. 8.] What is here called Horeb, JOSEPHUS (*b. viii. ch. xiii. § 7*) calls *Sinai*; and JEROME says, he conceived this mountain to have two names (as it had two tops) *Sinai* and *Choreb*.

3263. [—— 13.] The Jews in their public worship, still cover their heads, to denote their unworthiness to appear in the Divine Presence. The antient Romans also, according

to Virgil, performed their sacred rites with a covering on their heads :

Tum numina sancta precamur  
Palladis armisonæ, quæ prima accepit ovantes :  
Et capita ante aras Phrygio velamur amictu.

*Æn.* iii. 543.

Our way we bend  
To Pallas, and the sacred hill ascend :  
There prostrate to the fierce virago pray,  
Whose temple was the land-mark of our way.  
Each with a Phrygian mantle veil'd his head.

DRYDEN.

The Grecians, on the contrary, celebrated their sacred rites bare-headed. In approbation of this, Paul writing to the Corinthians, says, *Every man praying or prophesying with his head covered, dishonours his head.* 1 Cor. xi. 4.

See BURDER'S *Oriental Customs*,  
vol. ii. p. 152.

3264. [1 Kings xix. 21.] The SEPTUAGINT and TARGUM of JONATHAN here read in the *vessels of oxen*.

3265. [1 Kings xx. 27. *Like two small flocks of goats*] Goats are never seen in large flocks like sheep.

Dr. GEDDES.

3266. [——— 30.] *In one of the halls of the seraglio at Constantinople, there were several little chambers with doors shut, like the cells of monks or nuns : these were the chambers of the Grand Seigneur's women.*

DE la MOTRAYE, vol. ii. p. 170.

3267. [——— 31.] The son of king Psammenitus, with two thousand Egyptians of the same age, when doomed to avenge the death of certain Mitylenians by their own destruction, were made to walk in procession, with ropes round their necks, and bridles (*Hosea* xi. 4) in their mouths.

HERODOT. *Thalia*, xiv.

3268. ——— Those who are aggrieved stand before the gate of the seraglio ; each carries on his head a kind of match or wick, lighted and smoking, which is considered as the allegorical emblem of the fire that consumes his soul.

See *Ps.* lxi. 9.

PEYSSONNEL'S *Remarks on Baron Du Tott*, p. 45.

3269. [——— 35.] Let the twice born youth, who has been girt with the sacrificial cord, collect wood for the holy

fire, and perform such offices as may please his preceptor, until his return to the house of his *natural father*.

*Laws of Menu.*— *Works of Sir W. JONES*, vol. iii. p. 93.

3270. [1 Kings xxi. 1.] And it came to pass after these things, that Naboth the Jezreelite, who dwelt in Jezreel, had a vineyard in Samaria, hard by the palace of king Ahab.

*Essay for a New Translation*,  
part ii. p. 16.

3271. [——— 8.] In Egypt they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is *blacked* when they have occasion to seal with it. (POCOCKE, *Trav.* vol. i. p. 186, *notes*).— The Persian ink serves not only for writing, but for subscribing with their seal.

SHAW, *Trav.* p. 247.

3272. [——— 10.] As Jezebel was the daughter of a Heathen king, had introduced Baal for Elohim, had slain all the prophets of Jehovah Elohim, except one, and had sworn by her Elohim to put that one Elijah to death in a day after he had shewed by miracle which were the True Elohim, and made the people slay her priests of the false Elohim ; where is the wonder that she made Naboth, whom she wanted to destroy, be accused of  *blessing*  the true Elohim, and caused him to be put to death for it, as a crime ? Had she not put all the prophets or priests except Elijah, to death, for  *blessing*  the True Elohim ?

HUTCHINSON'S *Sine Principio*, p. 173.

3273. [1 Kings xxii. 11.] These might be two horns, one for each king ; or a double horn, like that of the two-horned rhinoceros, to shew the greater power, and convey an idea of complete security.

See *Ps.* cii. 10. and *Deut.* xxxiii. 17.

3274. [——— 19.] They *stand* not to gaze, but as the prophet Daniel expressly says, to *minister*.

BOYLE.

The LORD, as to aspect in the Sun of heaven, is above



the angels; but, as to the life of their love and wisdom, Ife is in them.

SWEDENBORG, on *Divine Providence*, n. 31.

3275. [1 *Kings* xxii. 22.] One spirit can infuse his thoughts and affections into another spirit, without the other's knowing but that the same is of *his own thought and affection*.

Thus all evil with its false flows from hell, and all good with its true flows from the LORD; yet both appear as if they were in man, because what is spiritual exists not in distance as what is natural does. Think of the sun and moon, or of Rome and Constantinople: Do they not exist in thought *without distance*, provided such thought be not connected with experience acquired by sight or hearing? Why then do you persuade yourself, because distance appears not in thought, that the good and the true, as also the evil and the false exist in the thought, and do not enter there by influx?

The good and the true are in man things really Divine; for by what is good is here meant the whole of love, and by what is true the whole of wisdom: if therefore a man claim these to himself as his own, he cannot but think himself like to God.

That which is from the LORD in man, is perpetually the Lord's, and never man's. He who thinks otherwise, is like one who has his master's goods deposited in his hands, and lays claim to them, or appropriates them to himself as his own; who is in consequence not a steward, but a thief.

See No. 220, &c.

*Ibid.* nn. 312, 313, 316.

3276. [——— 39. *The ivory house*] All the following materials have been used for writing upon, in the different ages of the world: wax-tables, bark of trees, skins of dead animals, palm-leaves, iron-plates, marble, *ivory*, brick, &c. Consequently, an *ivory-house* might be what we would call a *library*.

3277. ——— Some of the sacred books of the Birmans are written in letters of gold on leaves of ivory.

See SYMES' *Account of the Embassy to Ava*.

3278. [1 *Kings* xxii. 39.] The *ivory mosque*, in Ahmedabad, although built of white marble, has obtained that distinction, from being curiously *lined* with ivory, and inlaid with a profusion of gems, to imitate natural flowers, bordered by a silver foliage on mother of pearl, similar to those in the winter apartments of the palace at Adrianople, described by Lady Wortley Montague; which "were wainscotted with inlaid work of mother of pearl, ivory of different colors, and olive wood, like the little boxes brought from Turkey."

FORBES' *Orient. Memoirs*, vol. iii. p. 126.

3279. [——— 43.] In early time, mountains were religiously resorted to for contemplation and prayer. They who frequented them seemed raised above the lower world; and fancied themselves brought into the vicinity of the powers of the Deity whom they believed to be visibly exhibited in the higher regions.

See HOLWELL's *Mythological Dict.*  
p. 225.

3280. [——— 44.] This *peace* or alliance he made by suffering his son Jehoram to espouse Athaliah, Ahab's daughter, who by her wickedness or idolatry, brought Judah into much evil and punishment. See 2 *Chron.* xx. 6, &c.

3281. [——— 52.] In Malabar, the throne of Travencore does not descend from father to son, but invariably devolves to the eldest son of the eldest sister, that the blood-royal may be clearly and indisputably preserved.

The same law exists among the Hurons in America: on the demise of a chief in that tribe, he is not succeeded by his own child, but by the son of his sister; and in default of such an heir, by the nearest relation in the female line. A similar custom prevailed among the princes of Ethiopia.

FORBES' *Orient. Memoirs*, vol. i.  
pp. 384, 386.

## THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

## THE FOURTH BOOK OF THE KINGS.

THE terraces on some Eastern houses being guarded only with ballustrades or latticed work, Abaziah might be carelessly leaning over such a *shebakah* (*Hebr.*), net-work or lattice, which probably gave way when he fell thence into the court.

Verse 2.

Dr. SHAW.

3283. ——— *Baal-zebub*] God of flies; his temple, contrary to that at Jerusalem, being full of flies.— Was the divine presence in the Holy of Holies, accompanied in an especial manner with the magnetic sphere? It is well known that flies will never enter that sphere.

3284. [—— S. *A hairy man*] That is, a man, like John Baptist, dressed in hair. The tent was made of camel's hair, something like our coarse hair-cloths to lay over goods.

BRAITHWAITE, *Journey to Morocco*, p. 138.

3285. ——— Those who mortify themselves preach repentance to others.

3286. ——— *A girdle of leather*] This leathern girdle was probably similar to what, among the American Indians, is called a *belt of wampum*. Such belts are made of highly valued sea-shells, sawed out and rounded into beads, which are strung on ten, twelve, or a greater number of *leather-strings* sewed neatly together with fine sinewy threads.— As a ratification of peace, they interchange a belt of this

kind, which records to the latest posterity, *by the hieroglyphics into which the beads are formed*, every stipulated article in the treaty.— Compare *Exod.* xxviii. 8, with *Dan.* v. 6.

See CARVER's *Trav. in N. America*,  
p. 235.

3287. [2 *Kings* ii. 1.] Thus Romulus, says Dr. GEDDES, was carried off by a thunder-storm.

3288. [—— 2. *As the LORD liveth, and as thy soul liveth*] In this Appeal the immortality of the soul is classed with the eternity of Jehovah, as equally acknowledged truths.

3289. [—— 9. *Double portion of thy spirit*] Elijah performed eight; Elisha, sixteen miracles.

3290. [—— 11.] *Elijah went up by a whirlwind into heaven*; i. e. his body deflagrated, as many other human bodies have done by spontaneous combustion.

3291. ——— Some animals, and some men, seem to possess a greater power than others of accumulating in themselves *atmospheric electricity*. An instance of which

is recorded in the history of a Russian prince lately published; who, it is said, during the clear and severe frosts of that country, could not move himself in bed without luminous corruscations. Such may have been the case of those people, who have been related to have *taken fire spontaneously*, and to have been *reduced to ashes*.

DARWIN'S *Zoonomia*, vol. ii. p. 471, or class iv. 1. 4.

3292. [2 *Kings* ii. 12.] The stirrup used by the nations of Asia is of a very different form from the European, being oblong, and nearly the length of the foot, with a ridge on each side, and from the resemblance to some of their dishes, is called "Rucháb." On the hinder part of this stirrup, which comes under the heels, a spike is often fixed, which answers the purpose of our spur.

*Archæologia*, vol. xv. p. 408.

3293. ——— A *Brahmin*, who is the giver of spiritual birth, the teacher of prescribed duty, is by right (called) the father of an old man, though himself be but a youth.

*Laws of Menu*.—*Works of Sir W. JONES*, vol. iii. p. 104.

3294. [——— 19.] The inclemency of the climate of Porto Bello, is sufficiently known all over Europe; not only strangers who come thither are affected by it, but even the natives themselves suffer in various manners. It *destroys the vigor of nature*, and often untimely cuts the thread of life. Even the animals from other climates, when brought thither, cease to procreate. It is certain, that there are at least no horses nor asses bred there; which tends to confirm the opinion, that this climate checks the generation of creatures produced in a more benign or less noxious air. (ULLOA'S *Voy.* vol. i. p. 93.)—The soil of Sennaar also, is very unfavourable both to man and beast, and particularly adverse to their propagation. This seems to be owing to some noxious quality of the fat earth with which it is every way surrounded; and nothing may be depended on more surely than the fact, that no mare, or other beast of burden, ever foaled in the town, or in any village within several miles round it.

BRUCE'S *Trav.* vol. iv. p. 471.

3295. [——— 20, 21.] The soil was unhappily barren, through the brackishness of its waters. (*Univer. Hist.* vol. iv. p. 35.)—What salt made the waters brackish? and what was the salt that healed them?

3296. ——— The *feathered alum* is a salt transmitted to us from Egypt, Sardinia, and Milo an island of

the Archipelago. — It renders astringent every fluid in which it is *dissolved*.

*Nat. Delin.* vol. iii. p. 222.

3297. [2 *Kings* ii. 21.] At Tyre there is a well which, from some unknown cause, becomes troubled in September, and continues, for some days full of reddish clay. This season is observed as a kind of festival by the inhabitants, who then come in crowds to the well, and pour into it a bucket of sea-water, which, according to them, has the virtue of restoring the clearness of the spring.

VOLNEY, vol. ii. p. 203.

3298. ——— This fountain runs plentifully, and waters a large space of ground, passing through a plain of seventy furlongs in extent, and twenty broad; wherein it affords nourishment to those most excellent gardens that are thick set with trees. There are in this district many sorts of palm-trees, that are watered by it, different from each other in taste and name; the better sort of them, when they are pressed, yield an excellent kind of honey, not much inferior in sweetness to other honey.

*Ezek.* xlvi. 12. *Lev.* ii. 11.

JOSEPH. *Wars.* b. iv. ch. viii. § 3.

3299. [——— 23.] These children, probably, were disciples of Baal, who were punished, not so much for their disrespect of the prophet, as for their contempt of his God.

*Univer. Hist.* vol. iv. p. 35.

3300. ——— In Hindostan, the public schools for the education of boys are generally in the open air, on the shady side of the house. The scholars sit on mats, or cow-dung floors, and are taught as much of religion as their caste admits of; also reading, writing, and arithmetic; the two latter by making letters and figures in sand on the floor. Education, like every thing else among the Hindoos, is extremely simple: that of the girls is generally confined to domestic employments.

FORBES' *Oriental Memoirs*, vol. ii. p. 505.

3301. [2 *Kings* iii. 11.] The table being removed, before they rise from the ground, a slave or servant, who stands attending on them with a cup of water to give them drink,



steps into the middle with a basin or copper pot of water, somewhat like a coffee-pot, and a little soap, and *lets the water run on the hands of one after another, in the order as they sit.*

PITT's *Account of the Mahomet.*  
*Religion*, p. 24.

3302. [2 *Kings* iii. 11.]

Then the heralds ranged

The rites in order; broach'd the wine, and pour'd

Fresh water on the hands of all the kings.

COWPER's *Iliad*, b. iii. l. 298.

3303. [— 17.] It rains on the mountains of Syria when it does not rain on the plains. See *Exod.* ix. 22.

3304. [— 20.] On the 29th of September, 1810, the inhabitants of the town of Luton, Bedfordshire, were surprised with a singular phenomenon. The common pond, situated in a rather elevated part of the town, which, as there had been no rain in their neighbourhood for some weeks, was gradually becoming shallow of water, suddenly filled and ejected from its bottom all the filth and sediment. It continued flowing over and discharging a great quantity of water, for some hours; and since, has continued quiet as usual.—The towns-people were struck with considerable alarm at this circumstance, and apprehended intelligence of some earthquake on the Continent, as this pond had a similar emission at the precise instant the dreadful earthquake happened at Lisbon in the year 1775.

*Month. Mag.* for Nov. 1810, p. 386.

3305. [— 22.] Various authors, both ancient and modern, speak of water being coloured and altered in its appearance. We are told by PLINY (*Hist. Nat. lib.* xxxi. cap. 30), that the water of the lakes near Babylon had a red color for eleven days in summer, and that the Borysthenes, now called the Dnieper, was in summer of a blue color. In 1668 Mr. SMITH (*Acta Erudit.* 1709) found the water of the Mediterranean to be of a sky-blue color, and when the sun shone upon it this color was changed to red or purple. The missionary FERDINAND CONSAG (*Hist. de Californie*, tom. iii. Paris 1767) in the year 1746, observed in the open sea, near California, that the water for the extent of half a mile was of a bluish red color. Navigators have often seen the water at the mouth of the river Plata, on the coast of South America, of a blood-red color. In January 1799, Mr. ACHARD had an opportunity to subject the water of a lake at Strantzberg, supposed to be converted into blood, to some experiments, from which he concluded that the colouring matter consisted of some vegetable substance, and floated

in the water but was not properly dissolved in it. And says Professor KLAPROTH (in *Scherer's Allgemeines Journal der Chemie*, No. 33), "the phenomena I observed in my experiments on this coloured water [of a lake near Lubotin, in South Prussia] exhibited a chemical analogy to those of the colouring matter obtained from the indigo-plant, *Indigofera tinctoria*; *Ind. argentia*; *Ind. disperma*; and from woad, *Isatis tinctoria*. For though the water appeared of a dark red crimson color, this color was merely an optical illusion, occasioned by the refraction of the rays of light. The real color was a pure blue. This property of indigo-matter to assume an apparent red color I have observed in the solid colouring matter itself, as the best sort of the West Indian indigo, as well as that extracted from woad, exhibits on its smooth surface, when exposed to the light, a cupreous color. The phenomenon also observed in regard to indigo, that when strewed over coals the smoke which rises immediately from it, when viewed against the light, has a beautiful light red color, may be connected with the same causes."

See *Phil. Mag.* vol. xvii. p. 243.

3306. [2 *Kings* iii. 25.] When the food of man consisted principally of fruit, it was usual, in times of war, for one party to injure the other by *destroying their valuable trees*. Thus the Moabites were punished, and thus the Arabs of the Holy Land still make war on each other, burning the corn, cutting down the olive-trees, &c.

HASSELQUIST, *Trav.* p. 143.

3307. [2 *Kings* iv. 1. *The creditor is come to take unto him my two sons to be bondmen*] This was a case in which the Hebrews had such power over their children, that they might sell them to pay what they owed; and the creditor might force them to it; see *Matt.* xviii. 25. Huet thinks this custom was transmitted from the Jews to the Athenians, and from these to the Romans.

BURDER's *Oriental Customs*, vol. ii.  
p. 168.

3308. ——— When a Negro takes up goods on credit from any of the Europeans on the Coast of Africa, and does not make payment at the time appointed, the European is authorized, by the laws of the country, to seize upon the debtor himself, if he can find him; or if he cannot be found, on *any person of his family*; or, in the last resort, on *any native of the same kingdom*. The person thus seized on, is detained while his friends are sent in quest of the debtor. When he is found, a meeting is called of the chief people of the place, and the debtor is compelled to ransom

his friend by fulfilling his engagements. If he is unable to do this, his person is immediately secured, and sent down to the Coast, and the other released. If the debtor cannot be found, the person seized on is obliged to pay double the amount of the debt, or is *himself sold into slavery* :— This part of the law, however, is seldom enforced.

MUNGO PARK's *Trav.* p. 296.

3309. [2 *Kings* iv. 8.] Among the Nations of Asia, the sentiment of humanity attracts men to each other in a very affecting manner. If, for example, an Asiatic on a journey stop to enjoy his repast, his servants and camel-driver collect around him, and place themselves at his table. If a stranger happen to pass by, he too sits down with him, and after having made an inclination of the head to the master of the family, and given God thanks, he rises and goes on his way, without being interrogated by any one who he is, whence he comes, or whither he is going. This hospitable practice is common to the Armenians, to the Georgians, to the Turks, to the Persians, to the Siamese, to the Blacks of Madagascar, and to the different Nations of Africa and America. In those countries Man is still dear to Man.

St. PIERRE's *Studies of Nature*, vol. iii. p. 179.

3310. [— 10.] Dr. Shaw, in his Travels through the Levant and Barbary, and in his descriptions of the houses there, takes notice, that they have imitated the Eastern manner, by building a private set of apartments, which seem rather annexed, than properly belonging to the rest of the house. This little chamber designed by the Shunamite for Elisha, where he retired at his pleasure, without breaking in upon the private affairs of the family, and without being interrupted in his own devotions, may be conjectured to be one of these separate buildings; as may also the summer parlour of Eglon (*Judg.* iii. 20), where he was slain by Ehud.

FORBES' *Oriental Memoirs*, vol. iii. p. 402.

3311. ——— To most of the houses of better fashion in the East, there is an *oliah* (*Hebr.*), a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built, as they frequently are, over the porch or gateway, have, if we except the ground floor which they have not, all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a privy staircase, down into the porch or street, without

giving the least disturbance to the house. See *Judg.* iii. 24. 2 *Sam.* xviii. 33. 2 *Kings* xxiii. 12. *Acts* ix. 37. — xx. 8.

Dr. SHAW. — *Bib. Research.* vol. ii. p. 220.

3312. [2 *Kings* iv. 39. *Wild vine.*] Night-shade.  
*Univer. Hist.* vol. iv. p. 43.

3313. [— 40.] Gargit or skoke is a large kind of weed, the leaves of which are about six inches long, and two inches and a half broad: they resemble those of spinage in their color and texture, but not in shape. — When its leaves first spring from the ground, after being *boiled*, they are a nutritious and wholesome vegetable, but when they are grown nearly to their full size, they acquire a *poisonous* quality.

CARVER's *Trav. in N. America*, p. 344.

3314. [2 *Kings* v. 6.] When lepers were cleansed and re-admitted into cities or camps, they were said to be *recollecti*, gathered again from their leprosy, and again received into that society from which they had been cut off.

SCHULTENS, *MS. orig.* *Ileb.*

3315. [— 14.] By the law of Moses, lepers were sprinkled seven times. *Lev.* xiv. 7. — In this instance, at least, *sprinkling* and *dipping* were equivalent.

3316. [— 17. *Two mules' burden of earth*] From the words which follow, it appears that he wanted this earth for the raising of an altar to Jehovah, as the only God he meant in future to worship.

Dr. GEDDES.

3317. ——— In the East, and in other countries, it was by the giving of earth and water, that a prince was put in possession of a country; the investiture being made him in that manner. — Aristotle says, that to give earth and water, is to renounce one's liberty. (*See HERODOT. Melpomene, chap. cxxvi. note 127.*) — In the attitude of supplicants the Thebans approached the Barbarians, assuring them, what was really the truth, that they were attached to

the Medes; and that they had been among the first to render earth and water.

*Ibid. Polymnia, ch. cccxxxiii.*

3318. [2 Kings v. 18.] In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: the Lord pardon thy servant in this thing, that I bowed myself in the house of Rimmon.

See LUTHER's *German Bible, printed at Weimars, with Notes; and Bib. Research, vol. i. p. 181.*

3319. [——— 27.] Was not the Infection in the Garments which Gehazi took? And did not the prophet refuse to accept any thing from Naaman, lest he should thereby receive Infection?

3320. [2 Kings vi. 25.] Menander, the Ephesian, in his life of Ithobal king of Tyre, mentions the drought which caused this famine.

See *Univer. Hist. pref. p. 27.*

3321. ——— *Dove's dung*] *Chirionim* (Hebr.), parched pulse (more probably, raisins); 2 Sam. xvii. 28.

See BOCHART's *Hieros, tom. ii. l. i. c. 7. § 7.*

The word rendered 'dove's dung', as Bochart has fully proved, signifies 'vetches', or pulse: and accordingly, some late travellers inform us, that at Grand Cairo and Damascus, there are magazines where they constantly fry this kind of grain, which those who go a pilgrimage buy, and take with them as part of the provision for their journey. The Arabs, at present, call this kind of pulse, or vetches, by the name of 'doves dung'.

HEWLETT's *Bible.*

3322. ——— The root of the common star of Bethlehem is a white roundish bulb — is eatable when boiled, and much used as food in the Levant. Linneus says, Mant. 364, it is the dove's dung which was sold so dear during the siege of Samaria (2 Kings vi. 25); though Olaus Celsius (*Hierobot. vol. ii. p. 30*) and many other critics take that term in its literal sense. If Linneus is right we obtain a sort of clue to the derivation of Ornithogalum (Bird's milk) which has puzzled all etymologists. May not that denomi-

nation apply to the white fluid which always accompanies the dung of birds and is their urine? One may almost perceive a similar combination of colors in the green and white of this flower, which accords precisely in that respect with the description Dioscorides gives of his Ornithogalum. — Linneus gives the same explanation in his Lectures on the Natural Orders of Plants, published by Professor Giseke, Hamburg, 1782, p. 287.

*Dr. Edward SMITH's English Botany.*

3323. [2 Kings vi. 25.] The *chomer* or *chamor* (Hebr.), the *ass*, was a measure among the Hebrews, equal to ten *ephahs*, or seventy five gallons, three pints English, — an *ass's* ordinary load.

GOODWIN.

*The fourth part of a cab*] A measure which held but six eggs.

*Univer. Hist. vol. iv. p. 39.*

3324. ——— *Eighty shekels* are four pounds eleven shillings and three-pence; and *five shekels* are five shillings and eight-pence halfpenny.

A *Cab* was almost three pints. — An ass's head was sold for nine pounds two shillings and sixpence, and three quarters of a pint of pulse for eleven shillings and five-pence.

See *Essay for a New Translation, part ii. pp. 38, 44 — 48.*

3325. [2 Kings vii. 1.] City gates in those days, were not only places of judicature and common resort, but also markets for provisions, like those of the Romans in after ages.

*Univer. Hist. vol. ii. p. 378.*

3326. ——— The gate of Fort St. George, called the sea-gate, being very spacious, was formerly the common exchange, where merchants of all nations resorted about eleven o'clock, to treat of business or merchandize.

*Captain HAMILTON, Voy. vol. i. p. 368.*

3327. ——— This gate, at which provisions were sold, had a square which must have been a large one, as king Ahab assembled there four hundred false prophets. I suppose, says FLEURY, it was the same in other cities, and that these gates had some building with seats for the judges and elders; for it is said, that Boaz went up to the gate, and sat down there: and when David heard that Absalom was dead, he



went up to the chamber over the gate, to weep there : This chamber might be the place for private deliberations. Even in the temple of Jerusalem causes were tried at one of the gates, and the judges held their assizes there. After all these examples it is not to be wondered that the Scripture uses the word *gate* so often, to signify judgment, or the public councils of each city, or the city itself, or the state ; and that, in the Gospel, *the gates of hell* signify the kingdom or power of the devil.

Dr. A. Clarke's *Fleury*, p. 182.

3328. [2 Kings vii. 1. *A measure*] *Seph* (Hebr.), a peck and a pint, *English*.

Gen. xviii. 6.

*Essay for a New Translation*,  
part ii. p. 38.

3329. [——— 10.] As soon as the Arabs are apprehensive of an attack, they separate into several small camps, at a great distance from each other, and *tie their camels to the tents*, so as to be able to move off at a moment's notice.

*Memoirs relative to Egypt*, p. 300.

3330. [2 Kings viii. 4. *And the king talked with Gehazi*] This must have been before he was smitten with the leprosy ; no king amongst the Israelites ever talking with a leper, as that would have been contrary to the law of Moses.

3331. [——— 9.] Through ostentation, the Easterns never fail to load on four or five horses what might easily be carried by one. In like manner as to jewels, trinkets, and other things of value, they place in fifteen dishes, what a single plate would very well hold.

MAILLET, *Lett. x.* p. 86.

3332. [——— 13. *What ! thy servant ! a dog ! — he do this great deed !*] Hazael's exclamation was not the result of horror, but of the unexpected glimpse of a crown.

Dr. DODD.

3333. [——— 15.] The whole coast of the Red Sea, from Suez to Babelmandel, is very unwholesome ; but more

especially between the tropics. Violent fevers, called there *Nedad*, make the principal figure in this fatal list, and generally terminate the third day in death. If the patient survives till the fifth day, he very often recovers, *by drinking water only, and throwing a quantity of cold water on him, even in his bed, where he is permitted to lie without any attempt to make him dry, or to change his bed, till another deluge adds to the first.* — In the last stage of this distemper, the belly swells to an enormous size, or sometimes immediately after death, and the body within an instant smells most insupportably ; to prevent which, they begin to bury the corpse *immediately after the breath is out*, and often finish within the hour.

BRUCE'S *Trav.* vol. iii. p. 33. — iv. p. 22.

3334. [2 Kings viii. 15.] To cure a cold, John Campbell, forester of Harries (in Scotland), walks into the sea up to the middle with his clothes on, and immediately after goes to bed in his wet clothes, and then *laying the bed clothes over him*, procures a sweat, which removes the distemper.

PINKERTON'S *Coll.* part xii. p. 587.

The winds on the borders of the Persian Gulph are often so scorching, that travellers are suddenly suffocated *unless they cover their heads with a wet cloth* ; if this be too wet they immediately feel an *intolerable cold*, which would prove *fatal* if the moisture were not speedily dissipated by the heat.

ACCUM'S *Chem.* vol. i. p. 124.

3335. [2 Kings ix. 11. *Wherefore came this mad fellow to thee ?*] It is probable, the profane among the Jews applied this title, indiscriminately, to all who presumed to be inspired. — "They understand nothing of what they say," says *Socrates upon his trial*, "they (the poets) are like Prophets and Divines. They do not carry on their work by the measure of wisdom, or any artful knowledge ; but by a sort of enthusiasm." — A Poet is at once a *light*, volatile, and holy thing ; he can compose nothing, till he is full of God and out of his senses.

PLATO'S *Ion.* p. 534.

3336. — As soon as any spirit comes to another, and especially when he comes to a man, he instantly knows his thoughts and affections, and what he had then done ; thus all his present state, exactly as if he had been with him some time. Such is (spiritual) *communication* (by the apperception of spheres).

SWEDENBORG, *Arcana*, n. 5383.

3337. [2 Kings ix. 13.] Those stairs, shading degrees marked on the wall, might form the sun-dial of Ahaz; 2 Kings xx. 11.

*Univer. Hist. vol. iv. p. 45.*

3338. [——— 26.] As Naboth was outlawed by stoning, so were his sons by the same act; but neither father, nor sons suffered actual death. They were however disinherited falsely for an alleged crime against the king, 1 Kings xxi. 1 — 14. Compare 2 Kings xiv. 5, 6. Thus were the sons punished for the *apparent* sins of their Father, *Exod. xx. 5*. But the sin which, in this way, actually extends from father to children, is only the sin of *blasphemy* against God and the king. See *Josh. vii. 24, 25*.

3339. [——— 30.] All the windows of an Eastern house open into their respective inner courts, if we except a latticed window or balcony which sometimes looks into the street. It is only on public occasions, like this triumphant entry of Jehu, that crowds of both sexes, dressed out in their best apparel, are seen at their latticed windows.

*Judg. v. 28.*

*Dr. SHAW, p. 273. folio edit. —*

*Bib. Research. vol. ii. p. 207.*

3340. [——— 36, 37.] In Gondar, says BRUCE, the bodies of those killed by the sword were hewn to pieces and scattered about the streets, *being denied burial*. I was miserable, he adds, and almost driven to despair, at seeing my *hunting dogs*, twice let loose by the carelessness of my servants, *bringing into the court-yard the heads and arms of slaughtered men*, and which I could no way prevent but by the destruction of the dogs themselves.

*Trav. vol. iv. p. 81.*

3341. [2 Kings x. 30.] Among the Mamelukes, the freed-man is called the *child of the house*.

VOLNEY.

Though God here promises that the crown of Israel shall continue in Jehu's family during four generations, as a reward for his zeal against Baal; yet He does not promise him a *quiet* reign, because he *abolished not Jeroboam's idolatry*. — Beware of putting away evil by halves: the toleration of sin in any degree, prevents the Divine blessing.

See No 451.

3342. [2 Kings xi. 2.] Assau Firally Bachaw, being summoned by his friends, came out of a little house near the towers, where he had been *long hidden in his harem*. — The harems are sanctuaries as *sacred and inviolable* for persons pursued by justice, for any crime or debt, as the Roman Catholic Churches in Italy, Spain, or Portugal. Though the Grand Signior's power over his creatures is such, that he may send some of his eunuchs *even there*, to apprehend those who resist his will. — The harems of the Greeks are *almost as sacred as those of the Turks*; so that the officers of justice dare not enter without being *sure that a man is there contrary to the law*; and if they should go in, and not find what they look for, the woman may punish, and even kill them, without being molested for any infringement of the law.

*De la MOTRAYE, vol. i. pp. 242, 340.*

3343. ——— In the East, beds are not raised from the ground with posts, a canopy, and curtains; people lie on the ground. In the evening they spread out a *mattress or two of cotton*, very light, of which they have several in great houses, against they should have occasion, and a room on purpose for them.

CHARDIN.

3344. [——— 11.] There used to be formerly among the Turks, great dissensions between the legal and military professions. The Sultan, to produce unanimity, declared, that the left hand should henceforth be the most honourable for soldiers, and the right hand for lawyers. Thus, when these two bodies go together, each thinks itself in the place of honour.

*Month. Mag. for Sept. 1815, p. 138.*

3345. [——— 12. *They clapped their hands*] Here, and in *Ps. xlvii. 1*, we should read *hand*. — The propriety of this will be seen from the following extract. Among the Mahometans a leader of their sacred caravans, into whatever town he comes, is received with a great deal of joy. On such an occasion, the women get on the tops of the houses to view the parade, where they *keep striking their four fingers on their lips softly as far as they can*, making a joyful noise all the while.

PITTS, on the Religion and Manners of the Mahometans, p. 85.

The clapping of the hands obtained antiently, it seems, as an expression of *malignant* joy.

See *Job xxviii. 23. Lam. ii. 15.*

3346. ——— The form of this regal crown is no where ascertained; but the name of the portion of gold, belonging

to the pontifical mitre, may possibly throw some light on this obscure subject. It is called a *flower of gold* in one place; and in another *the flower of the holy crown*; and in both passages signifies the crown itself. The appellation of the *flower* is supposed to have been given to it, because it was made in a *flower-like*, or *radiated* form; and we may reasonably enough conclude, that the regal and pontifical crowns bore some resemblance to each other, when we are assured, that they were symbolical in both instances, of the same thing. It appears from several parts of Scripture, that the kings, in ancient times, did not appear without their crowns, unless on such occasions as (when) they chose to disguise themselves; and that they even wore them in the field of battle.

STRUTT'S *Introduc. to Dresses and Habits of England*, p. 20.

3347. [2 Kings xi. 14. *The king placed on the tribunal*] This was a sort of rostrum, erected by Solomon; five cubits square and three cubits high; where he, and probably, his successors, were seated during the divine office. See 2 Chron. vi. 13.

Dr. GEDDES.

3348. [2 Kings xii. 2.] In India, every reigning prince has around him priests and philosophers, who must assist him by their advice, in order that he may undertake nothing contrary to the religion or laws of the country.

BARTOLOMEO, by *Johnston*, p. 301.

3349. [— 10.] In the East, in the present times, a bag of money passes currently from hand to hand, under the authority of a banker's seal, without any examination of its contents.

Gen xxiii. 16.

MAJOR RENNELL, on the *Geography of Herodotus*, sect. 15.

3350. [— 13. *There were not made for the house of the LORD bowls of silver, &c.—of the money that was brought into the house of the LORD*] That is, none of this money was employed in making vessels for the Temple, but what remained after the repairs for which it had been raised, were completely finished.

Compare 2 Chron. xxiv. 7, 14.

3351. [2 Kings xiii. 3.] It might hence be supposed, that Ben-hadad kept Israel in subjection as long as he lived. But from verse 25th, it is evident that Israel was delivered after the death of Hazael.—The fact is, Ben-hadad having been taken into the government by his father as colleague, so long as they *reigned together*, and no longer, they kept Israel in subjection.

*Univer. Hist.* vol. ii. p. 288.

3352. [— 7. *Like the dust by threshing*] Among the Moors and Arabs, threshing is performed in the open air on any round level plot of ground, *daubed over with cows' dung*, to prevent as much as possible the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; and at the same time the *straw*, which is their only fodder, is hereby *shattered to pieces*.

SHAW'S *Trav.* p. 221. folio.

3353. [— 19.] Accordingly, Syria, subjugated during the reign of Joash and till the death of Jeroboam, began afterwards to recover its power and influence as a nation.

3354. [2 Kings xiv. 25.] [This was the Jonah that preached repentance to the Ninevites. Contrary to the assertion of the Jews, *John* vii. 52, this prophet being a native of Gath-hepher, a town in the tribe of Zebulun—*Josh.* xix. 13, arose out of Galilee of the Gentiles—*Isai.* ix. 1.

3355. [2 Kings xv. 8, 13, 17.] To make Zachariah's death and Shallum's short-lived reign coincide with the 39th year of Azariah king of Judah, there must have been, says USHER, an inter-regnum of eleven years and a half, before Zachariah ascended the throne. (See *Ann. sub. A. M.* 3220.)—To reconcile the chronology, Dr. GEDDES would read *twenty-eighth*.

3356. [— 19.] This Pul is the first king of Assyria named in Scripture since Nimrod; *Gen.* x. 8. At the time of Jonah's preaching, he probably was the king of Nineveh, that was converted.

*Univer. Hist.* vol. iv. pp. 66, 186.



3357. [2 Kings xv. 30. *In the twentieth year of Jotham*] As Jotham reigned but sixteen years (verse 33), we are to count twenty years from the commencement of his reign, which will terminate in the fourth year of Ahaz his son and successor.

See *Univer. Hist.* vol. iv. p. 74.

3358. [2 Kings xvi. 3.] The Narrative of an Embassy from JUSTIN to the *Khakan*, or Emperor, who then resided in a fine vale near the source of the *Irish*, mentions the TARTARIAN ceremony of purifying the Roman Ambassadors by CONDUCTING THEM BETWEEN TWO FIRES.

*Works of Sir W. JONES*, vol. i. p. 63.

3359. [——— 18.] *Musac* (*Hebr.*): this covering of the sabbath, was the *throne* on which the kings used to seat themselves during the service of the Temple.

CALMET, *Hist. V. T. l. v. c. 44.* —

*Univer. Hist.* vol. iv. p. 73.

3360. ——— *Musach Sabbati*, the *Covert of the Sabbath*, called by JOSEPHUS *Pastophoria*, “where”, says he, “one of the priests stood of course (dry, under a covering), and gave a signal beforehand, with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again.”

*Jewish Wars*, b. iv. ch. ix. § 12.

3361. [2 Kings xvii. 1. *In the twelfth year of Ahaz*] That is, Hosea did not properly begin to reign till then, by reason of the stirrs and tumults which arose after the murder of his predecessor.

*Univer. Hist.* vol. iv. p. 74.

3362. [——— 8.] When a nation no longer keeps up its ancient customs, the character of the people frequently undergoes alteration; and when foreigners obtain sovereign power over the natives, it is a proof that the latter are satisfied with the government under which the former live.

BOISGELIN's *Malta*, vol. i. p. 86.

3363. [2 Kings xvii. 25. *Lions*] JOSEPHUS says, the affliction was by *pestilence*.

*Antiq. l. ix. c. 14.*

3364. [——— 33, 41.] Thus began a new religion in Samaria, not unlike that of the Israelites; consisting in the worship of the true God, and of a number of false deities. In consequence, the Jews ever after abominated the Samaritans; and the latter disclaimed all kindred with the former in time of adversity, though they were forward enough to claim it in time of prosperity; *Ezra* i. 6.

*Univer. Hist.* vol. iv. p. 79.

3365. [——— 30. *Succoth-benoth*] This by the Rabbins is invariably rendered *tents of the young women*: and Mr. PARKHURST translates it more literally, *the tabernacles of the daughters*.

*Nergal*! In the composition of this word *Ner* signifies light, and *gal* a spherical inclosure. — When Alexander waged war in Asia against the Persians, he ordered a pole, which might be seen from all parts, to be set on the top of the general's tent, on which hung visible to all alike a signal, as fire by night, and as smoke by day. — And it has been a custom delivered down to the Persians from their ancestors, to begin their march after sunrising. When it grew clear day, the signal was given by a trumpet from the king's tent. On the top of this tent the image the Sun, inclosed in crystal, made so bright a show, as to be seen by the whole camp.

QUINTUS CURTIUS, *lib. 5. cap. 2.* —  
*lib. 3. cap. 3.*

3366. [——— 31.] *Nibchaz*, the barking watch-dog of the Avites. — About three hours from Berytus, towards Tripoli, the country these Avites occupied, is a high mountain, upon which was erected, on a column, a vast dog, which uniformly barked at the season when the Dog-star, by its heliacal appearance, gave certain notice that the sun had arrived at the greatest elevation, and that the Nile was beginning to overflow. — Though this monument be now overthrown, its remains are still visible in the neighbouring sea; whilst a river, that empties itself into it, still keeps the name of the *river of the Dog*. This river the Greeks and Latins styled *Lycus*, from the resemblance, as is conjectured, to those that sailed by, which the dog on the column might have borne to a wolf (EICHORN's *Simonis*, p. 965); but rather, as is probable, from both having a congruity in their hieroglyphical application; the wolf being sacred to the sun, as an animal of the dawn. Hence the wolf in the temple of Apollo at Delphi, and the epithet *Lycian*, ascribed to the same god; not to omit that the term *Lukabas* (*Grk.*) for a year, properly expresses an *anniversary procession of light*.

*Tartak*] The precise form of this (*idol*) is hitherto unas-

certained; but commentators explain it to have denoted, *the stated revolution of the Sun.*

*The Rev. S. HENLEY. — Archæologia, vol. xiv. p. 207.*

See No. 1667.

3367. [2 Kings xviii. 17.] *Rabsaris*, signifying *the chief of the eunuchs*, appears to be the name of an office, rather than a personal appellation. — The same may be observed of *Rabshakeh*, which signifies *the chief-cupbearer*. (See *Joan. Cleric. in loco.*) — *Tartan* was general both to Sennacherib, and Esarhaddon his son.

3368. [—— 21.] Setbon, a priest of Vulcan who disrespected all military men, being then king of Egypt, it is no wonder that Sennacherib, or his servant, should ridicule the idea of Hezekiah's receiving assistance from such a king.

*Univer. Hist. vol. ii. p. 41. and vol. iv. p. 196.*

3369. [—— 37.] Sal ammoniac being made, in Egypt, from the soot arising from the burnt dung of four-footed animals that feed only on vegetables, the poor people there are very careful to collect the dung of their oxen, cows, buffaloes, camels, sheep, goats, horses and asses, quite fresh; and for that purpose follow them all day long, in order to collect it as it falls. If it is too moist, they mix it with chaff, stubble, short straw, or dust, and make it up in the form of cakes, about the same size and shape as it lies on the ground. Then they fix it to a wall to dry, till it is fit to be burnt. — The salt-workers pretend that the human excrements, and those of goats and sheep, are preferable to any other.

*Abr. Phil. Trans. vol. xi. p. 433.*

See No. 460.

3370. [2 Kings xix. 7. *I will send a blast upon him*] "Sennacherib, on his return from the Egyptian war, found his army which he had left under Rabshakeh, almost entirely destroyed by a *judicial pestilence*, which swept away in officers and common soldiers, the first night they sat down (on the south side) before Jerusalem, 185,000 men."

JOSEPHUS.

"The Samiel (called by the Arabians El-Samiel, that is,

a wind of poison) is a hot and *pestilential wind*, which blows over the desert of Arabia, in the months of July and August, from the north-west quarter, and sometimes continues with unabated violence to the very gates of Bagdad; but *never affects any person within the walls*. — The Arabs and Persians have warning of its approach, by a thick haze, which appears like a cloud of dust rising out of the horizon; and upon this appearance, they prostrate themselves, with their faces close to the ground, and continue in that position till the wind has passed; but if they are not careful nor active enough to take this precaution, they receive the full force of the wind, and are immediately deprived of life. — Mr. Thevenot relates, that in his journey from Suez to Cairo, he was annoyed with one of those hot winds, which lasted for a whole day; and that the caravan travelling to Mecca, was so infested by one, the year before, that *they lost two thousand men in a single night*."

SMITH.

3371. [2 Kings xix. 7.] The Samiel, seen by day-light, appears like smoke. It is accompanied by a gentle ruffling wind, that continues for some hours. By enfeebling the body, it affects the mind, producing despondency and cowardice. Fatal when breathed, it is peculiarly destructive to persons sleeping. When it does not kill, it greatly enfeebles, and is felt as a suffocating fire. The width of its sweep is generally about half a mile; so that, in passing over Sennacherib's camp, it might slay many thousands of sleepers; while those on each side of its course, would escape to discover in the morning the slaughter of their fellow soldiers.

See BRUCE'S *Trav. vol. iv. pp. 555, 556, 581, 583, 584.* See also D' OBSONVILLE'S *Essays, &c. on the East; Eng. Translation.*

The feebleness, despondency and cowardice produced in survivors by this pestilential vapor, sufficiently account for Sennacherib's return home, even though we admit that his army might still be very numerous. See verse 36.

3372. [—— 9.] Upper Egypt formerly composed a distinct kingdom, known to the Hebrews by the name of *Kous*, and to which the appellation of Ethiopia was specially given. This kingdom preserved its independence to the time of Psammetichus, at which period, being united to the Lower Egypt, it lost its name of Ethiopia, which thenceforth was bestowed upon the nations of Nubia, and upon the different hordes of Blacks, including Thebes, their metropolis.

VOLNEY:

3373. [—— 12.] This Eden was in or near Thelassar in Chaldea. See *Isai. xxxvii. 12.*

3374. [2 Kings xix. 23. *The forest*] This large and noted wood-land, called *Dromos* by the Septuagint, is mentioned also in *Isai*. x. 18, and by *Strabo*, b. xvi. p. 758.

See JOSEPH. Wars, b. i. ch. xiii. § 2.  
vol. v.

3375. [——— 25, 26.]

"There is a Divinity that shapes our ends,  
"Rough hew them how we will."

SHAKESPEARE.

3376. [——— 35.] *Mr. Boswell* tells us, in his *Life of Dr. JOHNSON*, that it was once a subject of conversation between them, in what manner so great a multitude of Sennacherib's Army were destroyed. "We are not to suppose," rejoins the Doctor, "that the angel went about with a sword in his hand, stabbing them one by one, but that some powerful natural agent was employed; most probably, the Samiel." See verse 7.

3377. ——— In the month of July, 1665, there died in Bassora, of that wind called Samiel, four thousand people in three weeks' time.

THEVENOT, part ii. p. 57.

3378. [2 Kings xx. 6.] Subtract these 15 from the 29 years of his reign, and it will appear that Hezekiah fell sick when the king of Assyria began the invasion previously described.

Compare this with ch. xviii. 2, 13.

3379. [——— 7.] Soon after we got ashore at Algiers, says PITTS, I was seized with the *plague*; and the *boil* which usually accompanies it, rose on my leg. After it was much swollen, I was desirous to have it lanced; but my Patroon told me it was not soft enough. There was a neighbour, a Spaniard slave, who advised me to *roast an onion*, and *apply a piece of it* dipped in oil to the swelling, to mollify it; which accordingly I did. The next day it became soft; and then my Patroon had it lanced, and through the blessing of God I recovered.

Trav. p. 162.

3380. ——— This disease, probably, was a kind of

quinsey, or imposthume in the throat, broken by the lump of dried figs.

Univer. Hist. vol. iv. p. 80.

3381. [2 Kings xx. 12.] From the king of Shinaar in the army of Elam (*Gen*. xiv. 9) we hear of no king of Babylon in the Scriptures, till we come to this Merodach cotemporary with Hezekiah.

Ibid. p. 233.

3382. [——— 13.] The splendor of the emperor of China and his court, and the riches of the mandarins, surpass all that can be said of them. Their silks, porcelain, cabinets, and other furniture, make a most glittering appearance. These, however, are only exposed when they make or receive visits: for they commonly neglect themselves at home, the law against private pomp and luxury being very severe.

Lord MACARTNEY.

3383. [——— 18. Servile officers] The Hebrew word does not import a *eunuch* properly so called.

Dr. GEDDES.

See No. 1038.

3384. [2 Kings xxii. 8.] This Book of the Law, it is generally agreed, was that Archetype of the whole Pentateuch, which was written by Moses, and by him ordered to be deposited, with the Ark, in the most Holy Place: See *Deut*. xxxi. 24—26 — Hezekiah indeed, had caused copies of the Scriptures to be dispersed in abundance throughout his kingdom; *Prov*. xxv. 1. But his son Manasseh, during the former part of his reign, had made such destruction of them, that if there were any left besides that found by Hilkiah, they were necessarily in a few hands, who would cautiously preserve them with the utmost privacy.

Univer. Hist. vol. iv. pp. 95, 97.

3385. [2 Kings xxiii. 10.] *Topheth* is a Hebrew word signifying a kind of drum, composed it should seem, in its first simple state, merely of a skin stretched over a calabash, or hollow block. It has been supposed, that drums were used in the valley of the children of Hinnom, to drown the cries of the human victims there sacrificed to Moloch. But Captain Cook, who attended a human sacrifice at Otaheite, as-



sures us, that the victim is killed previously to the commencement of the ceremony; that two drums beat slowly, while the priests pray over the corpse; and then very loud, for some time after it is interred.

3386. [2 Kings xxiii. 10. *The valley of the children of Hinnom*] When the *carion* thrown into this valley did not waste away fast enough, it was *burnt*.—Hence the notion of hell-fire became affixed to *Gehenna*, which in Greek and Latin represents the Hebrew word *ge-hinnom*: See *Matt. v. 22, 29, 30, &c.*

*Univer. Hist. vol. iii. p. 592.*

3387. [— 11.] The antient Persians used to consecrate white horses (camels) and chariots to the sun, with which they adorned their processions. In such chariots, probably, the idolatrous Israelites might carry about their tabernacle of Moloch, the Sun; and the star of their god Remphan: *Amos v. 25, and Acts vii. 43.*

See *HEROD. lib. vii. & Hide Rel. vet. Persarum. Or, Univer. Hist. vol. iv. p. 93.*

3388. [— 29. *Megiddo*] *HERODOTUS (lib. 2)* calls it *Magdolis*.

3389. [— 31.] This Hamutal was the *adopting mother* of the two kings, Jehoahaz and Zedekiah. See 2 Kings xxiv. 18.

3390. [— 33.] Well might the Egyptian monarch dethrone *Jehoahaz*: the prophet Ezekiel represents that  *courageous prince*, about to avenge his father's death, under the figure of a young lion ready for the prey; and emphatically cries, "The nations heard of him: he was taken in their snare, and brought into Egypt, laden with chains."

See *Ezek. xix. 2 — 4. — Univer. Hist. vol. iv. p. 102.*

3391. [— 34. *Turned his name to Jehoiakim*] "Agreeably to the custom of the eastern princes, who always assume a new name on their accession to a throne."

*SCOTT'S Memoirs of Eradut Khan, Address to the Reader.*

3392. [2 Kings xxiii. 34. *Jehoiakim*] Quasi *Jehovah jakim (Hebr.)*, the LORD will make it prosper. — It was the custom for conquerors to give new names to those whom they thus brought under tribute, in token of subjection (to such conquerors, as their adopting fathers).

*Univer. Hist. vol. iv. p. 101.*

3393. [2 Kings xxiv. 6. *Jehoiakim slept with his fathers*] Not as to the *body*, which was left by those who had been carrying him prisoner to Babylon, *unburied* and *exposed* in the field or in the high-way, according to Jeremiah's prediction. See *Jer. xxii. 18. xxxvi. 30.* — This with other passages to the same effect, incontestably proves that, under the Jewish dispensation, the soul was believed to continue its existence from this to the other world, and to join the society of its deceased ancestors immediately on leaving its natural body.

See *Dr. A. CLARKE, on Gen. xlix. 33.*

3394. [— 10 — 16.] This first captivity, which took place in the fourth year of Jehoiakim, was just eighteen years before the second which commenced at the destruction of Jerusalem. The return from it was at the first issuing of Cyrus's decree. See *Zechariah vii. 1.*

See *Univer. Hist. vol. ix. p. 499.*

3395. [— 13.] Since the battle of Karnal, says FRAZER, the loss sustained by the emperor within and without the city, in jewels, treasure, goods, effects, and destroying of fields, setting aside the loss of the buildings, amounted to very nearly 125,000,000; out of which Nadir Shah carried away to the value of 87,500,000. in jewels and other effects; and his officers and soldiers 12,500,000. The charges of his army, while he continued there, the arrears, pay and gratuity advanced them, with what goods were destroyed by fire, and fields laid waste, made nearly 25,000,000. more.

See *Hist. of Nadir Shah, p. 219.*

3396. [— 17.] The Hebrew reads *Joachim's brother*; which is evidently a false reading. The Septuagint is, as we have translated, *his father's brother*.

If we compare this text with 2 *Chron. xxxvi. 9, 10*; and *Jer. i. 2, 3* with 1 *Chron. iii. 16*, we shall perceive that Zedekiah, the *natural* son of Jehoiakim and grandson of

Josiah, had been *adopted* by his grandfather as Ephraim and Manasseh were by Jacob; See *Gen.* xlviii. 5.

See No. 507.

3397. [2 *Kings* xxv. 5. *The plains*] The *valley* of Jericho. — This valley is surrounded by mountains as with a wall: its content is about two hundred acres. It is very famous for the fertility and amenity of its trees; particularly, for its balm and opobalsam.

See JUSTIN, *lib.* xxxvii.

3398. [—— 11.] A *third* and final captivity was now effected in the 23d year of Nebuchadnezzar, when their thralldom commenced for 70 years that did not terminate before the solemn dedication of the second Temple when they celebrated in it their grand passover held in the seventh year of Darius's reign. Thus, as there were three successive captivities, there were also three successive restorations, after three distinct intervals of 70 years each.

See 2 *Kings* xxiv. 10 — 16. and *Zechariah* vii. 1, &c. — Also *Univer. Hist.* vol. ix. p. 500.

MIRABEAU concludes his cursory remarks on the kings of

France, by observing that "during a period of *five hundred years*, THREE only have been worthy of the monarchy!"

3399. [2 *Kings* xxv. 11.] The Jews have a synagogue at Couchin, not far from the king's palace, about two miles from the city, in which are carefully kept their records, engraven on copper-plates in Hebrew characters; and when any of the characters decay, they are new cut, so that they can shew their own history from the reign of Nebuchadnezzar to the present time. In these records they declare themselves to be of the tribe of Manasseh, a part whereof was, by order of that haughty conqueror, carried to the easternmost province of his large empire, which, it seems, reached as far as cape Comorin: this journey 20,000 of them travelled in three years from their setting out of Babylon.

PINKERTON's *Coll.* part xxxii. p. 379.

3400. [—— 25.] If we date the desolation of the land from this murder of Gedaliah, when the few Jews left there fled into Egypt; the number of Sabbatic years thence to the first of Cyrus will be just fifty-two, and will carry us back 364 years, nearly to the beginning of Asa's good reign, when the people began to be very remiss in this and many particulars of the Mosaic law.

*Univer. Hist.* vol. ix. p. 500.

## THE FIRST BOOK OF THE CHRONICLES;

OR,

## THE HIGH-PRIESTS' ANNALS.

THESE Chronicles were probably written by Ezra, after the Law had been burnt by Antiochus Epiphanes. See 2 *Esdras* xiv. 21—44; and 1 *Macc.* i. 56. — It is very probable, says CALMET, that Ezra wrote both books of the Chronicles.

The First Book of the Chronicles was kept probably by the Samaritans, and written to supply such matters, as had been omitted in the Book of *Kings*.

POOL's Annot.

Spain scarcely contains a city which does not possess its individual history, or a chronicle. (*Bourgoames' Trav. in Spain.*)

PINKERTON's *Coll.* part xix. p. 387.

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3402. [1 *Chron.* ii. 17.] This Jether, though an Ishmaelite by nature, is an Israelite by adoption and grace; see 2 *Sam.* xvii. 25.

AINSWORTH.

3403. [—— 18. *Her sons are these*] Here the sons of the maid Jerioth, are ascribed to her mistress, and called her sons (in the way of adoption).

*Smith's MICHAELIS*, vol. ii. p. 2, note \*.

— See also *Gen.* xvi. 2. xxx. 3, 4, 9.

3404. ——— There is great confusion here in the English Translations. In some the passage is rendered, "He begat Azubah of his wife Jerioth;" and in others, "He

begat Jerioth of his wife Azubah:" The Hebrew is, "He begat Azubah his wife and Jerioth."

3405. [1 *Chron.* ii. 34, &c.] As Sheshan, of the tribe of Judah, had given his daughter to Jarha, an Egyptian slave, whom he had liberated and adopted on the occasion; the posterity of this marriage are not reckoned to Jarha, the natural father, but to Sheshan the adopter, and succeed to his estate and station in Israel. See the Note on 1 *Sam.* xviii. 3, 4.

When the people of the East have no sons, they frequently marry their daughters to their slaves, and that even when they have much property to bestow on them. — Hassan had been the slave of Kamel his predecessor. But Kamel, according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches he had amassed in the course of a long and prosperous life.

MAILLET, *Letter* xi. p. 118.

3406. [—— 51. *The father of Bethlehem*] The patriarch surely, of a place so celebrated in the sacred pages.

See 1 *Chron.* iv. 14.

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3407. [1 *Chron.* iv. 14.] *Gia charashim* (Hebr.), is translated in the Vulgate, *vallis artificum* the valley of artificers, or workers in iron, wood, stone, pottery, &c.; of whom *Joab* is styled by Rabbi Joseph's Targum, the



chief or superintendent (not the father of a valley, surely).

FLEURY's *Manners of the Israelites*, by Dr. A. Clarke, p. 70.

3408. [1 Chron. v. 1.] Thus, it seems, the primogeniture had privileges annexed to it: a double portion of goods, and the patriarchal chiefship. (Dr. GEDDES.)—The first-born, however, was not the first-fruit of a mother, but the son born to a father, after he had been dignified with office or with power.

See MICHAELIS, vol. i. art. lxxxiv.

3409. [——— 15. *Abdiel*] This name in modern Arabic is *Abdallah*; and signifies the servant of God.

*Christ. Research. in Asia*, p. 200.

3410. [——— 19. *Jetur*] Properly *Itur* a son of Ishmael. His province, with Battanea on the east and Trachonitis on the south, was situate on the other side of Jordan, on the north side of the half tribe of Manasseh, between that and the territories of Damascus; so that it made one part of Coele-Syria, and lay on the one side of Judea, as Idumea, formerly conquered in the same manner, did lie on the other. — Instead of *Jetur* or *Itur*, we should read *Itureans*.

See *Univer. Hist.* vol. x. p. 85.

3411. [——— 26.] Compare this account with what is written in the first chapter of Tobit, and you will perceive that Israel, being at least twice invaded by the Assyrians, suffered a double captivity.

*Ibid.* vol. iv. p. 78.

3412. [1 Chron. viii. 28. *Chiefs who dwelt at Jerusalem*] Jerusalem was composed of Judahites, Levites, and Benjaminites; besides, no doubt, the chiefs of other tribes who occasionally resided there, before the division of the kingdoms.

Dr. GEDDES.

3413. [1 Chron. ix. 2.] The Nathanites are, not improbably, supposed to be, 1st, The Gibeonites who were condemned by Joshua to be *hewers of wood and drawers of water*. 2dly, All the remains of the various tribes of Canaanites, which were by Solomon made a sort of public slaves. Compare Josh. ix. 27, and 1 Kings ix. 20.

Dr. GEDDES.

3414. [1 Chron. x.] From this Chapter to the end, the history is in substance the same with what has been delivered from the beginning of the last Chapter of 1 Sam. to the end of 2 Kings.

3415. [1 Chron. xi. 5, 6.] And the inhabitants of Jebus said to David, Thou shalt not come hither. But David took the strong hold of Sion, which is the city of David. And David said, Whosoever first smites the Jebusites, shall be head and captain. So Joab the son of Zeruiah went up first, and was chief captain.

KENNICOTT.

3416. [——— 8. *But the rest of the city Joab had spared*] Joab only smote the Jebusites who were in the citadel, and spared the rest. — The Hebrew word never signifies to *repair*, or rebuild.

Dr. GEDDES.

3417. [1 Chron. xvi. 39.] Though the ark had been removed to Jerusalem, the tabernacle and great sacrifice-altar were still at Gibeon; and there remained until the reign of Solomon. Zadok, therefore, with some other priests, and a part of the Levites, were on this occasion sent thither to offer the daily sacrifice, and perform the other duties of religion, while the other priests and Levites remained at Jerusalem; about the ark.

Dr. GEDDES.

3418. [1 Chron. xx. 3.] Then he brought out its people, and constrained them to saw, to use iron-files and axes. (See *Bib. Research.* vol. i. p. 68.) — These were thus *subjugated*, or made servants under the yoke.

See 1 Tim. vi. 1.

3419. [1 Chron. xxi. 25.] David gave to Ornan in gold, £547.

*Essay for a New Translation, pp. 23 — 25.*

3420. [1 Chron. xxii. 14.] According to the common calculation, David's treasures amounted to 50,000 tons of gold!

*See Deut. xvii. 17. Smith's MICHAELIS, vol. i. p. 283.*

3421. [1 Chron. xxiii.] Here, and from 2 Chron. xix. 8—11. xxxiv. 13, we find the *Schoterim*, or Scribes, taken principally from the tribe of Levi. This was a very rational procedure, as the Levites devoted themselves particularly to study; and among husbandmen and unlearned people, few were likely to be so expert at writing, as to be intrusted with the keeping of registers so important. Add to this, that in later times, the genealogical tables (of the whole nation) were kept (by them, conveniently) in the Temple.

*Ibid. p. 250.*

3422. [1 Chron. xxiv. 7. *Jehoiarib*] This family, the first of the twenty-four classes appointed to officiate at the temple, was one of the four (families) that returned from the captivity.

*See Luke i. 5.*

3423. [1 Chron. xxvii. 10.] It is here stated as a circumstance somewhat singular and unusual, that a father constituted one, who was not a first-born, the head: but, in this case, he was only the head of a subordinate family.

*See Smith's MICHAELIS, vol. i. p. 449.*

3424. [—— 13.] These gates were not in the temple itself, but in the wall that surrounded it and its porches.

*Dr. GEDDES.*

3425. [—— 29.] These scribes and judges seem to

have resided at Jerusalem; to whom probably appeals might be made from provincial courts.

*Ibid.*

3426. [1 Chron. xxvii. 28.] *Sycamores*: a species of fig-tree, very common in Judea. (*Dr. GEDDES.*)—These trees bear on the trunk itself a fruit not unlike the fig, which serves as food for poor people.

*Smith's MICHAELIS, vol. i. p. 301.*

3427. ——— *The cellars of oil*] The modern Greeks keep their oil in large earthen jars, sunk in the ground, in the areas before their houses.

*Dr. CHANDLER's Trav. in Greece, p. 126.*

3428. [1 Chron. xxix. 7. *Ten thousand drams*] The Adarcon, or Daremon Ezra ii. 69, viii. 27, as used before and after the Captivity, was a piece of money in value about twenty two shillings.

*Essay for a New Translation, part ii. p. 34.*

*Darics*, or *drachmas*: This seems to have been a Persian coin; which was probably current in Judea in the time of David.

*Dr. GEDDES.*

3429. ——— *Adarkonim* (Hebr.), *dareichoi* (Grk.), *darics*, pieces of gold coined by Darius son of Cyaxares, king of the Medes. These, according to Suidas, Harpocration, and the scholiast of ARISTOPHANES (pp. 741, 742) were the first monies stamped with a king's image; and, according to Dr. Bernard, each weighed two grains more than one of our guineas.

*See Ezra viii. 27.*

*Univer. Hist. vol. iv. p. 481.*

3430. [—— 24.] Several of the Mahommedan chiefs came to Ali, and desired him to accept the government. He resolved not to accept their allegiance in private; for they proffered to give him their hands (the customary ceremony then in use among them on such occasions) at his own house: but would have the ceremony performed at the Mosque. Telha and Zobein came, and offered him their hands, as a mark or token of their approbation. Ali bade them, if they did it, to be in good earnest, otherwise he would give his own hand to either of them that would accept of the government: which they refused, and gave him theirs.

*OCKLEY's Hist. of the Saracens, vol. i. p. 4.*

## THE SECOND BOOK OF THE CHRONICLES;

OR,

## THE HIGH-PRIESTS' ANNALS.

**T**HIS Mosaic altar of burnt offerings was not admitted by Solomon into the Temple, on account of its smallness. That introduced there in lieu of it, was twenty cubits in length and breadth, and ten in height.

Verse 5.

3432. [2 Chron. ii. 4.] For the support of these ordinances, every Israelite paid annually the third of a shekel.

See Neh. x. 32, 33.

3433. [—— 8. *Algum-trees*] The Septuagint translate *algumim* here, *pine-trees*; but this seems absurd, as immediately following *fir-trees*.

3434. [2 Chron. iii. 8. *Gold — six hundred talents*] That is, four millions three hundred and twenty thousand pounds sterling.

Univer. Hist. vol. ix. p. 507.

3435. [—— 10 — 14.] The cherubim made by Hiram were of two sorts; the carved *image-work*, each of which spread one wing over the ark, and touched the wall with the other; and those made in *bass-relief*, to adorn the sides of

the wall: the latter were placed between palm-trees, exhibited likewise in bass-relief: they were all of the finest gold.

*Ibid.* vol. iv. p. 2.

3436. [2 Chron. v. 12.] The Pagans, Mahometans, and Christians in India all wear *white cotton dresses*. (BARTOLOMEO, by Johnston, p. 17.) — The Syrian Clergy are still dressed in white loose vestments, wearing a cap of red silk hanging down behind.

*Christian Research. in Asia*, p. 116.

3437. [2 Chron. vii. 3.] The Shechinah, or Divine Presence, was withdrawn from the ark of this first temple before it was destroyed by the king of Babylon.

JODRELL.

3438. [2 Chron. viii. 4.] SCHULTENS observes (*in Vit. Salad. ad vocem Tadmora*) that, though in the text it is written *Tamor*, in the margin it is *Tadmor*. The first, the more usual and softer name of the place, he refers to *Tamar* the palm, with which this place abounded. In Arabic also, he supposes it was not originally spelled *Tadmor*, but *Tatmor*: and thus he accordingly finds it in his Arabic geographical Lexicon; the D being changed into a T *exphonæ*



*gratid*. The alteration of this name he ascribes wholly to the Romans, who at first corrupting it into Talmura, but understanding the city had its name from its palm-trees, converted Talmura into Palmura, whence Palmyra. — You here see vines and clusters of grapes executed to the life. — The renowned Zenobia and the incomparable Longinus flourished here.

*Univer. Hist. vol. ii. pp. 247, 249, 253.*

3439. [2 *Chron.* viii. 4. *Tadmor*] Palmyra; which Josephus tells us was a day's journey from the Euphrates.

*Dr. GEDDES.*

— *Which he built* That is, either *founded anew*, or at any rate, *fortified*; for, says MICHAELIS, the phrase, *to build a city*, has both these meanings in the Oriental tongues.

*See his Commentaries on the Laws of Moses, vol. i. p. 79.*

3440. [2 *Chron.* ix. 14.] *Arabia*, on its largest scale, comprises that extensive Peninsula, which the Red Sea divides from *Africa*, the great *Assyrian* river from *Iran*, and of which the *Erythrean* Sea washes the base: — Its western side would be completely maritime, if no isthmus intervened between the *Mediterranean*, and the Sea of *Kolzm*. — As the *Hindoos* and the people of *Yemen* were both commercial nations in a very early age, they were probably the first instruments of conveying to the western world, the gold, ivory, and perfumes of *India*.

*Works of Sir W. JONES, vol. i. p. 36.*

3441. [——— 29.] In Ethiopia there are certain Christians who have all the canonical books of our Scriptures, and several more. They reckon the prophet Iddo one of the greater prophets, and put him in the class with Isaiah, Ezekiel, Elisha, Elijah, and Daniel; affirming that he wrote 14,000 prophecies (or prophetic lines) many of which they pretend, are still extant among them.

*Captain ALEX. HAMILTON. — Pinkerton's Coll. part xxxii. p. 272.*

3442. [2 *Chron.* xiii. 9. *Whosoever shall fill his hands with a young bullock and seven rams*] Had these been

animals, they would have filled his hands indeed! — See *Hosea* xiv. 2, and 2 *Chron.* xxix. 31.

3443. [2 *Chron.* xiii. 20. *The LORD struck him*] With some kind of sudden death.

*Univer. Hist. vol. iv. p. 22 (A).*

3444. [2 *Chron.* xvi. 8.] In the earliest ages the Medes, Syrians, Arabs, &c. fought in chariots, but especially the Lybians and Ethiopians, as we are here informed.

*Ibid. vol. xvi. p. 654, note (B).*

3445. [——— 14. *A very great burning*] An illumination for him; *Jer.* xxxiv. 5. — A mode of exhibiting their belief in his future glorification.

3446. ——— From the antient Egyptians perhaps, the Israelites adopted the practice, not of burning bodies, but of burning many spices at their funerals, 2 *Chron.* xxi. 19. *Jer.* xxxiv. 5.

*BURDER'S Oriental Customs, vol. ii. p. 171.*

3447. [2 *Chron.* xvii. 19.] In all 1,100,000! These were not kept like our standing armies, in constant pay and duty. They were only enrolled by name, as persons fit to be called out when their services might be needed against an enemy. — The garrisons probably were relieved at stated times; so that every one might attend duly to his private affairs during the intervals from duty.

*Univer. Hist. vol. iv. p. 27.*

3448. [2 *Chron.* xxi. 10.] The Phenicians were both younger merchants and navigators than the Syrians, and reaped considerable advantages by the access of these fugitive Edomites. — Their principal commodities were the purple of Tyre, the glass of Sidon, their own exceedingly fine linen and elegant pieces of art in metals and wood.

*Ibid. vol. ii. pp. 322, 323.*

3449. [2 Chron. xxi. 11.] The beginning of fornication is the devising of idols. *Wisdom* xiv. 12.

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3450. [2 Chron. xxii. 2. *Forty and two*] In 2 Kings viii. 26, we read *two and twenty*: the latter is evidently right; otherwise *Ahaziah* must have been two years older than his father *Jehoram*, who, at the conclusion of the last Chapter, is said to have died in the 40th year of his age.

*Univer. Hist.* vol. iii. p. 440.

Forty-two years indeed, had elapsed from *Omri's* coming to the crown to the reign of *Ahaziah*.

*See TREMELLII in loco.*

The error seems to have been introduced by some Transcriber, who might easily, from a similarity in the Hebrew letters, write *mem beth* 42, instead of *caph beth* 22.

*See Essay for a New Translation,*  
part ii. p. 136.

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3451. [2 Chron. xxiv. 17. *The princes of Judah*] These could not be of the blood royal, as those had been all destroyed by *Athaliah*: they were consequently, the chiefs or heads of families in Judah; such being often, if not always, denominated, after the Patriarchal system, *princes*. *See Num.* vii. 2.—xxv. 14. (*See Univer. Hist.* vol. iv. p. 56.) These princes again, were called a king's sons born to him by adoption, as soon as they had attached themselves to his person and fortunes.

*See, in particular, 2 Sam.* iii. 2—5.

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3452. [2 Chron. xxvi. 6. *Jabneh*.] It is supposed to be the same with *Jannia* situate on the Mediterranean, between Joppa and Azotus or Ashdod, about two hundred and forty furlongs distant from Jerusalem. 2 *Maccab.* xii. 9.

3453. [— 7. *The Menuhims*] Who these nations were is uncertain. The *Vulgate* translates with the *Ammonites*. The *Septuagint*, some of the *Minæans*. The *Chaldee* paraphrast, with the *Edomites*. The English version, which is preferred, interprets the word, and others besides the *Ammonites*.

*See Univer. Hist.* vol. ii. p. 94.

As *Mahon* lay in Arabia Petrea, near Gerar and Pharon

in the neighbourhood of Egypt; its inhabitants are classed with the Arabians of *Gur-baal*, who dwell in another canton of the same province.—These wars of *Uzziah* are omitted in 2 *Kings* xiv. 21, &c., where his history seems strangely curtailed.

*Ibid.* vol. iv. p. 67.

3454. [2 Chron. xxvi. 14, 15.] Both the *catapultæ* and *ballistæ* were of Syrian or Phœnician invention; and from those nations the Jews had them, as may be learnt from *Pliny*, in conjunction with Scripture.

*Ibid.* vol. xvi. p. 606, note (II).

3455. ——— These engines were invented about 800 years before Christ.

EMERSON.

3456. [— 16.] Among the Antients, it was an opinion almost universally received, that there was a very near affinity between the offices of king and priest. Thus *Jeroboam*, as priest, was standing by the altar at *Beth-el*, when the prophet came to denounce its ruin. Even the Romans, when they had expelled the *Tarquins*, preserved among their sacred officers the title of *Rex*. The Athenians also, though they equally hated monarchy, stiled their second archon, who presided in their public sacrifices, *Basileus*.

*Univer. Hist.* vol. vi. p. 92.

3457. [— 19.] At this time a great earthquake shook the ground, and a rent was made in the Temple, through which the bright rays of the sun shone and fell on the king's face, insomuch that the leprosy seized on him immediately. And before the city, at a place called *Eroge*, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's gardens, were spoiled by the obstruction.

*JOSEPH. Antiq. b. ix. ch. x. § 4.—*

*See Amos* i. 1. *Zech.* xiv. 4, 5.

This earthquake, which must have happened 25 years posterior to that mentioned in *Amos* i. 1, is recorded in *Zech.* xiv. 4, 5, as a known fact, to which that prophet emphatically appeals.

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3458. [2 Chron. xxviii. 3.] An astonishing instance of the superstition of the antient Indians in respect to their vene-

rated fire, remains at this day, in the grand annual festival holden in honor of Darma Rajah, and called the FEAST OF FIRE; in which, as in the antient rites of Moloch, the devotees walk fast or slow according to their zeal, *barfoot over a glowing fire—extended to about forty feet in length. Some carry their children in their arms, and others lances, sabres, and standards.*—The most fervent devotees walk *several times over the fire.*

See SONNERAT'S *Trav.* vol. i. p. 154.

3459. [2 *Chron.* xxviii. 3.] Jewish writers in general hold, that in this place children were merely carried or led between two fires, by way of (baptizmal) purification. The priests or servants of fire (says MOSES MAIMONIDES, *More Nevoch*, lib. 3. c. 38) persuaded men that their children would die if they did not pass them through the fire: wherefore, parents being anxious for the lives of their children, and perceiving there was neither danger nor difficulty in performing the ceremony, no one neglected it, considering that the children were not to be consumed by fire, but only to pass through it.—Thus, in bringing Christians under the influence of the Divine Wisdom and Love, Jesus Christ baptizes with the Holy Spirit and with Fire. *Matt.* iii. 11.

3460. [—— 19.] The Septuagint and Vulgate read *Ahaz king of Judah*; which appears to be the true reading.

3461. [—— 23.] Thus, it seems, subordinate deities were worshipped, not with a view to obtain from them the happiness of a future life, but merely temporal benefits and blessings.

MICHAELIS.

3462. [—— 27.] In Egypt, as soon as a man was dead, he was brought to his trial. The public accuser was heard. If he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honors of sepulture. Even the sovereign himself was not exempted from this public inquest on his death. In like manner the Israelites, it seems, would not suffer the bodies of their flagitious princes to be carried into the sepulchres appropriated for their virtuous sovereigns. The effect must have been powerful and influential. The most haughty despot saw, by this solemn investigation of human conduct, that if he trampled on laws human and divine in his life, he also at death would be doomed without reserve to infamy and utter disgrace.

See FRANKLIN'S *Hist. of antient and modern Egypt*, p. 374.

See No. 940, 943.

3463. [2 *Chron.* xxx. 18 — 20.] This is the only instance on record, to prove that such as had eaten of the Passover in an *unclean* (unprepared) state, might be *healed* at the intercession of man.

See HUTCHINSON'S *Use of Reason recovered*, p. 311.

3464. [2 *Chron.* xxxi. 5. *Honey*] *Devesch, Dates.* The Arabs at this day call dates *dubous*; and the honey of dates, *dibs* or *dibis*, which is not much inferior to bee-honey. Whence the most learned interpreters agree that the Hebrew in this place, speaks only of *dates*, or at most of the *honey of dates*.

See *Essay for a New Translation*, part ii. p. 172.

3465. [—— 6 — 12.] Dates are reckoned one of the most delicious fruits in Persia, they are no where else so good; the pulp which encloses the stone is a clammy substance, as sweet as honey: when they are ripe, *they are laid on heaps, where melting, they candy or preserve themselves without sugar.*—The fruit grows in clusters of thirty or forty pounds weight: the tree, which is slender, but very tall, and like other palms, has no branches but on the top, does not bear till it is fifteen years old, but (in this sense, *the tree of life*) continues bearing above a hundred years. (PINKERTON'S *Coll.* vol. ix. p. 179.—See *Rev.* vii. 9. *Matt.* xxi. 8; *Mark* xii. 13.)—The word *dremoth* signifies heaps of raisins, figs, pomegranates; as well as of corn threshed out.

HARMER'S *Observations*, vol. iii. p. 285.

3466. [—— 10.] How absurd to imagine that animals were thus offered, instead of their skins filled with first-fruits and tithes.

3467. [—— 12.]

Pax aluit vites, et succos condidit uæ,  
Funderet ut nato testa paterna merum.

TIBUL. *El.* 10. *Lib.* I.

3468. [—— 16.] Such Levites, under twenty, as came to do any office, with their fathers, about the temple, were entitled to a daily portion independent of that given to their fathers. They are reckoned from three: because that, among the Jews, was the period of weaning.

Dr. GEDDES.

See No. 941, 942.



3469. [2 Chron. xxxii. 23.] This being a jubilee year, a vast concourse of people would necessarily flock to Jerusalem, as was usual on such occasions; to pour their rich presents into the temple, especially after such a signal deliverance as they had just experienced.

*Univer. Hist. vol. iv. p. 87. —*  
*See USHER's Annals, 3295.*

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3470. [2 Chron. xxxiii. 11 — 19.] The remarkable circumstances recorded here, are not mentioned in the book of Kings; Manasseh's captivity, reformation and deliverance, though important particulars, being equally unnoticed there. JOSEPHUS (*Antiq. b. x. c. 4*) says only, that the king of Babylon gave him his liberty *after some time*. The Talmudists affirm, that his imprisonment and repentance took place in the 34th year of his age. However this were, it is the general opinion, that he was imprisoned and liberated in one and the same year.

*See Univer. Hist. vol. iv. pp. 89, 90.*

3471. [—— 18.] The prayer in the Apocryphal books, ascribed to Manasseh, expresses the greatness of his guilt, misery and repentance in the strongest terms; and represents him, in his bondage, as so loaded with iron bands, that he could not lift up his head.

Manasseh was taken into captivity by Asar-haddin in the 21st year of his reign: after his return he reigned 34 years king of Judah.

*Ibid. pp. 90, 206.*

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3472. [2 Chron. xxxiv. 4. *They brake down — the images*] The *Chaminim*, or images of Cham, the son of Noah, who was probably the first creature that ever was worshipped: he was the Zeus of Greece, and the Jupiter of Latium.

*Bib. Research. vol. ii. p. 187.*

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3473. [2 Chron. xxxv. 3.] It is hence concluded that the ark, thus restored to its place by Josiah, had been in the custody of the priests since its timely removal out of the sanctuary, when the impious Manasseh basely introduced

there a carved image, an idol worshipped in the vilest manner. *Compare ch. xxxiii. 1 — 9.*

*See Univer. Hist. vol. iv. p. 88.*

3474. [2 Chron. xxxv. 20.] Josiah, whatever were his motives, rushed into this expedition against Necho, without consulting the LORD as he might, through Jeremiah the prophet, and lost his life in consequence.

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3475. [2 Chron. xxxvi. 8. *His abominations*] The Targum mentions, among other things, his having the image of Baal on his forehead. — *See Rev. xiv. 9.*

3476. [—— 20.] Persia, on the east, has the dominions of the Great Mogul; the ocean and the Gulf of Persia, towards the south; the territories of the Grand Seignior, on the west; and the country of Circassia, the Caspian Sea and the river Oxus, which divides it from the Usbeck Tartary, on the north.

*PINKERTON's Coll. vol. ix. p. 169.*

3477. ——— To give you an idea of the largest boundaries of Persia, or *Irân*, the noblest peninsula on this habitable globe; let us begin with the source of the great Assyrian stream, *Euphrates* (as the Greeks, according to their custom, were pleased to miscall the *Forat*) and thence descend to its mouth in the Green Sea, or *Persian Gulf*, including in our line some considerable districts and towns on both sides the river; thence coasting Persia, properly so named, and other *Iranian* provinces, we come to the delta of the *Sindhu* or *Indus*; whence ascending to the mountains of *Cashghar*, we discover its fountains and those of the *Jaihun*, down which we are conducted to the *Caspian*, which formerly perhaps it entered, though it lose itself now in the sands and lakes of *Khwarezm*: we next are led from the sea of *Khazar*, by the banks of the *Cur*, or *Cyrus*, and along the *Caucasean* ridges, to the shore of the *Euxine*, and thence, by the several *Grecian* seas, to the point, whence we took our departure, at no considerable distance from the *Mediterranean*. Here let us observe the central position of *Iran*, which is bounded by *Arabia*, by *Tartary*, and by *India*; whilst Arabia lies contiguous to *Iran* only, but is remote from *Tartary*, and divided even from the skirts of *India* by a considerable gulf; no country therefore, but Persia seems likely to have sent forth its colonies to all the kingdoms of *Asia*. — Hence we may

hold this proposition firmly established, that *Iran*, or *Persia* in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world, in which the *Hindoo* race had settled under various denominations.

*Works of Sir W. JONES, vol. i.  
pp. 73, 94.*

3478. [2 *Chron.* xxxvi. 22.] Whatever our Chronologers say, it is not easy to conceive, that the *Jews* were delivered by *Cyrus* (the noted warrior): the name *Coresh*, used here (and throughout the Scriptures), has no affinity with the Persian word *Khosru* (*Cyrus*), and we cannot suppose any corruption (invariable) in the sacred Text; whereas all the Persian writers agree that a prince, named *Coresh*, who was sent by *Bahaman*, son of *Asfendiar*, to govern *Babylon* in the room of *Baltazar*, actually protected the captive *Jews*, and permitted them to rebuild their Temple. Our historians, perhaps, deceived by the name *Cyrus*, which the Greeks gave both to *Khosru* and to *Coresh*, have fixed the return of the *Jews* much earlier than the truth.

We may safely place the building of the second temple under the reign of *Artaxerxes*; since, for the reasons before alleged, which appear very decisive, and are confirmed by

the testimony of the *Persian* Historians, we cannot ascribe the delivery of the *Jews* to the first *Cyrus*. The Easterns assure us, that *Ardeshir* sent a prince (B. C. 646), named *Coresh*, descended from *Lohorasp*, to punish *Baltazar*, son of *Bakhtnassar*, who was grown very insolent in his government of *Babylon*; that *Coresh* conquered *Baltazar*, and was raised by the King (see *ch.* iv. 3) to the supreme command of that City, where he protected and encouraged the captive *Jews*. The *Persians* could have no inducement to invent this tale, and as it was recorded in the oldest Annals of the kingdom, we cannot help giving some credit to it. They tell us also, that *Baktnassar* signified, in old Chaldean, *The Servant of Nassar*, an idol of the *Babylonians*; but it seems a better opinion, that the true word was *Nebohadonassar*, derived from *Nebo*, *Hadon*, and *Assar*, which, we know, were names of three Assyrian deities.

*Ibid.* vol. v. pp. 594, 596.

3479. [2 *Chron.* xxxvi. 23.] The primeval religion of *Iran*, or *Persia*, was, a firm belief, that One Supreme God made the world by his power, and continually governed it by his providence; a pious fear, love, and adoration of Him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation.

*Ibid.* vol. i. p. 87.

## E Z R A .

**P**YTHAGORAS was killed 471 years before the birth of Christ, in a battle between the Syracusans and Agri-gentines.

BARTOLOMEO, *by Johnston*, p. 251.

This Book of Ezra should be placed at the beginning of *Esdra*s, not bound up in this Copy.

3481. [*Ezra* ii. 2.] Some think the Nehemiah and Mor-decai enumerated here to be the same persons that are so often mentioned in the books of Esther and Nehemiah; and that finding the work of the Temple obstructed by their enemies, they returned to Shushan.

*Univer. Hist.* vol. ix. p. 502.

3482. [— 59. *Tel-harsa*] Probably the same as Telassar, a province of Assyria.

*Ibid.* p. 504.

3483. [— 63.] Though Cyrus had given licence to the Jews to return to their own country, and to exercise their religion as formerly; yet, from *Neh.* ix. 38, it appears, that those who returned were as much subject to him as those who remained under his immediate jurisdiction; and, from the words before us, it is equally evident, that Cyrus's governor considered himself as completely at the head even of their ecclesiastical law,

See HUTCHINSON'S *Covenant in the Cherubim*, p. 168.

3484. [— 63. *Tirshatha*] Or *hatirshatha* Hebr.), cup-bearer, as Nehemiah seems to have been to Artaxerxes. The title however, seems to imply some high dignity, as governor, lord-lieutenant, or deputy; for Sheshbazzar or Zerubbabel evidently held such office.

*Univer. Hist.* vol. ix. p. 501.

3485. [*Ezra* ii. 69.] Each drachm of gold being worth about 10 shillings of our money, and every mina of silver about nine pounds sterling, the whole would amount to seventy-five thousand five hundred pounds; a collection raised, it seems, among those (previously) returned to Jerusalem, and added voluntarily to what had been contributed by their brethren abroad and deemed sufficient to rebuild the Temple.

*Ibid.* p. 505.

*Five thousand pounds of silver*] Should be rendered, fifteen thousand pounds. See 1 *Kings* x. 17.

3486. [*Ezra* iii. 2.] The office of high-priesthood belonged to Jeshua by lineal descent, he being the son of Jozadak, whose father Seraiah, high-priest at the taking of Jerusalem, had been put to death at R'blai, 2 *Kings* xxv. 18, 21. — As for Jozadak, he was carried captive into Babylon, and had been dead some time before the publishing of Cyrus's decree; so that Jeshua was then head of the pontifical family.

*Ibid.* p. 502.

3487. [*Ezra* iv. 3.] A word, which signifies *King*, was applied by the Persians to every Governor of a province, and the lofty title, *King of Kings*, which their monarchs afterwards assumed, was no more than *Ruler of Rulers*, or, *Chief of several Chiefs*.

*Works of Sir W. Jones*, vol. v. p. 595.

3488. — This refusal was doubtless highly uncharitable, and brought after it a long train of mischiefs. Good



Josiah, one of the best kings that ever reigned in Judah, acted differently, inviting these nations to the solemnities at Jerusalem, and destroying thereby idolatry throughout the kingdom; see *2 Kings* xxiii. *passim*. — They seem to have acted as *unadvisedly* as Joshua did, with respect to the Gibeonites (see *Josh.* ix. 14); otherwise they would not have forgot that charity which the Mosaic law commands towards its proselytes, see *Exod.* xii. 48, *et alib. pass.*

3489. [*Ezra* iv. 6, 7.] Ahasuerus was Cambyses, and Artaxerxes Smerdis; as none but Cambyses and Smerdis reigned between Cyrus and Darius.

*Univer. Hist.* vol. iv. p. 561.

3490. ——— This Artaxerxes; one of the Magi, is named Smerdis by Herodotus; Mardys by Æschylus; Spendadates by Ctesias; and Oropastes by Justin.

*Ibid.* p. 557.

3491. [—— 10.] *Asnapper* is Esar-haddon, the third son of Sennacherib king of Assyria.

3492. [—— 14.] When the emperor of Russia would shew extraordinary grace and favor to any, he sent him bread and salt from his table. And when he invited baron Segismund, the emperor Ferdinand's ambassador, he did it in this form, "Segismund, you shall eat your bread and salt with us."

MEDE'S *Works*, p. 370. fol.

3493. [*Ezra* v. 16. *Sheshbazzar*] This probably was Zerubbabel's Babylonish name, it being customary for those conquerors to change the names of their captives, as we find they did those of some of the latter kings of Judah, see *2 Kings* xxiv. 17; as well as those of Daniel and his three companions, *Dan.* i. 7.

*Univer. Hist.* vol. ix. p. 501.

3494. [*Ezra* vi. 2.] JOSEPHUS (*Antiq. b.* xi. c. 4) acquaints us, that the decree of Cyrus, respecting the rebuilding of the Temple at Jerusalem, was found at Ecbatana. This plainly proves that city to be the same with

what is here called Achmetha, where we are assured the decree was actually lodged.

*Ibid.* vol. iv. p. 381.

3495. [*Ezra* vi. 14, 15.] After the second of Cyrus, the rebuilding of the Temple was interrupted till the second of Darius, when in seven years it was finished, on the ninth of Darius.

See WHISTON'S *Note on Joseph. Against Apion*, § 21.

3496. ——— After the Babylonish captivity, *Adar* was the name of the twelfth month, answering nearly to our February. — In the warm Eastern countries, as February advances, the fields, which were partly green before, now, by the springing up of the latter grain, become entirely covered with an agreeable verdure: and though the trees continue in their leafless state till the end of this month or the beginning of March, yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes extremely pleasant.

See RUSSEL'S *Nat. Hist. of Aleppo*, pp. 13, 30. And HASSELQUIST'S *Trav.* p. 27.

3497. [*Ezra* vii. 13.] Thus did the decree of Artaxerxes, as well as that of Cyrus, *ch.* i. 3, include all the twelve tribes of Israel that should worship God at Jerusalem; see *ch.* vi. 16, 17.

*Univer. Hist.* vol. ix. p. 503.

3498. [—— 22. *Sali*] The French process for refining *sugar*, requires not the use of *bullock's blood*, nor other offensive materials hitherto employed by the sugar-bakers.

*Month. Mag. for Feb.* 1812, p. 54.

3499. [—— 26.] Extirpation, in the sense here used, and in *ch.* x. 8, consisted evidently in the confiscation of all the property of the culprit, and his separation from the people.

SMITH'S *MICHAELIS*, vol. iii. p. 437.

3500. [*Ezra* viii. 27.] Sir J. CHARDIN has mentioned a mixed metal used in the East, and highly esteemed there,

which might probably be of as antient an origin as the time of Ezra. — I have heard, says he, some Dutch gentlemen speak of a metal in the island of Sumatra and among the Macassars, *much more esteemed than gold*, which royal personages alone might wear. It is a mixture, he adds, if I remember right, of gold and steel, or of copper and steel. Calmbac is this metal, composed of gold and copper; it in color nearly resembles the pale carnation rose, has a very fine grain, and the polish extremely lively. Gold is not of so lively and brilliant a color.

See *Chardin's MS. Notes. Harmer, vol. ii. p. 490.*

ples, but their palaces, either to obstruct the sight, or the approach of the people.

*Univer. Hist. vol. iii. p. 283.*

3503. [*Ezra x. 10.*] Moses married a Midianite, Boaz a Moabite; Maacha, Absalom's mother, was the daughter of Talmi, king of Geshur; Amasa was the son of Jether, an Ishmaelite, by Abigail, David's sister; and Solomon, in the beginning of his reign, married Pharaoh's daughter. When therefore we find the Lord's people blamed for marrying strange wives, we are to understand the prohibition of those women that represented idolatrous Churches, and were converted to the Jewish religion.

*Ibid. p. 326.*

3504. [— 16.] At the city Kerkook in Chaldea, are shewn the tombs of the prophets Daniel and Ezra; both under one dome.

KHOJEH ABDULKURREEM, *p. 139.*

3505. [— 44.] The Arabs never cross the breeds of horses, and preserve the genealogies of these animals for a considerable number of generations.

NICHOLSON, *Article Equus.*

3501. [*Ezra ix. 8.*] At the beginning of every year, the antient *Hetrurians* were accustomed, by way of Calendar, to fix a nail regularly in their great Temple. This act, attesting their notion of the commencement of the year, we are assured by *Festus Rufus* and *Livy*, was performed precisely on the day of the autumnal equinox.

See *Dr. GREGORY's Assyrian Monarchy, p. 215.*

3502. [— 9.] After the Tabernacle was fixed in Shiloh, it was surrounded with a strong wall; as, among the Egyptians and other nations, were not only their Tem-

## THE BOOK OF NEHEMIAH.

**A**FTER the death of Ezra, Nehemiah came with his commission to rebuild the walls and gates of Jerusalem. — Ezra came in the seventh, and Nehemiah in the twenty-fifth year of Xerxes; that is, after an interval of eighteen years.

*ch. ii. 11.*

JOSEPH. *Antiq. b. xi. ch. v. § 6.*

3507. [*Neh. ii. 19. Sanballat the Horonite*] Being a native of Horonaim, a city of Moab.

*Univer. Hist. vol. ix. p. 541.*

3508. [*Neh. iii. 8. Hananiah a son of the apothecaries*] That is, one of the Society, company, mystery, or Trade of the Apothecaries; the *iatron pais* among the Grecians.

See *CH. PATIN's Travels, Germ. pp. 145, 146.*

3509. [— 19.] *Pinah* (Hebr.), the point of an angle; or, as it is called by artists, the *salient angle*. This kind of angle forms a corner, or open place, in its interior.

This corner-gate lay to the north.

*Univer. Hist. vol. iii. pp. 597, 604.*

3510. [*Neh. vi. 5. With an open letter in his hand*] NORDEN tells us, that a letter, dispatched by an Arab prince to a master of a bark, was *open*. It seems however, not customary in Eastern countries so to send letters to people of distinction. POCOCKE gives us the figure of a Turkish letter, put into a satin bag, to be sent to a *great man*, with a paper tied to it directed and *sealed*, and an ivory button tied on the wax. And *Lady MONTAGUE* says, the bassa of Belgrade's answer to the English Ambassador going to Constantinople was brought him in a purse of scarlet satin. Nehemiah then, as he was a person of distinction at the Persian court and governor of Judea, had reason to expect Sanballat's letter in a handsome bag. Its not being so sent intimated, that Sanballat, so far from acknowledging Nehemiah in his assumed royal dignity, would not even pay him the compliment due to any person of distinction.

*Bib. Research. vol. i. p. 175. —  
See Harmer, vol. ii. p. 129.*

3511. [*Neh. vii. 64.*] Among the Chinese a tablet of ancestry is in every house: and references in conversation are often made to their actions.

*MACARTNEY'S Embassy, p. 295.*

3512. [*Neh. viii. 15.*] There are three remarkable trees opposite Poppamow, called by the natives Valattee-Emlee, or Europe tamarind, the *Adansonia* of Linneus; the centre one measures thirty-two feet six inches round the trunk, the tree on the left nearly an inch more, and the other not quite thirty feet. They grow within fifty yards of the Ganges; and about three hundred yards distant is another of still larger circumference. The branches of these celebrated trees rise from the trunks by a large base, disproportioned to their general bulk. The fruit, says FORBES, was extremely small when I saw it, and covered with a down of light green like velvet; it ripens in February: the fruit is then of the size of a cocoa-nut, containing a white pulp, abounding with red seeds. The Brahmins spoke highly of this fruit, thinking it extremely delicious, and the acid peculiarly grateful.

*Oriental Memoirs, vol. iv. p. 84.*

The camphire-trees, probably meant here, are of such a stupendous height, that some of them shoot up more than 300 feet; their thickness also is so exorbitant, that 20 men are often required to embrace the trunk. The branches spread a considerable way; and the wood, which is very hard and durable, is of singular use for the construction of large ships, as well as for other more curious pieces of joinery, by reason of the beauty and glossiness of its surface, and the great variety of its veins. Their texture is so tenacious and close, that it

is very common to see many of them that have stood for this purpose above 300 years.

*Modern Univer. Hist. vol. viii. p. 316.*

3513. [*Neh. viii. 15.*] The pine-tree, once cut down, shoots out again no more.

*St. PIERRE'S Stud. of Nat. vol. ii. p. 302.*

3514. [*Neh. x. 34.*] JOSEPHUS speaks of a feast called *Xulophoria* (*Grk.*), when it was customary for all to bring wood to the altar, to keep the sacred fire unextinguished.

*De Bello Jud. l. ii. c. 17. § 6.*

3515. [— 36. *The firstborn of our sons, &c.*]—To be redeemed, according to the law of Moses. See *Exod. xiii. 13, 15.*—xxxiv. 20.

3516. [*Neh. xii. 22.*] The mention here made of Jonathan (or Johanan) and Jaddua, as high-priests; and also of the reign of Darius the Persian, must necessarily have been added by some person after the time of Nehemiah, probably by *Simon the Just*; as it is incredible to suppose that Nehemiah should live to the reign of Darius Codomannus the last Persian emperor, in whose reign Jaddua was high-priest.

*WELL'S Continuation of the Jewish Hist. p. 85. inserted after Esther in vol. ii. of his Bible.*

3517. [*Neh. xiii. 1.*] *Before the captivity*, the Israelites used to assemble themselves at the *schools of the prophets* on the sabbaths, new moons, and other festivals, to hear the Scriptures explained to them. But it does not appear that, as yet, they had *synagogues* for the purpose (*Univer. Hist. vol. ix. p. 549*): unless the schools of the prophets were after the captivity, so called.

3518. [— 25.] The greatest affront possible to be offered to an Indian of either sex, is to *cut off their hair*; for whatever corporal punishment their masters think proper to inflict on them, they bear with a dutiful tranquility; but this is a disgrace they never forgive; and accordingly (at Quito) it was found necessary for the government to interpose, and limit this punishment to the most enormous crimes.

*ULLOA'S Voy. by Adams, vol. i. p. 267.*



## THE BOOK OF ESTHER.

**T**HIS Ahasuerus can be no other than Cyaxares; who, as Sir ISAAC NEWTON shews, was called Achsuerus, Asuerus, Oxyares, Axeres, prince Axeres or Cy-Axeres, the word *Cy* signifying *prince* in the Median language.

See his *Chron. of ant. kingd. anend.* p. 309.

[Over a hundred and twenty seven provinces] The Persian empire under Darius the Mede (*Dan.* vi. 1) was divided into 120 provinces. On the conquest of Egypt by Cambyzes, and of Thraee in India by Darius Histaspes, seven other provinces were added to its former number.

See *Univer. Hist.* vol. iv. p. 403.

Artaxerxes Longimanus was the Ahasuerus who married Esther; as appears from the following authorities and arguments. 1. The Septuagint throughout this whole book translate Ahasuerus by Artaxerxes. 2. JOSEPHUS tells us in express terms, that Esther's husband was Artaxerxes Longimanus. (*Antiq.* l. xi. c. 6.) 3. The apocryphal additions to this book constantly call her husband Artaxerxes; and from several circumstances related of him, both in the canonical and apocryphal Esther, as to the extraordinary favor and kindness shewn the Jews by Artaxerxes Longimanus, there arises a convincing proof, that they had such a powerful advocate as Esther to intercede for them.

Verse 1.

*Ibid.* vol. v. p. 11.

3520. [— 2.] The capital of Susiana (now called Chusistan) is Schouster, believed with reason to be the city of Shushan, famous for a noble palace built here by Artaxerxes, who is the Ahasuerus of this book, and for the tomb of the prophet Daniel: of neither of which there are now any remains, though a Persian author of great credit assures us, that the latter was standing in his time, and that he had seen it.

PINKERTON'S *Coll.* vol. ix. p. 173.

3521. [— 3.] Meda, was bounded, according to Ptolemy, on the north by part of the Caspian sea; on the south by Persis, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major.

*Univer. Hist.* vol. iv. p. 355.

3522. [*Esther* i. 6.] At Rome, to this day are extant the places, the beds, where the masts stood which supported such a magnificent court veil as this, under which the interior part of that immense amphitheatre, the Coliseum, was sheltered. At Calcutta also, and in other cities of India, it is still a custom, during an anniversary-solemnity held in honor of their deities, to cover the court yard with a kind of awning or canopy, to exclude the otherwise too intense heat of the sun. This awning is made of strong canvass, and is supported by ropes from the roof of the house: it is also lined with striped calico, in which as an ornamental ceiling the color green usually predominates.

*Frag. to CALMET, 2d Hundr. pp.* 151, 153.

3523. ——— This, says FORBES, is exactly descriptive of a shahmyanah, or large canopy, spread on lofty pillars, in the gardens and courts of the Mogul palaces, and attached by similar cords of various colors. Some of these awnings, belonging to the Indian emperors, were very costly and distinguished by various names; the most so was that called the bargab, mentioned in the Ayeeen Akberry, belonging to the emperor Akber; which was of such magnitude, as to contain ten thousand persons; and the erecting of it employed one thousand men for a week, with the help of machines: one of these shahmyanahs, without any ornaments, cost ten thousand rupees.

The beds of silver and gold may receive illustration from modern Asiatic furniture: The divan, or hall of audience, as also the room for receiving guests in private houses, is generally covered with a Persian carpet; round which are placed cushions of different shape and size, in cases of gold and silver kincoob, or of scarlet cloth embroidered: these are occasionally moved into the courts and gardens, and placed under the shahmyanah, for the accommodation of company.

*Orient. Mem.* vol. iii. p. 191.

3524. [— 9.] It is the custom of Persia, and of all the East, for the women to have their feasts at the same time with, but apart from the men.

CHARDIN.

3525. [*Esther* i. 10.] One day, Shah *Saff*, a Persian emperor, returning from the kalenter of *Julfa's* house, where he had drunk to excess, gave order that his Georgian queen should come to him. As she understood that he was in liquor, she made no great haste: so that he fell asleep. But, awaking soon after, and not seeing her, he called for her a second time; on notice of which, she immediately went to him. When she entered the chamber, she found the king fallen asleep again; and, in expectation of his awaking, hid herself in a niche behind the hangings, where generally the mattresses and coverlets are laid by. *Saff* presently after coming out of his slumber, and not yet perceiving the queen, in a great haste demanded the reason of her stay. The Queen-Mother, who was a Georgian slave, and hated the young queen, because she was a king's daughter, took the occasion to put her out of favor; and, having first spoken ill of her, gave the shah to understand by a sign, that she was hidden in such a place. On this, *Saff*, rising in a fury, stabbed her four or five times in the belly, with a dagger; and, scarcely knowing what he had done, went to his bed again. Next day, forgetful of the fact, he called for the queen: but when they told him what had happened the night before, he became extremely afflicted, and sent an express mandate throughout his dominions, that no man should drink wine; with an order, that the governors should stave all the casks, and spill the liquor, wherever they found any. (See TAVERNIER, *l. v. c. 1. p. 193.* — Also *Modern Univer. Hist. vol. v. p. 475.*) — We hence learn, that in a royal harem, there is a Queen-Mother over the slaves; as well as a King's Mother, or Royal Matron, over the Princesses, or Maids of Honor. This fact may throw considerable light on 1 *Kings* xi. 3. — In this sense "one of Mahomet's wives [women] is called the Mother of the faithful." (See SMITH'S MICHAELIS, vol. i. p. 458.) — It has been remarked that slaves were not permitted to use the term *Abba*, father, or *Imma*, mother, in addressing their masters and mistresses.

Dr. A. CLARKE, on *Rom.* viii. 15.

See what is said elsewhere of the King's Mother, No. 1058, &c.

3526. [— 10 — 12.] Here two circumstances are introduced very foreign to the manners of India, although one is perhaps not uncommon in modern Persia, the drinking of wine in public, and the sending for the queen on such an occasion: her conduct in refusing to obey the command implies how indecorous and indelicate she considered it.

FORBES' *Orient. Mem.* vol. iii. p. 193.

3527. [*Esther* ii. 7.] Mordecai having thus adopted Esther, became father-in-law to her husband, Ahasuerus: this accounts for Mordecai's ultimate promotion.

3528. [— 14.] In the patriarchal ages, it would seem,

that the women generally resided by themselves, in apartments allotted to them in the back parts of the tents of their parents and husbands; a custom long after continued, and in some places at this day observed, among the descendants of the patriarchs.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 317.

3529. [*Esther* ii. 19.] The prime minister sat in the King's gate to hear complaints, and to pass judgments.

MAVOR.

See No. 856.

3530. [*Esther* iii. 9, 10.] Thus the sovereign of Media and Persia, encircled by wealth, splendor, and power, acceptor of ten thousand talents of silver (offered by a nobleman whose pride was offended at the neglect of a foreigner), to issue a decree, by which some hundred thousand unfortunate captives dispersed throughout his extensive empire were commanded to be put to death. (FORBES' *Orient. Mem.* vol. iii. p. 195.) — Base indeed! but the charge is erroneous: they were only to be disfranchised or reduced to the state of slaves; this would have completely gratified the pride of Haman.

3531. [— 12.] The wearing of rings is very antient; it was prohibited in Rome to all mechanics and men of mean condition to wear rings of gold, so that, granting a license for any person to wear a ring, was as much as to make him a gentleman. The usage of sealing with rings is also of great antiquity.

Luke xv. 22.

Monthly Magazine.

3532. [*Esther* v. 12.] Athenæus mentions it as a peculiar honor, which no Grecian ever had before or after, that Artaxerxes vouchsafed to invite Timagoras the Cretan to dine even at the table where his relations ate, and to send him sometimes a part of what was served up at his own; which some Persians considered as a diminution of his majesty's, and a prostitution of their nation's honor. Plutarch also, in his life of Artaxerxes, tells us, that none but the king's mother and his real wife were permitted to sit at his table; and therefore he mentions it as a condescension in that prince, that he sometimes invited his brothers. Consequently Haman had reason to value so highly this particular favor.

Bib. Research. vol. ii. p. 199.

3533. [— 12, 13.] Thus one man is bent on subjugating another, not so much for the sake of seizing his property as to command his admiration, his reverence. Ambition

proposes to itself no boundary short of this. To whatever condition the proud tyrant may be elevated, and however low his rival reduced; let him have at his mercy the fortune, the labor, the person of his adversary, he has gained no point unless he has gained his *homage*.

Ambition never rises but at the expense of another. Give it whatever specious name you please, it is ever the sworn enemy of all virtue. It is the source of vices the most dangerous and detestable; of jealousy, of hatred, of intolerance, and cruelty. It is forbidden to all men by Nature and Religion, and to the greatest part of subjects, by Government.

*St. PIERRE's Studies of Nature,*  
vol. i. pp. 321, 386.

3534. [*Esther* vi. 8—10.] Here we see an exact description of the mode of conferring honor on the favorite of a sovereign; a princely dress, a horse, and a ring: these are now the usual presents to foreign ambassadors. — The taking of the signet from the royal finger, and affixing it to the decree; dispatching the *halcarras*, or posts, to the provinces, and several other preceding circumstances, are still, says FORBES, constantly practised in an Oriental *durbur*.

ch. viii. 2. See his *Orient. Memoirs*, vol. iii. p. 198.

3535. ——— The crown royal was not to be set on the head of the man, but on the head of the horse: this interpretation is allowed by *Aben-Ezra*, by the *Targum*, and by the *Syriac* version. No mention is afterward made of the crown as set on the head of *Mordecai*; nor would *Haman* have dared to advise that which could not be granted. But it was usual to put the crown royal on the head of a horse led in state; and this we are assured was a custom in Persia, as it is with the *Ethiopians* to this day; and so with the *Romans*. Horses drawing triumphal chariots were crowned.

GILL, *in loc.*

3536. [*Esther* vii. 8.] It was the custom among the Greeks and Romans to embrace the knees of those whom they petitioned to be favourable to them. *SULPITIUS SEVERUS* apprehends this to have been done by *Haman* in the present instance. See *Gen* xxiv. 2.

3537. [——— 10.] All the ill which a man does to his fellow creatures recoils sooner or later on himself. This reaction is the only counterpoise capable of bringing him back to humanity.

3538. [*Esther* viii. 9, 10.] In most of the large Oriental cities, there are a sort of news-writers, or gazetteers, who at

midnight record all the transactions of the preceding day, and send them off by express messengers to their correspondents in distant provinces.

FORBES' *Orient. Mem.* vol. iii. p. 130.

3539. [*Esther* viii. 10, 14.] To ride post with the greatest speed, the Persians use their *wind-camels*, which trot so hard and fast with outstretched necks, that it is impossible to stay them. The rider would be shaken to death, were he not braced round the waist and tied firmly to the saddle.

*Frag. to CALMET*, vol. ii. p. 185.

3540. [——— 15.] The crown was the ornament distinguishing persons of the highest rank, in the courts of all eastern princes. See, for an idea of such crown, *Ezek.* xxiv. 17.

See *Univer. Hist.* vol. ii. p. 448.

3541. [*Esther* ix. 3.] Thus in the war of 1770, between Russia and Turkey, *Hassan Pacha*, become eminent as a seaman, preserved the Greeks, when it was deliberated in the Grand Scignior's council to exterminate them entirely as a punishment for their defection, and to prevent their future rebellion.

M. de PEYSSONNELL'S *Remarks on Baron du Tott*, p. 90.

3542. [——— 5.] The chief magistrate beareth not the sword of justice in vain. *Rom.* xiii. 4.

3543. [——— 19.] Among the *Gentoos*, wherever men of the lowest rank, and husbandmen, are very numerous, and where there is much ground for tillage, such place is called a *town*. See *Gen.* xix. 20. (*HALBED'S Gentoos Laws*, p. 172.) — In the East, it is their custom to send a portion of the banquet to those that cannot well come to it, especially to their relations, and those in a state of mourning.

MS. CHARDIN.

3544. [——— 24.] This *Pur* in Hebrew, and *Purin* (plural) in Chaldee, means *lots*, or a species of divination by five small stones, tossed about and caught on the hand in various ways. Our boys, says *Colonel VALLANEY*, play at this as a game, and so do those on the banks of the Nile, as you will find in Niebuhr. — In the *Memoirs of the Florentine Academy* you will find a sorceress in the action of divination, drawn from a picture found in *Herculaneum*. Two stones remain on the back of the hand and three on the ground. Now this is the first cast of the Irish *Purin*, *clochtag*, or *tag-stones*, corrupted by the Irish-English to *jack-stones*.

*Archæologia*, vol. vii. p. 168.



## THE BOOK OF JOB.

**J**OB, or the author of the book, which takes its name from him, was of the *Arabian* stock, as the language of that sublime work incontestably proves.

*Works of Sir W. JONES, vol. i. p. 115.*

This book of Job the Arabian, which there is reason to believe is more antient than the Writings of Moses, contains views of Nature much more profound than is generally imagined; views, the most common whereof were unknown to us two centuries ago.

*St. PIERRE's Studies of Nature, vol. i. p. 223.*

3546. [*Job i.*] *Origen (on Job)* believes *Moses* to have translated this book from the *Syriac* into *Hebrew*. The scene of the whole transaction is in the vale of *Gutta*, that is, about *Damascus*; and the time in which Job is placed, is during the residence of the *Israelites* in *Egypt*.

*Smith's MICHAELIS, vol. ii. p. 438.*

3547. [— 1.] *Comera*, the supposed residence of Job, stands on the banks of the *Euphrates*, about eight miles above *Bassora*.

*PINKERTON's Coll. part xxxii. p. 291.*

3548. [— 19.] May 12th, 1811, at *Hopton* in *Derbyshire* a tremendous whirlwind or *tornado* began its destructive operations, and continued its course about five or six miles in length, and about four or five hundred yards in breadth. Its appearance was that of an immense cloud in form of a balloon whirled round with incredible swiftness. It moved also in a circular direction, from S. by W. to N., having a pipe or tail which it extended down to the ground. This irresistible tube darted down and up continually, tearing up plantations, levelling barns, walls, and miners' cots. It tore up large trees, carrying them 20 and even 30 yards: it twisted the tops from the trunks of other trees, conveying them to the distance of 50 and 100 yards. Cows were lifted

from one field to another, and haystacks removed to a considerable distance.—In its progress it divided into two parts, one of which took a north-east, and the other a north-west direction. The consequence was, that *Kirk-Ireton*, part of *Cowlow* and *Hopton*, were laid completely in a state of ruins.

*Public Prints.*

3549. [*Job i. 19.*] On the 4th of May 1764, as people sat at dinner in *Charlestown*, *South-Carolina*, they were alarmed with an unusual sort of stunning noise, as of the ruffling of many drums, intermixed with such a roaring, thundering, churning or dashing sound, as the sea makes, in breaking on a hollow rocky shore, during a violent storm; when, on running out of doors, a tremendous cloud (fraught with whirlwind) was seen advancing at a great rate, with a quick circular motion, its contents seeming in a violent agitation, while the contiguous clouds drove rapidly towards it in all directions, and were instantly absorbed in its tumultuous column. Every moment this *meteor* appeared differently. Some parts of it being black and dark, others of a flame-color, they rolled over each other in a most confused and rapid manner, as if vast waves of the sea had risen into the air: and every now and then, large branches of trees might be seen hurled about in it. Its diameter was thought to be about 300 yards, and the height 30 degrees; a thick vapor emitted from it rising much higher. In passing along it carried the waters of the (*Ashley*) river before, in the form of a mountainous wave; so that the bottom was seen in many places. Such floods of water fell on those parts over which it passed, as if a whole sea had been discharged on them at once; and for a mile or two on each side of it, abundance of rain fell. As the wind ceased presently after the whirlwind passed, the branches and leaves of various sorts of trees, which had been carried into the air, continued to fall for half an hour; and in their descent, appeared like flocks of birds of different sizes. A gentleman, over whose plantation the skirt of this storm passed, not more than two miles from *Charlestown*, assured me, that had a thousand negroes been employed for a whole day in cutting down his trees, they

could not have made such a waste of them, as this whirlwind did in less than half a minute.

*Dr. CHALMER'S Account of South-Carolina, vol. i. p. 24.*

On Thursday last (July 1809), about six o'clock in the evening, the inhabitants of Cirencester were alarmed by the appearance of one of those phenomena, commonly described or known by the name of a tornado, or whirlwind. It was first observed about three miles to the southward of the town, where it assumed the appearance of a large conical hay-rick, encompassed with smoke. It moved rather slowly at first, in a direction towards Cirencester, throwing down many trees in the parish of Siddington. Indeed so tardy was its progress, that some persons had time to get upon the tower of Preston church in order to observe its course. When it approached nearer to Cirencester, it moved on with a velocity almost incredible; and making towards the basin of the canal, where it did considerable damage, skirted the town, and entered Lord BATHURST's park from the Tetbury-road. Here its fury seemed to be at its height; for timber trees, measuring from six to ten feet in girth, were torn completely up by the roots, whilst others were stripped of their branches, or literally cut asunder. After crossing the park, it entered an orchard at Barton Farm, where it threw down several trees, &c. and seemed to disperse, as it could no longer be traced by the naked eye. It would almost be endless to attempt to describe the mischief it occasioned, by the blowing down of ricks, unroofing of warehouses, &c. near the basin. A waggon, loaded with fagots, with the horses taken off, standing at one end of the wharf was impelled forwards nearly forty yards; and its progress was only stopped by encountering a building which broke the shafts off short.

*Public Prints.*

3550. [*Job ii. 4.*] Before the invention of money, trade used to be carried on by barter; that is, by exchanging one commodity for another: and skins were a *very ancient tribute*. Imagine a bad harvest, when wheat, the *staff of life*, is scarce: how many skins this year will a man give for this necessary article, without which he and his family must perish! Why, each would add to the heap, and put *skin upon skin*, for all the skins that a man has will he give for his life. Imagine again, the party engaged to protect (by the moderns called *rulers*) raising the tribute, and threatening, if it were not paid, to put these merchants to death. What proportion of skins would they not give, in this case of necessity! *Skin upon skin, yea, all the skins that they have* will they give for their lives. The proverb then means, that we would *save our lives at any price*.

ROBINSON. — See *Bib. Research*.  
vol. ii. p. 88.

is to be considered as not absolutely beyond possibility, since Job is represented as having been again restored to health.

*Lev. xiii. 2. See Smith's MICHAELIS, vol. iii. p. 282.*

3552. [*Job ii. 8.*] The female Indians rub their skin with a plant called *Incia*, the rind of which has the property of removing all filth.

BARTOLOMEO, by *Johnston*, p. 153.

3553. [— 9] *Barach* has the double sense of  *blessing and cursing*: as *jald* signifies to *beger*, and to *bring forth*; and as *tanam* (whence *tummim* or *thummim*) signifies equally to *consume*, and to *make perfect*.

Rev. RICHARD CLARKE.

3554. [*Job iv. 8.*] This is one of the laws of the Creation; and may be as much depended on, as that a grain of wheat will constantly produce a plant of wheat, and a grain of barley a plant of barley.

WHITE.

3555. [*Job v. 7.*] The particles of fire move upwards only in appearance and for a while, but do really *descend*, again by their *gravity* to the earth.

*Bp. BROWNE'S Procedure of the Understanding*,  
p. 360.

Earth rarifies to dew; expanded more,  
The subtle dew in air begins to soar:  
Spreads, as she flies, and weary of her name  
Extenuates still, and changes into flame;  
Thus having by degrees perfection won,  
Restless they soon untwist the web they spun,  
And fire begins to lose her radiant hue,  
Mix'd with gross air, and air descends to dew;  
And dew condensing, does her form forego,  
And sinks, a heavy lump of earth below.

OVID'S *Metamorph. b. xv. l. 376.*

3556. [*Job vi. 5.*] The zebra, called by the Antients *Asinus Silvestris*, or *wild ass*, — for the whiteness, smoothness, and blackness of its skin, the beauty and regularity

355E. [— 7.] The cure of this disorder (the leprosy)

of its stripes, as well as the fineness of its shape and limbs, excels all the other quadrupeds (of Africa), either of the wild or tame kind.

*Modern Univer. Hist.* vol. xiv. p. 78.

3557. [*Job* vi. 6.] The Eastern people often make use of bread, with nothing more than salt or some such trifling addition, such as summer-savory dried and powdered.

See RUSSEL'S *Hist. of Aleppo*, p. 27.

3558. [*Job* vii. 5.] While a person has the small-pox, it is observable, that the tiger, however voracious, will not touch him.

Captain HAMILTON.

3559. ——— 19. *Let me alone till I swallow down my spittle* [This is, among the Arabs, a proverbial saying to the present day; by which it is understood, "Give me leave to rest after my fatigue."]

See *Biblical Researches*, vol. i. p. 84.

3560. [*Job* ix. 9.] He has made Ursa Major, and the star called the heart of Scorpio, and the Pleiades, and the most secret parts of the South.

*Essay for a New Translation*, part ii. p. 59.

3561. ——— There are in all only sixteen fixed stars besides the sun, (supposed to be one of them), that can indisputably be accounted of the first magnitude; of which four are Extra Zodiacum; viz. Capella, Arcturus, Lucida Lyreæ, and Lucida Aquilæ, to the north; four in the way of the moon and planets, viz. Palilicium, Cor Leonis, Spica, and Cor Scorpii; and five to the southward, that are seen in England, viz. the foot and right shoulder of Orion, Sirius Prociou, and Fomalhaut; and there are three more that never rise in our horizon, viz. Canopus, Achariar, and the foot of the Centaur (*Abs. Phil. Trans. R. S.* vol. vi. p. 458.)—The adventurous *Idumeans*, who first gave names to the stars, and hazarded long voyages in ships of their own construction, could be no other than a branch of the *Hindoo* race, under the name of *Phenicians*.

In twenty-five thousand nine hundred and twenty years, the fixed stars appear to perform their long revolution eastward.

The practice of observing the stars began, with the rudiments of civil society, in the country of those, whom we call *Chaldeans*; from which it was propagated into *Egypt, India, Greece, Italy, and Scandinavia*, before the reign of SISAC or SACYA, who by conquest spread a new system of religion and philosophy from the Nile to the *Ganges* about a thousand years before Christ. (*Works of Sir W. JONES*, vol. i. pp. 115, 283, 348.)—Arcturus, rising in September, ushers in the Autumnal quarter. Orion makes its first appearance in December, at the commencement of Winter. The Pleiades lead the Spring; and, during Summer, Sirius and four others issue successively from the chambers of the south.

See *1 Kings* xiv. 25.

3562. [*Job* ix. 26.] They are passed away as the ships of *Abek* or *Obah*. There are two rivers of this name in the country where *Job* dwelt; one near *Cupha*, the other in the province of *Babylon* called *Wasit*: This latter is the *Misenum* of the Greeks.

R. SOLOMON, VATABLUS, PAGNINUS, MERCER, &c.—*Bib. Research.* vol. ii. p. 105.

3563. ——— *Camels* are the ships of Arabia; their seas are the deserts. (SANDY'S, p. 138.) What enables the shepherd to perform his long and toilsome journeys across Africa is the camel, emphatically called by the Arabs, the ship of the desert.

See *Jer.* ii. 23.

BRAUCE.

3564. [*Job* xviii. 5, 6.] William the Conqueror, in the first year of his reign, commanded that in every town and village, a bell should be rung every night at eight o'clock, and that all people should then put out their fire and candle, and go to bed. The ringing of this bell was called in French, *Curfew*; that is, *Cover-fire*.

*Observations on Popular Antiq.* p. 18, note.

3565. [*Job* xix. 20.] An order had been issued to *Suruparataana*, to put to death some of the principal inhabitants of *Cirtipur*, and to cut off the noses and lips of every one.



As this order was carried into execution with every mark of horror and cruelty, it soon became most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased.

*Asiat. Research.* vol. ii. p. 187.

3566. [*Job* xix. 20.] The winds from the eastward, in passing over the snowy mountains and dry sandy deserts of Thibet in Tartary, come divested of all vapor or moisture, and produce the same parching effect as the hot dry winds in more southerly situations.—The natives say, a direct exposure to those winds occasions the loss of their fore-teeth; and our faithful guide, says Mr. ROBERT SAUNDERS, ascribed that defect in himself to this cause. *We escaped*, he adds, *with the loss of the skin from the greatest part of our faces.*

*Abs. Phil. Trans.* (1789), p. 546.

3567. [— 24.] The Indians use an *iron style* for writing on *palm-leaves*. (BARTOLOMEO, by Johnston, p. 70.) —The Antients used wax-tablets to write their first thoughts on, as the wax easily admitted obliteration. There is in the cabinet of *Herculaneum*, an *edged instrument* for this kind of writing, *rounded off at one end*.—The tablets there have on the edges a thick rim of silver; but the wood of them is burnt to a coal.

WINCKELMAN's *Herculaneum*, p. 110.

3568. [*Job* xx. 17.] A great quantity of butter is made in Barbary, which, after it is *boiled* with salt, they put into jars, and preserve for use.

SHAW, p. 169.

3569. [*Job* xxii. 10, 11.] Of all those terrible tempests that deform the face of Nature, and repress human presumption, the sandy tempests of Arabia and Africa, are the most terrible, and strike the imagination most strongly. To conceive a proper idea of these, we are by no means to suppose them resembling those whirlwinds of dust that we sometimes see scattering in our air, and sprinkling their contents upon our roads, or meadows. The sand-storm of Africa exhibits a very different appearance. As the sand of which the whirlwind is composed, is excessively fine, and almost resembles the parts of water, its motion entirely resembles that of a fluid; and the whole plain seems to float onward like a slow inundation. The body of sand thus rolling, is deep enough to bury houses and palaces in its bosom: travellers who are crossing those extensive deserts,

perceive its approach at a distance; and, in general, have time to avoid it, or turn out of its ways, as it generally extends but to a moderate breadth. However, when it is extremely rapid, or very extensive, as sometimes is the case, no swiftness, no art, can avail; nothing then remains, but to meet death with fortitude, and submit to be buried alive with resignation.

GOLDSMITH's *Hist. of the Earth*, &c.  
vol. i. p. 363.

3570. [*Job* xxiv. 5.] The most remarkable property in wild asses is, that after carrying the first load, their celerity leaves them, their dangerous ferocity is lost, and they soon contract the stupid look and dullness peculiar to the assinine species. It is also observable, that these creatures will not permit a horse to live among them; and if one of them happens to stray into the places where they feed, they all fall on him, and, without giving him the liberty of flying from them, they bite and kick him till they leave him dead on the spot.

ULLOA's *Voy.*, by Adams; 4th. Edit.  
vol. i. p. 301.

3571. [— 8.] Those Arabs who cannot afford a tent, spread out a cloth on four or six stakes; and others spread their cloth near a tree, or endeavour to shelter themselves from the heat and the rain in the *cavities of the rocks*.

NIEBUHR, *Voy. en Arabie*, tom. i.  
p. 187.

3572. [— 16.] Such houses were built of mud, or at best of sun-dried bricks.

3573. [*Job* xxvi. 7.] *He hangeth the earth on nothing*; —the constricting mixture of ethers.

PENROSE, *Lett. xvi.*

WHISTON, in his *Prælect. Phys. Mathem. Prop. lxxxviii.* *Corol.* 2 says, the common Centre of Gravity of things in this world, being only a Mathematical Point, is plainly a *Nothing*.

3574. [*Job* xxviii. 18. *Rubies*] Dr. Hyde shews, that the Chaldee Jews mention the loadstone in their eldest private writings; and that the Arabians understood its uses.—

This stone is six times mentioned in Scripture, by the name *Peninim* (*Hebr.*).

See HUTCHINSON'S *Confusion of Tongues*, p. 117.

N. B. *Peninim* is the Hebrew word, here translated *rubies*.

3575. [*Job xxviii. 25. To make the weight for the winds*] By barometrical observations, taken every hour from the latitude of 1 degree north to 1 degree south, it appears, that the combined actions of the sun and moon produce a flux and reflux of the atmosphere, causing in the barometer the variation of a line and  $\frac{2}{10}$  of the English division, which supposes a rise and fall in the atmosphere of about a hundred feet; while the combined action of the sun and moon, according to Mr. Bernoulli, causes an elevation in the sea at the equator of only seven feet.

PEROUSE'S *Voyage round the World*, vol. ii. pp. 518, 523.

*He weigheth the waters by measure*] The fluid part of the contents of the earth, its perpetual oscillation, its excess of quantity over the solid parts, its uniform opposition to the solid parts (all the LAND having water for its antipodes), seem to indicate that the principle of the earth's rotation is a consequence of the peculiar disposition and adjustment of its component parts. — The oscillations of the waters necessarily change constantly the centre of the earth's motions, and force it to perform its daily motion round that centre, being at once an effect of the motion, the cause of its continuance, and also the cause of the centrifugal impulse. — For this impulse or force, we have the oscillation of the vast Pacific ocean, ten thousand miles over, besides the Atlantic of three thousand, and the vast seas round the south pole, adapted in that situation to increase the centrifugal force when the earth is in its perihelion. — An excess of water or oscillation in either hemisphere, as in our southern hemisphere, and an excess of land or defect of oscillation in the other hemisphere, as in our northern hemisphere, will occasion corresponding increases and decreases of centrifugal force and motion, producing an obliquity of the ecliptic, and leading to all the varied phenomena of the seasons. — In the months of November, December, and January, the earth is at its nearest distance from the sun, and the centripetal force is then the greatest; but in these months the direction of the forces is in the southern hemisphere, where we find a vast excess of oscillating fluid; — and of course the tides, or oscillations, become equal to the increased centrifugal force required to counteract the increase of centripetal force, — and the earth ascends from its perihelion, — till the pressure towards the sun gets the better of the centrifugal force, and then the earth descends from its aphelion. — According to this hypothesis, the centripetal force throughout the universe, particularly that towards the sun in our system, is caused by a substratum, fluid, or medium, that fills infinite extension, something like

the ether of Newton; and which, pressing every extraneous substance from every side, is the common agent by which are mechanically and necessarily effected all the phenomena of gravitation.

The above theory supposes a centripetal impulse arising from the pressure of the substratum, or subtle medium filling all space, which inclines the planetary bodies mechanically towards each other, on their near sides, by a very slight and finely diminished force; and which is counteracted by a centrifugal force, created by a rotative motion; which again is itself a consequence of a nicely adjusted arrangement of the integral parts of the masses with respect to density and fluidity. It states the result of the combined forces to be a progressive motion of all the systems of bodies round their common centres of motion, such as we observe in the solar system, and such as doubtless exists in every system in the universe, whether of separate bodies — of planets and satellites — of suns, comets, and planets — of suns among themselves — or of systems of suns in regard to each other.

See *Month. Mag. for Oct. 1811*, pp. 209, 214.

3576. [*Job xxix. 7.*] The people of quality in Asia, canse carpets and cushions to be carried wherever they please, in order to repose themselves on them more agreeably.

See No. 2908.

CHARDIN.

3577. [*Job xxx. 22.*] The life of man is here beautifully compared to a transitory sand-storm. — At Waadi el Hal-boub, says BRUCE, we saw in the desert prodigious pillars of sand at different distances, sometimes moving with great celerity, and then stalking with a majestic slowness: at intervals we thought they were coming in a few minutes to overwhelm us; again they would rétroit so as to be almost out of sight. Their tops, reaching to the very clouds, often separated from their bodies, and were then utterly dispersed in the air. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance upon us with considerable swiftness, the wind being very strong behind them. Eleven of them ranged along side of us about the distance of three miles. The greatest diameter of the largest appeared at that distance as if it would measure ten feet. These phantoms of the plain before four o'clock in the afternoon, had all of them fallen to the ground and disappeared. — On an ensuing day similar pillars were again seen; but thicker, and apparently containing more sand. The sun shining through them, exhibited

those nearest us as spotted with stars of gold. — We a third time beheld these moving pillars, more in number, but less in size. They began immediately after sun-rise, like a thick wood, and almost darkened the sun : his rays shining through them for near an hour, gave them an appearance of pillars of fire.

*Trav. vol. iv. pp. 553, — 555.*

3578. [*Job xxx. 31. Organ*] *Hugab*, which the Chaldee renders *abuba*. — Now *abub* in its primary sense signifies an ear of corn ; and in its derivatives *abuba*, *anbuba*, and *ambubaja*, it comes to denote progressively in the lapse of ages, a corn-pipe, a reed, a sonorous tube of wood, brass, or other metal. See among Dr. GREGORY's *Posthumous Tracts*, that entitled "*What time the Nicene Creed began to be sung in the Church,*" p. 48, &c.

3579. [*Job xxxi. 26 — 28.*] In Africa, on the first appearance of the new moon, which the Negroes look upon to be newly created, the Pagan natives, as well as Mahometans, say a short prayer; and this seems to be the only visible adoration which the Kafirs (unbelievers) offer up to the Supreme Being. This prayer is pronounced in a whisper; the party holding up his hands before his face : its purport is to return thanks to God for his kindness through the existence of the past moon, and to solicit a continuation of his favor during that of the new one. At the conclusion, they spit on their hands, and rub them over their faces.

MUNGO PARK's *Travels*, p. 271.

3580. [— 36. *I would — bind it as a crown to me*] When the Mogul, by letters, sends his commands to any of his governors, those papers are entertained with as much respect as if he himself were present; for the governor, having intelligence that such letters are come near him, himself, with other inferior officers, ride forth to meet the messenger that brings them : and as soon as he sees those letters, he alights from his horse, falls down on the earth, then takes them from the messenger, and lays them on his head whereon he binds them fast : then returning to his place of public meeting, he reads and answers them.

See *Exod. xliii. 16. Deut. vi. 8.*

Sir T. ROE's *Embassy*, p. 453.

See No. 2186.

3581. [*Job xxxii. 19.*] *Aub*, in general, signifies to

swell, or distend, as a bladder. — The Editor of *Calmet* takes it for a large skin-bottle.

See 1 Sam. xxviii. 7. See *Frag. to CALMET's Dict. First Hundred*, p. 107.

3582. [*Job xxxii. 21.*] The Arabs make court to their superiors by carefully avoiding to address them by their proper names ; instead of which they salute them with some title or epithet expressive of respect.

Pococke.

See No. 1279.

3583. [*Job xxxvii. 6.*] Thus it should seem, in Job's time, snows fell in Arabia, that is, toward the thirtieth degree of North Latitude.

St. PIERRE's *Studies of Nature*, vol. i. p. 223.

3584. [— 9.] Mr. SAVARY speaking of the southern wind, which blows in Egypt from February to May, says, torrents of burning sand roll before it, the firmament is enveloped in a thick veil, the sun appears of the color of blood, and sometimes whole caravans are buried by it in the trackless waste.

3585. [— 10.] The water at the bottoms of all deep lakes is constantly at the same temperature (that of 41 degrees *Fahrenheit*), summer and winter, without any sensible variation. — I have hopes, says Count RUMFORD, of being able to shew why all changes of temperature, in transparent liquids, must necessarily take place at their surfaces. — In a Paper read before the R. S. February 2d, 1804, he combats the hypothesis of modern chemists respecting the materiality of heat, contending that caloric is nothing more than the motion of constituent particles of bodies among themselves : 'an hypothesis,' says he, 'of antient date, and which always appeared to me to be very probable'

(— By a transparent fluid, he explains himself to 'mean such a one as admits the calorific and frigorific rays, emitted by hot and by cold bodies, to pass freely through it, without obstructing their passage, or diminishing their intensities'.)

— 'The rapid undulations,' he argues, 'occasioned in the surrounding ethereal fluid, by the swift vibrations of the hot body, will act as calorific rays on the neighbouring colder solid bodies; and the slower undulations, occasioned by the vibrations of those colder bodies, will act as frigorific rays on the hot body; and these reciprocal actions will continue, but with decreasing intensity, till the hot body, and those colder bodies which surround it, shall, in consequence of these



actions, have acquired the same temperature, or until their vibrations have become *isochronous*."

*Phil. Trans.* 1804, p. 25.

3586. [*Job* xxxvii. 18.] In the year 1663, James Gregory of Aberdeen in Scotland published in his *Optics* the first idea and figure of a reflecting telescope, without being able to find in his own country a workman capable of executing it aright.

Abbe PLUCHE.

3587. [*Job* xxxviii. 6.] The epithet *corner-stone* seems to denote the North Pole, which, by its magnetic attraction, distinguishes itself from every other point of the Earth.

*Matt.* xxi. 42.  
*Eph.* ii. 20.

*St. PIERRE'S Studies of Nature*,  
vol. i. p. 179.

3588. [——— 11.] The Indian Ocean flows for six months toward the East and six toward the West.

*Ibid.* vol. i. p. 515.

3589. [——— 17.] The Poles, being uninhabitable, are in reality the *gates of Death*. They are obviously also, the place of darkness, and that of the *Aurora Borealis*.

Verse 18.] The Earth's Latitude: — There were in the times of Job, many Arabian travellers who went eastward, and westward, and southward, but very few who had travelled northward, that is to say, in Latitude.

*Ibid.* vol. i. p. 181.

3590. [——— 22.] Vapors, fogs, clouds, dews, rains, hail, snow, lightning, thunder, earthquakes, subterranean fires, tempests, regular and irregular winds; all these surprising phenomena of nature, are the effects of the elastic power of the air, which is sometimes condensed, and at others rarified, according as its caloric, or solar fluid, is in any particular part, accumulating or dispersing.

*See Nat. Delin.* vol. iii. p. 190.

3591. [——— 31.] Can you stop or hinder the sweet influences of the Pleiades, or moderate the binding influences

of cold, and drought of the star called the heart of Scorpio?

*Essay for a New Translation*,  
part ii. p. 59.

3592. [*Job* xxxviii. 31.] "Will it be in thy power to unite the brilliant stars, the Pleiades; and to dissipate the attraction of the Arctic Pole." — The Antients had observed seven stars in the Pleiades. Six only are now perceptible. The seventh disappeared at the siege of Troy. Ovid says, it was so affected by the fate of that unfortunate city, as from grief to cover its face with its hand. — This passage in Job seems to presage such disappearance.

*St. PIERRE'S Studies of Nature*,  
vol. ii. p. 53.

3593. [*Job* xxxix. 6.] The food of the wild asses is the saltiest plants of the deserts, such as the atripléx, kali, and chenopodium; and also the bitter milky tribes of herbs. They also prefer salt water to fresh. — Hence the propriety of Bochart's rendering what we have translated "barren land," *salt places*.

BINGLEY.

3594. [——— 9 — 12.] The (single-horned) Rhinoceros is said to run with great swiftness, and from his *strength* and impenetrable covering, is capable of rushing with resistless violence through woods and obstacles of every kind; the smaller trees bending like twigs as he passes them. — The Asiatics sometimes tame and bring these animals into the field of battle, to strike terror into their enemies. They are, however, in general so *unmanageable*, that they do more harm than good; and in their fury it is not uncommon for them to turn on their masters.

The single-horned Rhinoceros is a native of several parts of India; as well as of the islands of Ceylon, Java and Sumatra. It is also found in Ethiopia.

*BINGLEY'S Animal Biography*, vol. i.  
pp. 116, 118.

3595. [——— 13 — 17] The ostrich, like a weak, thoughtless creature, buries her eggs in the sand, and leaves the care of hatching them, as we are told, to the genial heat of the sun. — She often, however, leaves her eggs in the highway, to be trodden under foot by the first passenger; an incontestible mark of her indiscretion. — When closely pursued, she foolishly hides her head, but more particularly her

eyes, behind a tree : if she can but lose sight of her enemy, she appears to imagine herself out of danger.

*Nat. Delin.* vol. i. p. 185.

3596. [Job xxxix. 13.]

*The wing of the ostrich expands quivering,  
The very feathers and plumage of the stork.*

*Dr. SHAW.*

When the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage also on the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish color, becomes now as black as jet; whilst the rest of the feathers retain an exquisite whiteness. His body is thus clothed with such black and white feathers as cover the stork. But his belly, thighs and breast, partake not of this covering; being usually naked, and when touched, are of the same warmth as the flesh of quadrupeds.

*Ibid.*

— Verse 14.] *Which deposits her eggs in the earth,  
And warms them in the sand.*

*Ibid.*

The ostrich lays very large eggs, some of them being above five inches in diameter, and weighing above fifteen pounds. The first egg is deposited near the centre; the rest are planted, as conveniently as possible, round about it. In this manner she lays from thirty to fifty eggs in a season, and about twelve at one clutch. Yet notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched : in these barren and desolate recesses where the ostrich chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food were near at hand, and already prepared for their nourishment; and accordingly, we find, the greatest part of the outside eggs are reserved for food : these the dam breaks and disposes of, according to the number and craving of her young ones. It has indeed been reported that the female, depositing her eggs in the sand and covering them up, leaves them to be hatched by the heat of the climate, and then permits the young to shift for themselves. The truth is, a constant incubation being unnecessary in those sultry regions, she frequently leaves her eggs by day, but always carefully broods over them by night. Yet no bird watches her eggs with greater assiduity, nor has a stronger affection and care for her young ones, particularly whilst they are for several days after they are hatched, unable to walk. During this time the old ones are very attentive in supplying them with grass, and very careful in defending them from danger : nay in their protection, they themselves will often encounter every danger.

*BUFFON, SHAW and others.*

— Verse 16.] The ostrich, though not destitute of natural affection, is yet so timorous and fearful of danger, that on

the least distant noise or trivial occasion, she will seek her own preservation, though she neglect that of her offspring. In consequence of this timidity, the Arabs often meet a few of her little ones, no bigger than well grown pullets, half starved; straggling and moaning about, like so many distressed orphans, for their mother.

*BURTON, BUFFON and SHAW.*

3597. [Job xxxix. 16. *Without fear*] The ostrich is naturally a timorous bird, yet she is devoid of that *high degree of provident fear*, which females generally shew in the care and nurture of their young.

*BOCHART.*

*She labours in vain*] The strength and size of this camel-bird has suggested to men the experiment of using ostriches as animals of burden. The tyrant Firmius, who reigned in Egypt about the close of the third century, was frequently carried by large ostriches. Moore, an English traveller relates, that he had seen at Joar, in Africa, a man travelling on an ostrich. And Vallismieri speaks of a young man, who exhibited himself on one of these birds at Venice.

*BUFFON.*

3598. [— 18.]

*When she raises herself up to run away,  
She laughs at the horse and the rider.*

*SHAW.*

The medium weight of the ostrich may be estimated at 75 or 80 pounds; a weight which would require an immense power of wing to elevate it into the atmosphere; and hence all those of the feathered kind which approach to the size of this bird, such as the touyon, the cassowary, the dodo, neither possess, nor can possess, the faculty of flight. In running however, the ostrich can easily outstrip the fleetest horse : his wings, like two arms, keep working with a motion correspondent to that of his legs; and his speed would very soon snatch him from the view of his pursuers, but unfortunately for the silly creature, instead of going off in a direct line, he takes his course in circles; while the hunters, taking advantage of this, meet him at unexpected turns, and relieving each other, keep him thus still employed, still followed for two or three days together. At last, spent with fatigue and famine, and finding all power of escape impossible, he endeavours to hide himself from those enemies he cannot avoid, and covers his head in the sand, or the first thicket he meets. Sometimes however, he attempts to face his pursuers : and, though in general the most gentle animal in nature, when driven to desperation, he defends himself with his beak, his wings, and his feet. Whilst engaged in these combats, he sometimes makes a fierce, angry, hissing noise, with his throat inflated, and his mouth open; at other times, when less resistance is made, he has a chuckling or cackling noise, as

in the poultry kind ; and thereby seems to rejoice and *laugh*, as it were, at the timorousness of his adversary.

BUFFON and SHAW.

3599. [*Job xxxix. 19.*] The country round Damasens where Job dwelt, or rather all Arabia, at this period, was still destitute of horses.

*Smith's* MICHAELIS, vol. ii. p. 450.

3600. [— 29.] The reason why the eagle is able to face the sun, and endure its brightest rays, is because it has two sets of eye-lids, the one thick and close, the other (the Nictitating Membrane) thinner and finer, which last it draws over the eye when it views that luminous body. (SMITH'S *Wonders of Nature and Art*, vol. ii. p. 36. note.)— Might not this nictitating membrane, which is found also in some other birds, fishes, &c. be usefully dried on those telescopic glasses, through which we view the sun ?

3601. [*Job xl. 15 — 24. Behold — behemoth*] BOCHART contends that this animal is the *hippopotamus* or river-horse, which the ancient Greek writers describe as an amphibious quadruped, found in the Nile, and which is sometimes to be met with in Upper Egypt.

*Vol. iii. p. 754. See also SCHEUCHZER'S Physica Sacra on Job, and Dr. SHAW'S Travels*, p. 246.

This animal, says Buffon, is seldom to be met with but in the rivers of Africa : his usual voice resembles the neighing of a horse ; his length is about six feet nine inches from the extremity of the muzzle to the beginning of the tail ; he is fifteen feet in circumference, and six feet and a half in height : he is naturally gentle, but extremely heavy and unwieldy in his motions whether he walks under water or in the open air ; his body is so capacious and buoyant, that he swims quicker than he runs : when he quits the water to graze, he eats sugar-canes, rushes, millet, rice, roots, &c., of which he consumes a great quantity, and does much injury to the cultivated field : when attacked on the land, he hastens to the water, and plunging, swims to a great distance before he re-appears ; but if pursued and wounded, he faces about with great fury, rushes against the boats, and seizing them with his tremendous tusks, tears pieces out of them, and not unfrequently sinks them to the bottom. He comes out of the water in an evening to sleep ; and when he returns, he walks very deliberately over head, pursuing his course along the bottom as easy and unconcerned as if he were in the open air : this, where the water over him is clear and deep, affords a most astonishing sight.

WATSON.

3602. [*Job xl. 15.*] The largest elephants are from ten to eleven feet in height, some are said to exceed it ; the average is eight or nine feet. They are fifty or sixty years before they arrive at their full growth ; the female goes with young eighteen months, and seldom produces more than one at a birth, which she suckles until it is five years old : its natural life is about one hundred and twenty years. Its skin is generally a dark gray, sometimes almost black.— It is said they can travel, on an emergency, two hundred miles in forty-eight hours ; but will hold out for a month, at the rate of 40 or 50 miles a-day, with cheerfulness and alacrity.

FORBES' *Oriental Memoirs*.

3603. [— 15, 23.] To keep the Elephant in full vigour, he is said to require daily a hundred pounds weight of rice, raw or boiled, besides fresh herbage to cool him ; for he is subject to be over-heated, and must be led to the water twice or thrice a-day for the purpose of bathing. He sucks up water in his trunk, carries it to his mouth, drinks part of it, and, by elevating his trunk, allows the remainder to run over every part of his body. His daily consumption of water, for drink, has been calculated at forty-five gallons.

BINGLEY'S *Anim. Biog.* vol. i. p. 151.

A young Rhinoceros, brought from the East Indies to England (that died before he had attained his third year), was fed chiefly on hay and oats, also potatoes, and other fresh vegetables ; his consumption of which was prodigious, exceeding that of two or three working horses.

*Phil. Trans.* 1801, p. 145.

3604. [*Job xli. 1.*] Thus it seems, in Job's time, it was known, that the Crocodile possessed the art of destroying the hooks and other utensils of fishermen.

HASSELQUIST, *Trav.* p. 216.

3605. [— 8. *Remember the battle.*] Behold the Crocodile rushing forth from the flags and reeds. His enormous body swells. His plaited tail brandished high, floats upon the lake. The waters like a cataract descend from his opening jaws. Clouds of smoke issue from his dilated nostrils. The earth trembles with his thunder. When lo ! a rival champion emerges from the deep. They suddenly dart on each other.

The boiling surface of the lake marks their rapid course, and a terrific conflict commences.

They now sink to the bottom folded together in horrid wreaths. The water becomes thick and discoloured. Again



they rise, their jaws clap together, re-echoing through the deep surrounding forests. Again they sink, when the contest ends at the muddy bottom of the lake, and the vanquished makes a hazardous escape, hiding himself in the muddy turbulent waters and sedge on a distant shore. The proud victor exulting, returns to the place of action. The shores and forests resound his dreadful roar, together with the triumphing shouts of the plaited tribes around, witnesses of the horrid combat.

BARTRAM'S *Trav.* p. 116.

3606. [*Job* xli. 18.] Between the Tropics, where there is scarcely any horizontal refraction, the solar light, as viewed in the Heavens, displays in a serene morning five primordial colors. In the Horizon where the Sun is just going to exhibit is disc, a dazzling *white* is visible; a pure *yellow*, at an elevation of forty-five degrees; a *fire-color*, in the Zenith; a pure *blue*, forty-five degrees below, toward the West; and in the very West, the *dark veil of night* still lingering on the Horizon.

You there see those five colors, with their intermediate shades, generating each other nearly in this order: White, sulphur-yellow, lemon-yellow, yolk-of-egg-yellow, orange, aurora-color, poppy-red, full-red, carmine-red, purple,

violet, azure, indigo and black. Each of those colors seems to be only a strong tint of that which precedes it, and a faint tint of that which follows: thus the whole together appear to be only modulations of a progression, of which white is the first term, red the middle, and black the last.

See *Exod.* xxv. 4.

*St. PIERRE'S Studies of Nature*,  
vol. ii. pp. 108, 112.

3607. [*Job* xlii. 10.] As no degree of distress is unrelievable by God's power, so no extremity of it is inconsistent with his *compassion*,—no, not with his *friendship*.

BOYLE'S *Seraphic Love*, p. 38.

3608. [— 17.] On the banks of the Euphrates, at the distance of half a farsang from Kuhleh, are the tombs of Job and his faithful wife, who attended him during all his misfortunes.—Near to the tombs is the spring in which he cleansed himself; the water of which is remarkably fine.

KHOJAH ABDULKURREEM, p. 122.

## THE BOOK OF PSALMS.

THE Book of *Jasher*, that being the first word of the Psalms, and consequently the Title to this First Book.

3610. The Psalms are a poem, a heroic tragedy, wherein the redemption of man is the plot; the hero, Christ; scene of action, the whole created system; time, from before the creation to the consummation of all things.

HORNE'S *Hutchinson*, p. 321.

3611. [——— 2.] *Chaphatz* (Hebr.) emphatically signifies a study replenished with so much delight to the devout and intelligent prosecutors of it, that like the *Hallelujahs* of the blessed it is at once a duty and a pleasure, an exercise and a recompense of piety.

BOYLE, on the *Style of the H. Scriptures*, p. 252.

3612. ——— There is a speech of good spirits, and of angelic spirits, composed of the speech of several speaking at the same time, particularly in circling companies or choruses. It is floating with a kind of rhythm, or measure. The speakers are not intent on any expression: they think only on the sense and meaning of what is to be expressed; and the expressions flow spontaneously from the sense. They close in unities, for the most part simple, but when compounded they then by an accent glide into a subsequent discourse. Such in old time was the form of Canticles; and such is the form of the Psalms of David.

Gentiles are capable of being initiated into choirs, consequently into harmony and agreement in the space of a single night; whereas, with many Christians, it requires a space of thirty years to effect the same purpose. Choirs or Choruses are such companies of spirits as speak together at the same time, all as one, and each as all.

SWEDENBORG, *Arcana*, nn. 1648, 2595.

3613. ——— In the composition of several Psalms,

the frequent transition from the first to the third person seems to intimate, that they were set to a music performed alternately; one part of the chorus answering to the other at proper stanzas and divisions, not unlike the choirs of our cathedrals.

*Univer. Hist.* vol. viii. p. 399.

On musical instruments, See Dr. A. Clarke's *FLEURY*, p. 247.

3614. [Ps. viii. 4.] A single bee, in one day, will collect more honey, than a hundred chemists could do in a hundred years. A bee also, in one journey, will amass more wax than two men could collect in a whole day.

*Nature Delineated*, vol. i. pp. 93, 106.

3615. ——— Instinct discovers to the animal its necessities only; but man is raised from the dark womb of profound ignorance, to the knowledge and belief of a God.

— This religious character, which distinguishes him from every other sensible being, belongs more properly to his heart than to his understanding. It is in him not so much an illumination, as a feeling. The sensations of the infinity, of the universality, of the glory, and of the immortality with which it is connected, are incessantly agitating the inhabitants of the city, as well as those of the country. Man, feeble, miserable, mortal, indulges himself every where in these celestial passions. Thither he directs, without perceiving it, his hopes, his fears, his pleasures, his pains, his loves; and passes his life in pursuing or in combating these fugitive impressions of the DEITY.

— Nature has granted to him alone the knowledge of a DEITY, and swarms of inhuman religions have sprung out of a sentiment so simple and so consolatory.

*St. PIERRE'S Studies of Nature*, vol. i. pp. 63, 95.

3616. [*Ps.* viii. 5.] Man is an amphibious creature, of a middle order and nature between angels and brutes: with these he partakes of a corporeal soul, vital blood, and a mass of animal spirits; with the former he partakes of an intelligent, immaterial, immortal spirit.

*Bp. BROWNE's Procedure of the Understanding, p. 375.*

3617. [— 6.] This was reversed, when the Romans had a *horse* for their *consul*.

WHITE.

3618. [*Ps.* ix. *Title*] To him who gives victory. A Psalm of David, performed by virgins and a youth.

Probably this psalm was performed by a chorus of virgins, to whom a youth made alternate responses.

*STREET's Translation.*

3619. [— 14. *In the gates of the daughter of Zion*] "In its most flourishing state, Jerusalem was divided into four parts, each enclosed within its own walls:

1. The old city of Jebus, on mount Zion, which became the residence of David and his successors, and was therefore called "the city of David."

2. The lower city, called "*the daughter of Zion*", on which stood the two magnificent palaces which Solomon built for himself and his queen; that of the Maccabean princes; the strong citadel built by Antiochus to overlook the temple; and the stately amphitheatre, built by Herod, capable of containing eighty thousand spectators.

3. The new city, which was chiefly inhabited by merchants, artificers and tradesmen; and —

4. Mount Moriah, on which was built the famous temple of Solomon; and that erected by the Jews on their return from Babylon, and afterwards built almost anew, and sumptuously adorned by Herod the Great."

SMITH.

3620. [*Ps.* x. 4.] The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the Supreme Being.

*Works of Sir W. JONES, vol. vi. p. 428.*

3621. [*Ps.* xii. 6.] One method of refining silver, then in

use it seems, consists in reducing the base metals into earth (*Ezek.* xxii. 18), by a *repetition* of the process of fusion. — Another method, as more modern perhaps, is alluded to, in *Jer.* vi. 29.

3622. [*Ps.* xiv. 4.] Four verses wanting: See the Prayer-book translation, also *Rom.* ii. 14, 15, 16, 17, 18.

3623. [*Ps.* xvi. 2.] Our best performances are as useless services to God, as the heir's bringing *wax* to his departing father is to him; it adds not any thing to the rich man's store, and is by him desired and accepted, only *to seal away a fortune to his son*.

*BOYLE's Scraphie Love, p. 87.*

3624. [— 4.] Let others multiply their idols; let them run after them; I will be so far from making them any drink or blood offerings, that I will not so much as mention their names with my lips.

*Univer. Hist. vol. iii. p. 16.*

3625. [— 8.] Since the LORD was revealed to me, says E. SWEDENBORG, he continually appears before my eyes, as He appears to the angels, in the Sun of heaven.

*Divine Providence, n. 135.*

3626. — The navigators of the North have always seen the elevation of the sun above the Horizon greater, the nearer they approached to the Poles.

*St. PIERRE's Studies of Nature, Expla. of Plates, p. 30.*

3627. — The eyes of man are turned, not towards Heaven, as the Poets, and even some Philosophers allege, but to the Horizon; so that he may view at once the HEAVEN which illuminates, and the earth which supports him.

*Ibid. vol. i. p. 50.*

*I shall not be moved*] Like a fir on a rock, he maintains his position amidst the buffetings of the tempest.

3628. — In the GREATEST MAN, all keep their situation constant, according to the quality and state of the good and true spheres in which they are. Situation in this



case is state: hence they constantly *appear* to the left who are to the left, to the right who are to the right, in front who are in front, backward who are to the back, at the plane of the head, of the breast, of the back, of the loins, of the feet, above the head, and beneath the soles of the feet, directly and obliquely, at a less or greater distance, who are there, *however*, or to whatever quarter a spirit turns himself about.

In the spiritual world, the Lord as a sun constantly appears to the right at a middle altitude (of 45 degrees), a little above the plane of the right eye of the beholder. (SWEDENBORG, *Arcana*, n. 4321. — See *Acts* vii. 55, 56.) — As the sun of the spiritual world appears in a middle altitude, the angels (and those men whose spiritual sight is opened) can always turn their faces to the Lord, and see Him with their eyes in every turn of their bodies: which is peculiar to that (concave) world (where the Lord, invisible at the centre, is imaged by reflection in the confronting horizontal point of the circular expanse, to every angel or spirit considered as having the zenith over his head and the nadir under his feet). (*Ibid.* on *Divine Love*, n. 105.) — Thus, the only begotten Son, who is in the Father's bosom, he has manifested God.

3629. [*Ps.* xvi. 8.] All lines that make an angle of 45 degrees with the ground line, converge in what are called *points of distance*. And all the lines that are parallel to one another, and to the horizon, if they be inclined to the ground line, converge to some point in the horizontal line; and through this point also, a line drawn from the eye, parallel to them, will pass. — To exhibit the appearance of the disc of the sun with all its spots, in a camera obscura, place a telescope in the direction of the rays of the sun; so that a person may either look through it, and take the image on his eye, or, with a little alteration of the focus, receive it on a white sheet of paper; when a number of persons at the same time, may contemplate it at their leisure, seeing the spots on it, or the clouds passing over it, in a most beautiful manner.

PRIESTLEY on *Vision*, pp. 92, 119.

3630. [*Ps.* xvii. 14. *Men of the world who have their portion in this life*] Dr. Jenner, having received a REWARD of £30,000, for the introduction of VACCINATION, afterwards inoculated his own child with the *small pox*!

This was kept a profound secret in the family for ten years.

WHITE'S *Independent Whig*, No. 396, p. 679.

3631. [*Ps.* xviii. 34.] When Cambyases sent his spies into Ethiopia, the king of that country, well understanding the intention of their coming, said to them, when the Persians can easily draw bows of this largeness, then let them invade the Ethiopians. He then *unstrung* the bow, and gave it them to carry to their master.

HERODOTUS, *Thalia*, c. 21.

See No. 1112.

3632. [*Ps.* xix. 1.] As the moon at best is but a small star in comparison of the sun, and has but a dim light, and that too, but borrowed; and has her *wane*, as well as her *full*, and is often subject to eclipses, and always blemished with dark spots: so the light of human reason is but very small and dim, in comparison of *His* knowledge, that is truly called in Scripture the *Fountain*, as well as the *Father*, of light; and this light itself which shines in the human intellect, is derived from the irradiation it receives from God, in whose light it is that we see light.

BOYLE, on the *High Veneration Man's Intellect* owes to God, p. 104.

3633. — There is not one thing contained in the universal atmospheric region of the stars, but what in its manner and measure is representative of the LORD's kingdom.

SWEDENBORG, *Arcana*, n. 3483.

3634. [— 5.] The appellation of bridegroom ceased with the eighth day of the marriage-feast. In this qualified sense, the Hebrew language has no word to express a bridegroom.

See *Univer. Hist.* vol. ii. p. 503.

3635. — Among other rites antiently in use with the Hebrews, BUXTORF (in his *Synagog. Jud.*) informs us, that it was usual for a tent or canopy to be pitched in the open air, in which the bride and bridegroom met; and the bride being there delivered to the bridegroom, they came forth with great pomp and joy. — See *Gen.* xxix. 30.

3636. — The Sun neither moves in the circle of the Equator, which would set the Earth on fire; nor in that of the Meridian, which would produce an inundation of water; but his course is traced in the Ecliptic, describing a spiral line between the two Poles of the World. In this harmonious course he dispenses cold and heat, dryness and humidity, and derives from these powers, each of them destructive by itself, Latitudes so varied and so temperate all

over the Globe, that an infinite number of creatures of an extreme delicacy find in them every degree of temperature adapted to the nature of their frail existence.

*Philolaus*, of Crotona, a Pythagorean, maintained that the sun, instead of emanating heat and light from itself, received and reverberated the (electrical) fire diffused over the Universe.

*St. PIERRE'S Studies of Nature*, vol. i. p. 167.—  
vol. ii. p. 89.

The sun advances towards the east in the space of one year, as much as the moon does in that of one month.

*Nat. Displayed*, vol. iv. p. 30.

See No. 51.

3637. [*Ps.* xxii. 6.] *Dr. HARVEY (De Gen. Anim. Ex.* 18) acknowledges that all animals, even the most perfect, are generated from a worm.

3638. [— 14.] A species of *Myrica*, called the wax-tree, grows in wet sandy ground about the edges of swamps in some parts of North America: it rises erect nine or ten feet, dividing itself into a multitude of nearly erect branches, which are garnished with many shining deep-green entire leaves of a lanceolate figure; the branches produce abundance of large round berries, nearly the size of bird cherries, which are covered with a scale or coat of white wax; no part of this plant possesses any degree of fragrance. It is in high estimation for the production of candles, answering equally well with bees' wax, or preferably, as it is harder and more lasting in burning.

*BARTRAM'S Trav.* p. 403.

3639. [— 16.] The Hebrew here corruptly reads, *As a lion, my hands, and my feet.*—Those places, which promise or declare Christ the true Messiah, are most shamefully depraved by the Rabbins.

*Dr. HUMPH. de Rat. interp. lib. ii.*  
p. 219.

3640. [— 26.] Swallows, in Autumn, bury themselves in dark subterraneous caverns, or in deep waters, where they lie congealed during winter. In this torpid state however, their little hearts have an uninterrupted palpitation.

*Nat. Delin.* vol. i. p. 197.

See No. 1272.

3641. [*Ps.* xxiii. 5.] In the East the people frequently anoint their visitors with some very fragrant perfume; and then give them a cup of some choice wine, which they are careful to fill till it runs over,—to intimate that, while they remain there, they shall have an abundance of every thing.

*BURDER'S Oriental Customs*, vol. ii.  
p. 202.

3642. [*Ps.* xxiv. 2.] Mr. Wulliamy sunk a well 236 feet deep, and 4 feet wide; and on their boring a few feet lower, with a five-inch borer, so much sand arose, with a violent stream of water, as to fill up the whole well, which was repeatedly cleared away by buckets in its fluid state, and at last the water ran over the surface to the amount of 46 gallons in a minute. In sinking the king's-well at Sheerness, the water rose 300 feet above its source in the well (*Phil. Trans.* vol. 74). At Hartford, Connecticut in America, a well was dug 70 feet before water was found; when on boring an auger-hole through a rock, the water rose so quick as to induce great difficulty in keeping it dry by pumps until the hole could be blown larger by gun-powder; which was no sooner accomplished, than the well filled and ran over, and has been a brook nearly a century.

*Month. Mag.* vol. xxii. No. 150,  
p. 438.

3643. [— 1, 2.] Acknowledgment of Jehovah's reign on earth, by the priests standing on the steps at the east door of the Temple.

Verse 3.] Address to the priests, by the attendants on the king to be crowned.

Verses 4, 5, 6.] The answer returned by the said priests.

Verse 7.] On the ground of the Priests' answer, the King's friends demand his admission to Coronation in the Temple.

Verse 8.] The virgin daughters of Aaron, opposing the admission of an earthly king, ask in whose name he comes: this induces the king to acknowledge Jehovah's supremacy.

Verse 9.] The whole body of the people then re-demand their king's admission.

Verse 10.] To whom the Virgins put the same question, as they had done to the king; and receive virtually the same answer. As no further opposition is now made, it is to be understood that the answers are satisfactory, and that the king is admitted and crowned accordingly.

All this is beautifully illustrated by an account of the coronation-ceremonies still existing in Ethiopia, as recorded in *BRUCE'S Trav.* vol. ii. pp. 278, 280:—

"It was on the eighteenth of March that his (coronation) festival began. His army consisted of 30,000 men. All the

great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner, nor was the other sex behind hand in the splendor of their appearance. *The king, dressed in crimson damask, with a great chain of gold round his neck, his head bare, mounted on a horse richly caparisoned, advanced at the head of his nobility, passed the outer court, and came to the paved way before the church. There he was met by a number of young girls, daughters of the umbares, or supreme judges, together with many noble virgins standing on the right and left of the court. — Two of the noblest of these, held in their hands a crimson cord of silk, somewhat thicker than a common whip-cord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church; when this cord was prepared, and drawn tight, about breast high, by the girls, the king entered, advancing at a moderate pace, curvetting, and shewing the management of his horse. He was stopped by the tension of this string, while the damsels on each side, asking — who he was? were answered, “*I am your king, the king of Ethiopia.*” To which they replied, with one voice, “*You shall not pass; you are not our king.*” — The king then retires some paces, and then presents himself as to pass, and the cord is again drawn across his way by the young women, so as to prevent him; and the question repeated, “*Who are you?*” The king answered, “*I am your king, the king of Israel.*” But the damsels resolved even on this second attack, not to surrender but on their own terms; again answer, “*You shall not pass; you are not our king.*” — The third time, after retiring, the king advances with a pace and air more determined; and the cruel virgins, again presenting the cord, and asking *who he is?* he answers, “*I am your king, the king of Zion;*” and drawing his sword, cuts the silk cord asunder. Immediately on this, the young women cry, “*It is a truth, you are our king; truly you are the king of Zion.*” On which, they begin to sing hallelujah; and in this they are joined by the court and army on the plain; fire arms are discharged, drums, and trumpets sound; and the king, amidst these acclamations and rejoicings, advances to the foot of the stair of the church, where he dismounts and there sits down on a stone, which, by its remains, apparently was an altar of Anubis, or the dog-star. At his feet, there is a large slab of freestone, on which is the inscription mentioned by Ponce. — The king is first anointed, then crowned, and is accompanied half up the steps by the singing priests, called Dipteras, chanting psalms and hymns. Here he stops at a hole, made for the purpose, in one of the steps, and is there fumigated with incense and myrrh, aloes and cassia. Divine service is then celebrated; and, after receiving the sacrament, he returns to the camp, where fourteen days should regularly be spent in feasting, and all manner of rejoicing, and military exercise. — After the king, comes the nobilit, or keeper of the book of the law in Axum, supposed to represent Azurias, the son of Zadock; then the twelve umbares, or supreme judges, who, with Azarias, accompanied Menilek, the son of Solomon, when he brought the book of the law from Jerusalem, and these are supposed to represent*

the twelve tribes. After these follow the Abuna at the head of the priests, and the Itchigue at the head of the monks; then the court, who all pass through the aperture made by the division of the silk cord, which remains still on the ground.”

See also Ps. xlv.

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3644. [Ps. xxv.] The Hebrew of this Psalm begins every verse with a different letter of the alphabet successively; and is therefore, called an *alphabetic* Psalm.

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3645. [Ps. xxxiii. 2.] The Psalterium is in the form of an oblique triangle, so large as to lie commodiously on the knees of the musician. It has two bottoms, two inches from each other, with about twenty catguts of different sizes. Accompanied, as is usual in Egypt, with songs on Providence, a contented mind, &c. it affords an agreeable entertainment. It was perhaps with this simple, but ingenious instrument, that David's Psalms were sung and performed.

Linneus' HASSELQUIST, p. 84.

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3646. [Ps. xxxiv.] This is an *alphabetic* Psalm, in which every verse successively, begins with a fresh letter of the Hebrew Alphabet.

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3647. [Ps. xxxv. 6.] Certain valleys in Palestine were remarkably dark, and the roads on them slippery declivities.

See MAUNDRELL, p. 7.

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3648. [—— 16.] The mock bird, or Virginian nightingale, is of the color and about the size of a thrush, but more slender; it imitates the song of every other bird, but with increased strength and sweetness. The bird whose song it mocks generally flies away, as if conscious of being excelled by the other, and dissatisfied with its own powers.

WELD'S Trav. through N. America, vol. i. p. 195.

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See No. 1114.

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3649. [Ps. xxxvii.] The Hebrew of this alphabetic Psalm inserts a different letter in their orderly succession, at the beginning of *every other* verse.

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3650. [Ps. xxxviii. 11.] The small-pox, in India, is so highly infectious, that parents abandon their children, and children their parents.

BARTOLOMEO, by Johnston, p. 411.

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3651. [Ps. xl. 6.] *Oznaim carita li* (Hebr.), My ears thou hast bored—alluding to the law of boring those servants' ears that refused to be released; *Exod. xxi — 2, &c.*

The Septuagint fearing, in all probability, lest such a servile remark should be thought too derogatory, have unwarrantably substituted *soma de kateriso moi, a body hast thou prepared or adopted for me*. The Apostle, however, has sanctioned this Version, by quoting it in *Hebrews x. 5.*

*Univer. Hist. vol. iii. p. 194.*

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3652. [Ps. xlii.] SECOND BOOK.

3653. [— 7.] In the tropical seas, water-spouts are very common. "The first of these," says TOURNEFORT, "that we saw (in the Mediterranean), was about a musket-shot from our ship. There we perceived the water began to boil, and to rise about a foot above its level. The water was agitated and whitish; and above its surface there seemed to stand a smoke, such as might be imagined to come from wet straw before it begins to blaze. It made a sort of a murmuring sound, like that of a torrent, heard at a distance, mixed, at the same time, with a hissing noise, like that of a serpent: shortly after we perceived a column of this smoke rise up to the clouds, at the same time whirling about with great rapidity. It appeared to be as thick as one's finger; and the former sound still continued. When this disappeared, after lasting for about eight minutes, upon returning to the opposite quarter of the sky, we perceived another, which began in the manner of the former; presently after a third appeared in the west; and instantly beside it still another arose. The most distant of these three could not be above a musket-shot from the ship. They all continued like so many heaps of wet straw set on fire, that continued to smoke, and to make the same noise as before. We soon after perceived each, with its respective canal, mounting up in the clouds, and spreading where it touched; the cloud, like the mouth of a trumpet, making a figure, to express it intelligibly, as if the tail of

an animal were pulled at one end by a weight. These canals were of a whitish color, and so tinged, as I suppose, by the water which was contained in them; for, previous to this, they were apparently empty, and of the color of transparent glass. The canals were not straight, but bent in some parts, and far from being perpendicular, but rising in their clouds with a very inclined ascent. But what is very particular, the cloud to which one of them was pointed happening to be driven by the wind, the spout still continued to follow its motion, without being broken; and passing behind one of the others, the spouts crossed each other, in the form of a St. Andrew's cross. In the beginning they were all about as thick as a man's finger, except at the top, where they were broader, and two of them disappeared; but shortly after, the last of the three increased considerably; and its canal, which was at the first so small, soon became as thick as a man's arm, then as his leg, and at last thicker than his whole body. We saw distinctly, through this transparent body, the water, which rose up with a kind of spiral motion; and it sometimes diminished a little of its thickness, and again resumed the same; sometimes widening at top, and sometimes at bottom; exactly resembling a gut filled with water, pressed with the fingers, to make the fluid rise, or fall; and I am well convinced, that this alteration in the spout was caused by the wind, which pressed the cloud, and impelled it to give up its contents. After some time its bulk was so diminished as to be no thicker than a man's arm again; and thus, swelling and diminishing, it at last became very small. In the end, I observed the sea which was raised about it to resume its level by degrees, and the end of the canal that touched it to become as small as if it had been tied round with a cord; and this continued till the light, striking through the cloud, took away the view. I still, however, continued to look, expecting that its parts would join again, as I had before seen in one of the others, in which the spout was more than once broken, and yet again came together; but I was disappointed, for the spout appeared no more."

*See Goldsmith's Hist. of the Earth,*  
vol. i. p. 390.

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3654. [Ps. xlv.] An Epithalamium: Probably, on David's marriage with Bathsheba; rather on Solomon's with Pharaoh's Daughter.

3655. [— 3.] The first care of an Ottoman prince, when he comes to the throne, is, *to let his beard grow*, to which Sultan Mustapha added *the dying of it black*, that it might be more apparent on the day of his first appearance, when he was to *gird on the sabre*; a ceremony answering to the *coronation* among Europeans.

See No. 854.

*Baron du TOTT, vol. i. p. 117.*

3656. [*Ps.* xlv. 3.] In Persia, as soon as a new Shah, to ascend the throne, quits the Harem, he throws himself on the ground at the door of it; then, rising, sits down on his heels, while one of the lords, sent to notify his accession, girds the sabre about his waist, and, without further ceremony, orders the trumpets to sound, and drums to beat; on which notice, all the people run to the palace-gate, to salute their emperor.

See No. 854.

*Modern Univer. Hist.* vol. vi. p. 1.

3657. [— 4.] The insignia or marks of royalty, distinguishing the king of Abyssinia, are a white horse with small silver bells at his head, a shield of silver, and a white fillet of fine silk or muslin, but generally the latter, some inches broad, which is tied round the upper part of the head over the hair, with a large double or bow knot behind, the ends hanging down to the small of his back, or else flying in the air.

BRUCE, vol. iii. p. 267.

3658. [— 8.] The Asiatic aloe, which is as tall as the olive-tree and much of the same shape, has three sorts of wood lying in different strata under its bark. The first, called *Eagle-wood*, is black, compact, and heavy. The second, termed by the natives *Calembouc*, is swarthy and as light as touchwood: it burns like wax; and, when thrown into the fire, has an aromatic odor. The third sort, which is the heart of the tree and called *Tambac*, diffusing a very strong and fragrant flavor, is used to perfume the clothes and the apartments of persons of distinction: this, being the wood in which the Indians set their jewels, is more valued by them than gold itself.

*Nature Delineated*, vol. i. p. 277.

The word *Baris*, of Chaldee extraction and peculiar in its application to Palestine, signifies a house or castle enclosed on every side. In the plural it is *Barais*, castles, rather than palaces.

See *Univer. Hist.* vol. x. p. 83.

3659. ——— The American aloe, before it puts forth its blossoms, has a vigorous upright stem generally about twelve feet high. It grows about a hundred years before it blooms; and, after yielding its seed, the stem withers and dies.

See *Month. Mag.* for Sept. 1814, p. 115.

3660. [— 9.] In Egypt, the queen had more power, and more honor shewn her than the king; and in private contracts the greater honor was given to the women, the husbands [men] thereby promising to be obedient to their wives

[women's decisions] in all things. In Egypt also, sons were not obliged to provide for their parents, but daughters were.

*Dion. Sic.* l. i. p. 23. — *Univer. Hist.* vol. i. pp. 443, 464.

3661. [*Ps.* xlv. 9.] The left hand is the place of honor with most of the Oriental people.

*Modern Univer. Hist.* vol. iv. p. 318.

3662. ——— *Ophir* "This country, which was one of the twelve Arab cantons, and which has so much and so unsuccessfully been sought for by the antiquaries, has left however some traces of itself in Ofor, in the province of Oman, upon the Persian Gulf, neighbouring on one side to the Sabceans, who are celebrated by Strabo for their plenty of gold, and on the other to Aula or Hevila where the pearl fishery was carried on."

VOLNEY.

*Ophir*] Probably *Africa* is the same word under a Roman Form and termination.

3663. [— 13.] Among the Romans, it was customary from the earliest times, for newly married women to wear a yellow veil, and this color was appropriated to matrons.

BERTHOULET, on *Dyeing*; — by Hamilton, vol. i. p. xiv.

3664. [*Ps.* xlvii. 1.] The Indians, while singing their heroic poems, frequently clap their hands — perhaps to denote the clash of arms, as we represent the discharge of guns by what is called the shooting of our bells.

See BARTOLOMEO, by Johnston, p. 370.

In the festive dances of the American Indians, young men and maidens move with a slow shuffling alternate step in exact time with vocal and instrumental music, in two opposite circles; that is, first a circle of young men, and within, a circle of young women, move together opposite ways, the men with the course of the sun, and the females contrary to it: the men strike their arm with the open hand, and the girls clap hands, and raise their shrill sweet voices, answering an elevated shout of the men, at stated terminations of the stanzas of their sacred songs.

BARTRAM'S *Travels*, p. 503.

At all the dances and concerts, among the negroes of Africa, clapping of hands appears to constitute a necessary part of the chorus.

MUNGO PARK'S *Travels*, p. 278.

3665. [Ps. xlviii. 7.] In the days of David, the *ships of Tarshish* were become a common appellation for all vessels of trade; and *to go to Tarshish*, a proverbial expression for setting out to sea in such vessels. That part of the Mediterranean which was contiguous to Cilicia was called the sea of Tarshish. — The inhabitants of Tarsus not only occupied their business in great waters, but they also traded on the continent. They had factories at Dedan and Sheba on the Euphrates, with which they trafficked in Silver, &c.

Ezek. xxxviii. 13.

See *Beloe's* HERODOT. *Urania*, ch. lxviii. note 60.

3666. [Ps. xlix. 14.] In Egypt, when a cow died they threw her into the River; but a bull was *buried* without the cities, one or both horns being left sticking up as a mark of the grave. The flesh being perfectly consumed, and nothing but the bare bones left, they were transported to an island of the Delta, called Prosopotis, whence vessels were dispatched to several parts of the kingdom, to collect the bones, to carry them away, and bury them together. The same was observed in regard to *other cattle*, the *Egyptians* being forbidden to kill any.

HEROD. l. 2.

3667. [Ps. liii. 1.] A fool, or false reasoner, might also say, "The light of the sun is not a fluid, for it cannot be agitated by the wind; it is not a solid, for the parts of it cannot be separated; it is not fire, for it is inextinguishable in water; it is not spirit, as it is visible; it is not a body, for we cannot handle it; it is not even a moving power, for it agitates not the lightest bodies: it is therefore nothing at all."

St. PIERRE's *Works*, vol. iv. p. 487.

3668. [Ps. lv. 17.] It is an invariable rule with the Brahmins to perform their devotions three times every day: at sun-rise, at noon, and at sun-set.

MAURICE's *Indian Antiq.* vol. v. p. 129.

3669. [— 19.] The affections of a man's love, and the thoughts derived from them, are changes and variations

of the state and form of the organic substances of his mind. An idea of such changes and variations may be had from the heart and lungs, in that there are alternate expansions and compressions, or dilatations and contractions, which in the heart are called its systole and diastole, in the lungs respirations that are reciprocal extensions and retractions, or distensions and coarctations of its lobes. Such are the changes and variations of the state of the heart and lungs: The like takes place in the other viscera of the body, and also in their parts, by and through which the blood and animal juices are received and circulated. There are also similar changes and variations of state in the organic forms of the mind, which are the subjects of a man's affections and thoughts; with this difference, that the expansions and compressions, or reciprocations of the latter, are respectively in so much greater perfection, that they cannot be expressed in the words of a natural language, which can only import, that they are vortical ingyrations, and egyrations, after the manner of perpetual spiral circumflexions, wonderfully confasciculated into forms receptive of life. With the good these forms are spirally convoluted forwards, but with the wicked backwards. Those which are spirally convoluted forwards are turned to the Lord, and receive influx from Him; but those which are spirally convoluted backwards, are turned towards hell, and receive influx thence. In proportion also as they are turned backwards, they are open behind, and closed before: on the contrary, in proportion as they are turned forwards, they are open before, and closed behind. It may hence appear, that, as the organic forms of a good, and of a wicked man, are respectively turned contrary ways; and as an inversion once induced cannot be retwisted, such as a man's organization is when he dies, such it remains to eternity. It is the love of a man's will, which makes this turning, or which thus inverts and converts. — Wherefore all the angels of heaven turn their faces to the Lord as their Sun; and all the spirits of hell (or Hades) turn away their faces from the Lord (towards the earth). (SWEDENBORG, on *Divine Providence*, nn. 319, 326.) — Towards an interior manifestation of the natural sun.

3670. [Ps. lvii. 4.] There was a sort of swords called *Lingulæ*, as being in the shape of a tongue.

See A. GELL. *Noct. Attic.* l. x. c. 25.

3671. [Ps. lviii. 4, 5.] It is a well attested fact, says FORBES, that when a house in Hindostan is infested with snakes of the coluber genus, which destroys poultry and small domestic animals, as also by the larger serpents of the boa tribe, certain musicians are sent for; who, by playing on a



flagelet, find out their hiding places, and charm them to destruction : for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken.

See *Month. Mag.* for Jan. 1814, p. 681.

3672. [*Ps.* lix. 6.] Near the site of antient Canopus, which is now become a desert, "I met," says DENON, "with a jackal which I should have taken for a dog, if I had not had an opportunity to examine very minutely his pointed nose, his erected ears, his length of tail sweeping the ground, and his coat of fur like that of the fox, to whom he has a greater resemblance than to the wolf, notwithstanding the jackal is considered as the wolf of Africa."

AIKIN'S *Trans.*

3673. [— 9.] The Septuagint read, "My strength I will keep to thee" : which reading St. Jerome follows.

3674. [*Ps.* lx.] See, on this Psalm, Essay for a New Translation, part ii. p. 195. See again *Ps.* cviii.

Verse 8.] Over Edom will I cast out my shoe : see *Ruth* iv. 7.

See No. 2978.

*I will reduce the Moabites to the meanest servitude ; I will also triumph over the Edomites making them my slaves ; and the Philistines shall add to my triumph.*

3675. [*Ps.* lxiii. 6.] In India, the Brahmins employ in celestial observations four watches : the two first last till midnight ; the other two till morning.

BARTOLOMEO, by Johnston, p. 352.

3676. [— 10.] The large jackals, the *shuals*, hunt in packs of forty or fifty, and sometimes of hundreds ; eat every thing made of leather ; ransack the repositories of the dead, and greedily devour the most putrid bodies : for which reason the inhabitants of the countries where they abound, make their graves very deep in the earth, and secure them with spines, thorns, &c. They even attend caravans and follow armies in hopes of prey. See the *Newcastle History*

of *Animals*, where there is an excellent drawing of this creature furnished by PENNANT. — In the East, the wolf and the real fox are very rare ; but there is a prodigious quantity of the middle species named *shual* or *shual* : these are concealed by hundreds in the gardens, and among ruins and tombs. (*VOLNEY*, vol. i. & ii.) — At Gambroon, says HERBERT, we were offended by those troops of jackals, which here, more than elsewhere, mightily invaded the town ; and for prey violated the graves by tearing out the dead, all the while ululating in offensive noises and echoing out their sacrilege. We attacked them with swords, lances and dogs ; but we found them too many to be conquered, too unruly to be banished, too daring to be affrighted. (*Trav.* p. 113.) — These *chakalls*, says THEVENOT, are as big as foxes, and have something of a fox, and something of a wolf, but are not mongrels begot of them as many have said.

See *Cant.* ii. 15. Part ii. p. 60.

3677. [*Ps.* lxiii. 11.] A species of honor paid to a chieftain in the Hebrides is that of swearing by his name, and paying as great a respect to that as to the most sacred oath.

PINKERTON'S *Coll.* part x. p. 264.

3678. [*Ps.* lxiv. 3.] This appears to be an allusion to the practice of fixing letters in arrows, and shooting or directing them where it was desired they should fall and be taken up. Timoxenus and Artabazus sent letters to one another in this way at the siege of Potidæa. Thus the Jews say Shebna and Joah sent letters to Sennacherib, acquainting him that all Israel were willing to make peace with him, but Hezekiah would not suffer them.

GILL, in loco.

3679. — Each of the negroes took from his quiver a handful of arrows, and putting two *between his teeth*, and one in his bow, waved to us with his hand, to keep at a distance.

MUNGO PARK, p. 99.

3680. [*Ps.* lxx. 9 — 13.] It is an ingratitude in people who dwell on the banks of rivers, when they complain of inundations : a large river overflowing ravages, it is true, cultivated fields ; sometimes carries away hamlets with their inhabitants and flocks ; destroys the provisions of one year, the crops of another, and the resources of several. But this

river has produced during ages an immense population, by the fertility of its banks, by navigation and commerce; it has given water to the cattle that manure the land, and yield food to man: if it had not the regions which it traverses, we should not behold them covered with fields, towns, rich and populous cities. Happy therefore are the states which are watered by great rivers, if the inhabitants know how to take advantage of the benefits they offer, and provide against the disasters they may occasion!

PINKERTON'S *Coll.* part ii. p. 352.

3681. [Ps. lxxvi. 18.] On this text, the celebrated *Kimchi* says, *Although I should design iniquity in my heart, and were just ready to execute it — Yet God will not hear it; for God never esteems an evil design for the deed.* — This was the very hypocrisy of the Pharisees, who valued no instance of religious duty, but as it was *seen of men*; nor have the Jews at this day any opinion of the necessity of internal holiness.

Bp. BROWNE'S *Procedure of the Understanding*, p. 338.

3682. [Ps. lxxviii. 8.] The mountain towards the top, parts into two spires, of which the higher is called Horeb, the other Sinai.

See NEITZSCHITZ'S *Compend.* vol. ii. p. 151.

3683. [——— 13.] In modern Egypt they make a float of earthen pots tied together, carried with a plat-form of palm-leaves, which will bear a considerable weight, and is conducted without difficulty.

FORBES' *Oriental Memoirs*, vol. iii. p. 55.

3684. ——— The Ibis of Egypt is a species of goose with *golden* feathers, proper to the Nile. It pines away and dies, if carried elsewhere. — There is another species which is *white*, but has the head, neck, and ends of the wings and tail tinged as the former — *with yellow gold*. (See *Univer. Hist.* vol. i. p. 399) — The wild turkey of America is a stately beautiful bird, of a very dark dusky brown color, the tips of the feathers of his neck, breast, back, and shoulders, edged with a copper color, which in a certain exposure looks like *burnished gold*.

This is nearly thrice the size and weight of that of Asia

and Europe, and has not any where upon it a single black feather.

The wild American turkey-cocks begin crowing at early dawn, and continue till sun-rise, from March to the last of April: the watch word of these social sentinels being caught and repeated, from one to another, four hundreds of miles around; insomuch that the whole country is for an hour or more in a universal shout. A little after sun-rise, their crowing gradually ceases, they quit their high lodging-places, and alight on the earth, where, dancing round about the coy female, they proudly expand their *silver bordered train*.

BARTHAM'S *Trav.* pp. 14, 81.

3685. [Ps. lxxviii. 30. *Rebuke the beasts of the reeds*] That is, the wild-boars, so destructive to Israel, Ps. lxxx. 13; and which, it seems, abound in marshes, fens, and reedy places. — We were, says *Le BRUYN*, in a large plain full of canals, marshes, and bull-rushes. This part of the country, he adds, is infested by a vast number of wild-boars, that march in troops, and destroy all the seeds and fruits of the earth, and pursue their ravages as far as the entrance into the villages. — The inhabitants affirmed, that some of these creatures were as large as cows. (*Trav.* vol. ii. p. 62.) — I suppose the beast of the reeds to be the hippopotamus, and that it is misnamed in the above quotation.

3686. [Ps. lxxix. 21.] A royal personage had reason to complain of his being presented with vinegar as it was used only by slaves and the meanest of the people. (See *Ruth* ii. 14. And *PITTS*, p. 6.) — The juice of lemons is what those of higher life now use, and probably among the higher orders the juice of pomegranates might be used to produce a grateful acidity.

HARMER, vol. i. p. 395.

3687. [Ps. lxxii. 6, 16.] In the East, particularly in India, when the ground has been destitute of rain even nine months together, and looks all of it like the barren sand in the deserts of Arabia where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth is so revived, and throughout so renewed, that it is presently covered all over with a pure green mantle.

Sir T. ROE'S *Voy. to India*, p. 360.

3688. [*Ps.* lxxiii.] THIRD BOOK.

3689. [*Ps.* lxxv. 8.] The berries of the Large Black Cluster Grape are not delicate, the juice being of a harsh and rough taste. — It is the identical grape from which red Port wine is made.

SPEECHLY, on the *Vine*, p. 18.

See No. 763.

3690. [*Ps.* lxxx. 8, 9, &c.] Some trees grow better in southern countries; and become less as you advance to the north, where they gradually decrease, till at last they will not grow at all. On the other hand, there are trees and herbs which the wise Creator destined for the northern countries, where they grow to an amazing size. But the further these are transplanted to the south the less they grow, till at last they degenerate so much as not to be able to grow at all. Other plants love a temperate climate; and if they be carried either north or south, they will always decrease. For example: the Sassafras, growing in Pennsylvania, under forty degrees of latitude, becomes a pretty tall and thick tree; but at Oswego and Fort Nicholson, between forty-three and forty-four degrees of latitude, it hardly reaches the height of two or three feet, and is seldom so thick as the little finger of a full grown person. Again: the Tulip-tree, in Pennsylvania, grows as high as a Swedish oak or fir; and its thickness is proportionable to its height: but, near Oswego, it was observed to be not more than twelve feet high, and no thicker than a man's arm.

See KALM's *Trav.* in *Pinkerton's Coll.* part liii. p. 423.

3691. ——— Throughout the greatest part of Egypt, the vine is not cultivated, nor indeed can be, because the whole country is nearly a flat, whereas the vine delights in hills; and besides, during the months of August and September when the grapes are approaching to maturity, the flats are overflowed by the Nile, and become a lake. In the cities, indeed, vines are reared on the walls of the houses (*Gen.* xlix. 22), and are said to be very beautiful; and the province of Finm, which lies beyond a sandy desert, and quite separated from the rest of the country on its western side, has vineyards. So likewise has the midmost Oasis, or *Eltach*, that lies still further beyond the deserts. According to Abulheda, in the city Esne, situated 145 leagues above Cairo, there are vineyards; and Leo Africanus (p. 71) states, that grapes are said to grow about Munia.

But all this is by far too little to make Egypt a wine-country.

See *Gen.* xliii. 11. See *Smith's MICHAELIS*, vol. iii. p. 117.

3692. [*Ps.* lxxx. 8.] We learn indeed, from history, that grapes, as well as most other sorts of fruit, were brought, by slow degrees, into the western parts of Europe, principally from Asia and Egypt.

See *History of the Decline and Fall of the Roman Empire*, by EDWARD GIBBON, Esq; vol. i. ch. ii. p. 52.

Verse 10.] At Northallerton, in Yorkshire, there was, in 1789, a Vine about 150 years of age, that once covered a space containing 137 square yards. — At Valentine, near Ilford, in Essex, the seat of the late Sir Charles Raymond, Bart. there was in 1788 a Vine, the Black Hamburgh, whose branches extended over the entire roof of a Pine-stove, seventy feet long by eighteen feet broad. Some of its branches, trained downwards, covered also great part of the back wall of the said building: — The girth of the main stem, at two feet from the ground, was about 13 inches.

SPEECHLY, on the *Vine*, p. 255.

3693. ——— Near Lake Huron in North America, grapes, plums, wild rice, and various fruits, grow spontaneously and in great abundance.

On the islands also of the Mississippi grow vast numbers of the sugar maple, and around them, vines loaded with grapes, creeping to their very tops. (*CARVER's Trav. in N. America*, pp. 23, 37.) — Some grape-vines in America, are nine, ten, and twelve inches in diameter: they twine round the trunks of the largest trees, climb to their very tops, and then spread along their limbs, from tree to tree, throughout the forest.

BARTRAM's *Trav.* p. 85.

3694. [——— 13.] In the year 1581, a boar was killed near Konigsberg, in Prussia, of six hundred pounds weight. — In 1507, one was killed in the dukedom of Wirtemberg, seven feet three inches long, by five feet three inches high. The length of the head was twenty-three inches. — A boar of this description, matured by age in its native forests, must have been an animal more formidable than any which are at present to be met with; and, when it made occasional excursions into the nearest cultivated lands, it must have excited the greatest degree of terror and alarm among the inhabitants.

*Phil. Trans.* 1801, part ii. p. 328

3695. [——— 17.] If we would understand the genuine



import of this phrase, we must attend to a custom which obtained in Judea and other Eastern countries. At meals the master of the feast placed the person whom he loved best on his right hand, as a token of love and respect: and as they sat on couches, in the intervals between the dishes, when the master leaned on his left elbow, the man at his right hand, leaning also on his, would naturally repose his head on the master's bosom, *John* xxi. 20; while at the same time the master laid his right hand on the favourite's shoulder or side, in testimony of his favourable regard.

PIRIE'S *Works*, vol. iii. p. 90.

3696. [*Ps.* lxxxiv. 3.] All over the globe, the sweet warblers of the grove discover an instinct which attracts them to the habitation of Man. If there be but a single hut in a forest, all the song-birds of the vicinity come and settle around it. — Persons, who have lost their way in unknown woods, may safely conclude, says SAINT-PIERRE, that they are drawing near some inhabited place, when they begin to perceive the *sparrows* fluttering about.

*Studies of Nature*, vol. iii. p. 49.

3697. [—— 6.] The whole territory of Baalbec, to the mountains which separate it from the plain of Damascus, is named in Arabic, *Al-bkaa*, which we express by *Bekaa*. It is watered by the river Letanus and by many other streams. It is a delicious country, in nothing inferior to the territory of Damascus, which is so renowned among the Orientals. *Beka* produces among other things, those beautiful and excellent grapes, which are sent to various parts under the name of grapes of Damascens. (*De la Roque*, p. 116.) — It lies north of Judea, among the mountains of Lebanon.

See No. 1075, 1180.

3698. [*Ps.* lxxxvi. 15.] God's compassion, without producing the discomposure, produces the effects of the most sensible pity, by engaging him to a timely relief and rescue.

BOYLE'S *Scraphic Love*, p. 36.

3699. [*Ps.* lxxxvii. 4.] *Zeh* (*Hebr.*), *iste*: this pronoun is usually applied to what is inconsiderable, or disrespected.

Verse 5.] *Ish* (*Hebr.*), *vir*, denotes a person of distinction; *adam*, a mere man.

See *Univer. Hist.* vol. iii. p. 385.

3700. [*Ps.* lxxxviii. 5.] *Bammetim khopshi* (*Hebr.*), *secluded from among the dead*. — As the graves of the dead, according to the Jewish law, polluted the living who came near them; so, lest the bodies of the dead should be polluted, those who had died a violent death, or under the anathema, were interred *separate* from the rest.

See *Univer. Hist.* vol. ix. p. 539.

3701. [—— 18.] Among the inhabitants of Umnak, when a man dies, the wife retires into a dark hole, where she continues forty days: and the husband submits to the same seclusion on the loss of a favourite wife (*Captain KRENITZIN and Lieut. LEVASHEFF'S Voyage*). — The Syrians, while mourning for their deceased, still hid themselves from the light of the sun, in caves or other obscure places.

*Univer. Hist.* vol. ii. p. 265.

Sic nbi fata, caput ferali obducit amictu,  
Decevitque pati tenebras, puppisque cavernis  
Delituit: sævumque arete complexa dolorem  
Perfruitur lacrymis, et amat pro conjuge luctum.

*Luc.* l. 9. de *Corneliâ*.

So said the matron; and about her head  
Her veil she draws, her mournful eyes to shade;  
Resolved to shroud in thickest shades her woe,  
She seeks the ship's deep darkness hold below:  
There lonely left, at leisure to complain,  
She hugs her sorrows, and enjoys her pain;  
Still with fresh tears the living grief would feed,  
And fondly loves it, in her husband's stead.

Mr. ROWE.

3702. [*Ps.* xc.] FOURTH BOOK.

3703. ——— Moses is supposed to have written this and the next ten Psalms to the hundredth inclusive.

*Univer. Hist.*

3704. [—— 10.] Seventy years comprehend seven ages; an age in the Word being ten years. — Seven ages make seventy years.

SWEDENBORG, *Arcana*, nn. 433, 728.

3705. ——— According to the observations of M. DUPRE de ST. MAUR, Such is the condition of the human species at present, that of 24,000 children born, scarcely one

half attain to the age of 9; and that two thirds are in their grave before the age of 40; about a sixth only remain at the expiration of 62 years; a tenth after 70; a hundredth part after 86; about a thousandth part attain to the age of 96; and six or seven individuals to that of 100.

HUTTON's *Recreations*, vol. i. p. 244.

3706. [Ps. xci. 6.] As a probable cause of the Plague at Dantzick, in the year 1709, on August the 11th, at noon, I first observed, says Dr. GOTTFALD, a stinking mist, like a thick cloud, but of short duration, but at 4 o'clock it returned from the north west, so very thick, that it perfectly darkened the air, and hindered the sight. It was neither blue nor gray, as other common mists; but of a blackish yellow, like the vapors that rise from the effervescence of oil of vitriol with oil of tartar. After it had reached the middle of the town towards the south east, it inclined westward, and there emitted a violent stench. Another sign of an infected air was not, as may perhaps be thought, only a vulgar fancy, but the careful observation of learned persons, viz. That in the month of July the crows, daws, sparrows and other birds, which at other times are to be seen here in the town and about the gardens in vast numbers, were all fled, and none of them to be seen till November. The same was observed of the storks and swallows likewise; and I can positively affirm, that I saw none of those birds all those 4 months.

*Abs. Phil. Trans.* vol. vi. p. 28.

3707. [Ps. xcii. 10.] The derivation of the word *reem*, both in the Hebrew and in the Ethiopic, seems to be from *erectness*, or standing straight. This is certainly no particular quality in the *rhinoceros* itself, which is not more, or even so much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumstance and manner in which its horn is placed. The horns of other animals are inclined to some degree of parallelism with the nose, or *os frontis*. The horn of the rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles, thereby possessing a greater purchase or power as a lever, than any horn could possibly have in any other position. — An imitation of this horn was really worn as an ornament by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil, and had a large broad fillet bound on their foreheads and tied behind their heads. In the middle of this fillet was a *kern* (*Hebr*), a horn or conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. As an honorary badge, this is frequently alluded to in the Sacred Writings: *I said to the wicked, Lift not*

*up the horn; — Lift not up your horn on high; speak not with a stiff neck; Ps. lxxv. 4, 5. — The horn of the righteous shall be exalted with honor; Ps. cxii. 9.*

*See Deut. xxxiii. 17.*

BRUCE's *Trav.* vol. v.

3708 [Ps. xciv. 9 *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*] That is, shall He that imparts a faculty or an excellence to the creature, Himself not possess it much more eminently?

BOYLE's *Seraph. Love*, p. 58.

3709. ——— There can be no doubt that the *Telescope*, with all its present improvements, is the result of a most happy application of uncommon skill and ingenuity, contriving and combining all the various parts and movements of that curious machine, for the excellent purpose of assisting vision. — In proportion as these movements were gradually invented and applied to use, during a long series of years; when each successive discovery was brought to the utmost extent of its perfection, mankind then observed that the human Eye, in a very superior manner, enjoyed that particular advantage which they had sought for so much art and industry, exhibiting to view a *perfect achromatic instrument of vision*, adapting itself with surprising facility to the different brightness of its objects, and to a vast variety of distances. — As reasonable men affirm that the Telescope is an instrument formed to assist vision, in consequence of various means duly connected, by an invisible cause in man, which is neither eyes, ears, hands, nor head; neither the *tout ensemble* of all these, nor in any respect the object of our senses: so do they believe that the human Eye is an instrument made for the use of man, by an exceedingly apt combination of intermediate causes, wonderfully and most unaccountably connected together, by one great, wise, and good cause; who is neither the eye itself nor any part of its mechanism, nor at all the object of our senses, but only visible to us through the beauty and wisdom of the works of creation, in the same manner as thought and intelligence in man are known to us through those motions and effects daily produced before us, which we do always suppose to result, originally, from a principle in some sort resembling our own minds.

PINKERTON's *Coll. part* xiii. p. 916.

3710. [Ps. xciv. 2 — 6.] The planetary clouds (in the *under stratum* of the sun's atmosphere) are indeed a most effectual curtain, to keep the brightness of the *superior* regions from the body of the sun. This immense curtain,

every where closely drawn, must add a most capital support to the splendor of the sun, by throwing back so great a share of the brightness coming to them from the illumination of the whole superior regions.

*Phil. Trans.* 1801, part second, p. 299.

3711. [Ps. cii. 6.] A number of Pelicans form a semi-circle in shallow parts of the sea near the coast, standing on their long legs; and thus including a shoal of small fish, they gradually approach the shore; and seizing the fish as they advance, receive them into a pouch under their throats; and bringing them to land regurgitate them for the use of their young, or for their future support.

ADANSON, *Voyage to Senegal*

3712. [Ps. ciii. 16. *The wind*] Probably, the *Samiel*.

3713. [Ps. civ. 2.] With regard to the self-luminous clouds of the superior regions in the sun's atmosphere, it is evident, from observation, that they arrange themselves regularly at certain given altitudes; which can only be ascribed to the specific gravity of the gases to which they owe their existence.

*Phil. Trans.* 1801, part second, p. 300.

3714. ——— With people of distinction throughout the East, it is usual in the summer season, and on all occasions when a large company is to be received, to have the court of the house, which is the middle of an open square, sheltered from the heat of the weather by an umbrella or veil, which, being expanded on ropes from one side of the parapet-wall to the other, may be folded or unfolded at pleasure.

SHAW'S *Travels*, p. 274.

3715. [——— 6.] The *Parsi's*, or Persians, consider CAYUMERS as the first of men, although they believe in a universal deluge before his reign.

*Works of Sir W. JONES*, vol. i. p. 90.

3716. [Ps. civ. 15.] The female Indians anoint their bodies every week with *cocoa-nut oil*, or the white of an egg.

BARTOLOMEO, by Johnston, p. 153.

3717. [——— 23.] On an average, a horse is seven times as strong as a man; and both can act for a whole day, when employing a fifth of their absolute forces.

HUTTON'S *Recreations*, vol. ii. p. 101.

3718. [——— 24.] How manifold are thy works, O Lord; how wisely hast thou made them all! (JUNIOR and TRAMELIUS.) — The Hebrew *Ma* is as applicable to the latter, as to the former part of the above sentence.

BOYLE.

3719. ——— Matter, arranged by a Divine Wisdom, must be *essentially* organized throughout. There is thus a machine to infinity, in the parts of the natural machine; and so many envelopes and organic bodies involved in each other, that an organic body entirely new, and without any preformation, can never be produced, and that we cannot entirely destroy an animal not yet existing (materially).

LEIBNITZ, *Considerations on the Principles of Life and Plastic Nature*.

3720. ——— Dr. HERSCHEL is of opinion that our sun is one of the heavenly bodies belonging to that tract of the heavens known by the name of the *Milky Way*.

3721. [Ps. cv. 15.] All men are called *Christs*, who are anointed with the Holy Spirit; as the antient patriarchs before the law, who had no other unction.

St. JEROME, *in loco*.

3722. [——— 23. *The land of Ham*] Egypt: so named from Ham the son of Noah. It is bounded on the south by Sennar tributary to the king of Ethiopia, and by the cataracts of the Nile; on the north by the Mediterranean sea; on the east by the Arabian gulf, or Red sea, and the Isthmus of Suez; on the west by a region of Lihya called Marmarica.

*Univer. Hist.* vol. i. p. 384.

The flux of the Nile, being from south to north, well represented the progress of wisdom in the Antient Church which was from light to darkness. That Church had its



seat and termination in Egypt. See SWEDENBORG, as quoted on the *Flood*. — It abounds principally in rice.

3723. [*Ps.* cv. 29.] I find, says Dr. HALES, that a small degree of putrefaction in water, kills fish; but if, in order to prevent that putrefaction, a few drops of spirit or oil of vitriol be dropped into the water, then the fish will live many days in that water.

See his *Philosophical Experiments*,  
Pref. p. 15.

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3724. [*Ps.* cvi. 28.] In Persia, after the interment of a corpse, when the relations of the deceased are returned home, the women of the family make a mixture of wheat, honey, and spices, which they eat in memory of the deceased, sending a part of it to their friends and acquaintance, that they also may pay him a like honor. — This custom seems to be derived from very great antiquity, as we read in Homer of sacrifices and libations being frequently made to the memory of departed souls.

See *Luke* xxii. 19. FRANKLIN. — *Pinkerton's Coll.*  
vol. ix. p. 253.

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3725. [——— 39.] As the moon shines not on the earth, with any other beams, than those she derives from that fountain of light, the sun; so the true preachers of the heavenly doctrine mingle not their own inventions, or human traditions, with that pure and sincere light of revelation, they are employed to dispense.

BOYLE's *Occasional Reflections*,  
vol. iv. p. 55.

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3726. [*Ps.* cvii.] FIFTH BOOK.

3727. [——— 23, 24.]

To tell the terrors of the deep untried,  
What toils we suffer'd, and what storms defied;  
What rattling deluges the black clouds pour'd,  
What dreary weeks of solid darkness lour'd;  
What mountain surges mountain surges lash'd;  
What sudden hurricanes the canvas dash'd;  
What bursting lightnings with incessant flare,  
Kindled in one wide flame the burning air;  
What roaring thunders bellow'd o'er our head,  
And seem'd to shake the reeling ocean's bed;

To tell each horror on the deep reveal'd,  
Would ask an iron throat with tenfold vigor steel'd:  
These dreadful wonders of the deep I saw,  
Which fill the sailor's breast with sacred awe;  
And which the sages, of their learning vain,  
Esteem the phantoms of the dreamful brain.

CAMÆNS' *Luciad*, by Mickle.

3728. [*Ps.* cvii. 24.] Fishermen annually observe in the sea a very singular phenomenon. At the distance of four or five leagues from shore, during the months of July and August, it is remarked, that at the depth of six or seven fathoms from the surface, the water appears to be saturated with a thick jelly, filled with the ova of fish, which reaches ten or twelve fathoms deeper. — This gelatinous matter is supposed to supply the new-born fry with food; and to be also a protection to the spawn, as being disagreeable to the larger fish to swim in.

Herrings do not deposit their spawn in the sand, or mud, or weeds, like other fish, but leave it in the water, suspended in a gelatinous matter, of such a gravity as prevents it from floating to the surface, or sinking to the bottom. This the fishermen discover by finding the slimy matter adhering to the hay-ropes used to hold the stone that sinks the nets, the middle part being slimed over, the top and bottom clear.

See No. 1164.

PINKERTON'S *Coll.* part ix. p. 14. —  
x. p. 337.

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3729. [*Ps.* cix. 5.] They have rewarded me evil for good, and hatred for my love; saying, "Set thou a wicked man over him:" &c — From the fifth to the twentieth verses the Psalmist is quoting the language of his adversaries.

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3730. [*Ps.* cx. 3.] Thy troops shall be willing when thou raisest thy army in thy glorious sanctuary; thou hast shone like the morning from thy very birth; thy youth has been covered with dew.

*Essay for a New Translation*,  
p. 121.

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3731. [*Ps.* cxii.] At the beginning of every hemistic or half-verse, a different letter is inserted according to the orderly succession of the Hebrew alphabet. — The same arrangement is preserved, in the two following Psalms.

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3732. [*Ps.* cxiii. 1.] When the Jews speak of singing *Hallelujah*, they understand by it this Psalm and those that follow to the 118th inclusively.

*Essay for a New Translation, p. 7.*

3733. [*Ps.* cxv. 4.] The worship of human figures, or idols, had its origin about 700 years before the birth of Christ. Prior to that epoch, Sabæism (the planetary worship) was the prevailing religion in *India*. For this reason no other deities occur in the most antient Indian Writings, but the Sun and the Moon (*See Josh. x. 12*); and no other offerings were presented to them, but *fruits or flowers*.

BARTOLOMEO, by Johnston, *p. 372.*

2734. [*Ps.* cxviii.] This finishes the *Hallel*, or six Eucharistical Psalms: the first is the 113th. — These were sung by our LORD and his Disciples, at his last Passover. *See Matt. xxvi. 30. Mark xiv. 26.*

3735. [—— 27.] LUTHER would render this passage, *adorn the feast with leaves*; and others, *bind on the feast-day branches*, as was usual on the Feast of Tabernacles, *Lev. xxiii. 40*. The heathens used to strew their altars with green herbs and flowers, particularly vervain,

— *Ramis tegerem ut frondentibus aras.*

VIRG. *Æn.* iii. 25.

*See also OVID de Trist l. iii. El. 13. — BURDER, vol. ii. p. 214.*

3736. [*Ps.* cxix.] This Psalm, consisting of twenty-two stanzas, begins every verse of each stanza with the same letter, successively throughout the Hebrew alphabet.

3737. [—— 18.] *Niplaot* (*Hebr.*), *hidden wonders*.  
BOYLE, on the style of the *H. Scrip.*  
*p. 252.*

3738. [—— 75.] The furnace of affliction being meant but to refine us from our earthly drossness, and soften us for the impression of God's own stamp and image.

*Ibid. Seraphic Love, p. 95.*

*See No. 884.*

3739. [*Ps.* cxx.] This and the fourteen Psalms following, appear to be composed on the subject of the happy *ascent* or *return* from Babylon to Jerusalem.

*See Univer. Hist. vol. ix. p. 528.*

3740. ——— A song at the *Gradual*.

Before the Gradual, prostrate they ador'd,  
The pavement kiss'd, and Themis' aid implor'd.

*Garth's OVID, b. i. l. 507, — 8.*

3741. [*Ps.* cxliii. 2.] The Eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.

*De la MOTRAYE, Trav. vol. i. p. 249.*

3742. [*Ps.* cxxvi. 5, 6.] The ingenious publisher of the Ruins of Balbeck, tells us, that in Palestine he has often seen the husbandman sowing, accompanied by an armed friend, to prevent his being robbed of the seed by the Arabs. Surely it is much more natural to suppose these verses refer to an apprehended violence of this sort, than to imagine that they allude merely to a countryman's anxiety, who sows his corn in a very scarce time, and is afraid of the failure of the next crop. — Though the Arabs might at first harrass the Israelites, on their return from captivity to the culture of their hereditary fields; yet the Psalmist expresses, perhaps *predicts, his hope*, that there would be a happy issue even of such beginnings to repeople their country.

*See HARMER and DODD.*

3743. [*Ps.* cxxviii.] The solemn blessing pronounced over the bridegroom and bride, just before they were left to themselves.

3744. [*Ps.* cxxix. 7. *The mower*] In the East, they mow not their grass to make hay, but cut it off the ground either green or withered, as they have occasion to use it. (*See Frag. to CALMET, 2d Hundred, p. 176.*) — It requires

four tons of new mown grass to make one ton of hay, which, deprived of its virtue and goodness, becomes of too dry and binding a nature for cattle, causing an intense thirst that often produces colds, the gripes, and even death itself.

See DEURY's *Recent and Important discoveries of Substitutes for Hay*, p. 25. Second Edition by Longman, Hurst, & Co. London, 1813.

3745. [Ps. cxxxii. 17. *I will make the horn of David to bud*] By adding the smaller horn which, in the double-horned rhinoceros, grows above and after the larger horn: so that the meaning is, *I will add to his power and dignity*.

See Deut. xxxiii. 17.

3746. [— 18.] The idea of a crown of gold and jewels flourishing is at least unnatural: whereas *flourishing* is natural to laurels and oaks. These were put on the heads of victors in full verdure.

PIRIE'S *Works*, vol. iii. p. 124.

3747. [Ps. cxxxiii. 2.] The manner of performing the ceremony of anointing the high priest has been particularly transmitted to us by the rabbinical writers. They inform us that the oil was poured on the top of the priest's head, which was *bare*, so plentifully, as to run down his face on his beard, to the *collar* of his robe. It has been said, that at the consecration of the high priest the unction was repeated seven days together; an opinion founded on *Exod. xxix. 29, 30*.

JENNINGS' *Jewish Antiq.* vol. i. p. 210.

The Hebrew word translated the *skirt* signifies more properly the *neck-band*, whereby the garment is fastened immediately under the chin.

FORBES' *Oriental Memoirs*, vol. ii. p. 223, note.

3748. [— 3.] The summit of this mountain being called Hermon, and its lower part Sion, the dew falling from the top of it down to the lower parts, was beautifully emblematic of those blessings of unity and friendship, which diffuse themselves from the highest to the lowest in a truly religious society.

See POCOCKE'S *Trav.* vol. ii. p. 74.

3749. [Ps. cxxxvii. 1. *We wept*] *Bakinou*, from *Beke*, *cries*, in the Hebrew and Phenician languages. Hence the women who lament the death of Adonis are called *mebaccoth*, *bacchanians*.

ABBE PLUCHE'S *Hist. Heav.* vol. i. p. 17, note.

3750. ——— The French call this species of patriotic regret, *la maladie du pays*. Nothing indeed revives so lively a remembrance of former scenes, as a species of favourite music which we were accustomed to hear amid our earliest and dearest connections; on such an occasion, a long train of associated ideas rise in the mind, and melt it into tenderness.

There is in souls a sympathy with sounds.

— Wherever I have heard

A kindred melody, the scene recurs,

And with it all its pleasures and its pains.

COWPER'S *Task*, b. vi. — Pinkerton's *Coll. part xxii.* p. 814.

3751. [— 7.] When the Babylonians were withdrawn from the siege of Jerusalem, the Edomites made an end of the temple with fire; prosecuting their revenge to the uttermost, hoping the Jews were never more to be a nation, insulting God, and slaughtering the few that remained of his miserable people.

Univer. *Hist.* vol. ii. p. 146.

3752. [— 9. *Thy little ones*] Thy citadels, or thy subordinate towns. See Ps. cxlvii. 13.

3753. [Ps. cxxxix. 8.] The wave of a river communicates, to a great distance, a single impulsion, or one several times reiterated. The undulations of the air carry still quicker, and in all directions, the motion caused by the said air. From these examples any one may easily perceive, how solar light must in a few minutes convey very far the impulsion of that solar matter which presses it; and thus render the *presence* and *influence* of the sun *sensible* at prodigious distances.

Nature Displayed, vol. iv. p. 72.

3754. ——— No elastic fluid is a sufficient barrier against the passage of another elastic fluid.

DALTON'S *Chem. Philos.* part ii. p. 426.



3755. [Ps. cxxxix. 15.] In the formation of embryos in the womb, lineaments are continually cast forth, under the influence of Providence, towards the formation of future parts; so that one part is always a plane for another, and this without any error, until the embryo is made. Afterwards also, when it is born, one thing is prepared successively to another and for another, that a perfect man may exist; and at length such a man as can receive heaven.

SWEDENBORG, *Arcana*, n. 6491.

3756. ——— *Haller* was the first who shewed that in birds the fetus exists before fecundation. *Spallanzani* extended the discovery to different species of amphibious animals, and to some sorts of plants: "Hence," he adds, "we have a new and striking point of analogy between plants and animals to be added to the many others long known; and hence the suspicion that these two tribes of organized bodies compose, perhaps, but one immense family, receives strong confirmation."

WATSON'S *Chem.* vol. v. p. 107.

Verse 16.] Thus the seed of a tree is a real tree, in which are all the integrant parts of a tree, though so minute, as not to be perceived by the senses without microscopes, and not even then, but in a very few things. All that this tree wants is a fuller distinction and magnitude of parts, which is gradually acquired by the application of simple substances, that are, as so many constituent parts, necessary to the nourishment and increase of that simple body. — The same may be said of stones, minerals, and metals, which are not less vegetable and organic, having their own seeds, formed in their own matrix, and increasing with a peculiar nutriment, as well as man, quadrupeds, reptiles, birds, fishes, and plants.

TOLAND'S *Pantheisticon*, p. 27.

3757. ——— The FORMER OF ALL THINGS has so framed each particular part of a man (or other animal), as not to let the skill bestowed on that, hinder him from making that part or member itself, and every other, neither bigger nor less, nor (in a word) otherwise constituted, than was most expedient for the completeness and welfare of the whole animal. Which manifests, that this Great Artist had the whole fabric under his eye at once; and did at one view behold all that was best to be done.

BOYLE, on the *High Veneration Man's Intellect owes to GOD*, p. 28.

By virtue of the creating life received from the LORD, the soul of man in the womb can so wonderfully form itself a body.

SWEDENBORG, *Arcana*, n. 6468.

3758. ——— *Thine eyes did see my substance, yet being imperfect*] Sir Isaac Newton has offered it as a con-

jecture, that all the original particles of matter may be of the same substance, and even of the same form; and that the vast variety we see in the world may arise from the different combinations and motions of these original particles. — It was the opinion of Spinoza, that there is but one substance in the universe; that it has existed always, and will exist for ever; and that the vast variety of beings in it are only different modifications of this substance: And this to *hæc* (*Grk.*), or one substance, he calls GOD.

ROBERTSON.

Did these philosophers mean to say, that all things, being originally from God, are but different combinations and modifications of the *substantial particles of the divine sphere*, varying their qualities in their progressive decent? — "Our souls," says MARCUS AURELIUS, "are an emanation of the Deity; our bodies, our spirits, proceed from God."

See No. 1160.

3759. [Ps. cxl. 12.] The Lawyer or Advocate stood on the right hand of the party cited into the court, whether he pleaded for or against him; and on that account in Scripture to stand on the right hand, is taken for (as here) to plead the cause; or to accuse, as in *Zach.* iii. 1.

ABENDANA.

3760. [Ps. cxli. 7.] At five o'clock we left Garigana, and at a quarter past six in the evening arrived at a village whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered on the surface of the ground, where the village formerly stood. *We encamped among the bones of the dead, no space could be found free from them.*

BRUCE, vol. iv. p. 349.

3761. [Ps. cxlv.] The Hebrew of this Psalm, at every verse successively, begins with a different letter as they regularly stand in the alphabet.

3762. [——— 9.] The chick in the shell begins to move its feet and legs on the sixth day of incubation (*Matreican*, p. 138); or on the seventh day (*Langley*); afterwards it is seen to move itself gently in the liquid that surrounds it, and to open and shut its mouth (*Harvei de Generat.* pp. 62, 197. *Form. de Poulet.* ii. p. 129). Puppies before the membranes are broken, that involve them, are seen

to move themselves, to put out their tongues, and to open and shut their mouths (*Harvey, Gibson, Riolan, Haller*). And calves lick themselves and swallow many of their hairs before their nativity : which however puppies do not (*Swammerden, p. 319. Flemyng, Phil. Trans. Ann. 1755. 42*). And towards the end of gestation, the fetus of all animals are proved to drink part of the liquid in which they swim (*Haller. Physiol. T. 8. 204*). The white of egg is found in the mouth and gizzard of the chick, and is nearly or quite consumed before it is hatched (*Harvei, de Generat. 58*). And the liquor amnii is found in the mouth and stomach of the human fetus, and of calves ; and how else should that excrement be produced in the intestines of all animals, which is voided in great quantities soon after their birth (*Gipson, Med. Essays, Edenb. vol. i. 13. Halleri Physiol. T. 3, p. 318, & T. 8*). In the stomach of a calf the quantity of this liquid amounted to above three pints, and the hairs amongst it were of the same color with those on its skin (*Blasii Anat. Animal, p. m. 122*). These facts are attested by many other writers of credit, besides those above mentioned.

Dr. DARWIN'S *Zoonomia*, vol. i. sect. xvi. 2.

3763. [*Ps. cxlv. 15.*] Chickweed, the food of small birds, produces ripe seeds within six weeks from the time of its being sown, and again seven or eight times within the year, without interruption in the process even by Winter. Thus Providence is the more abundant and powerful, in proportion as the creature is more feeble and necessitous.

See *St. PIERRE'S Studies of Nature*, vol. ii. p. 410.

3764. [*Ps. cxlvii. 16.*] Towards the Black Sea, in Iberia and Armenia, the snow falls in flakes as big as walnuts, but being either hard or very compact, it does no other hurt than presently covering a person.

CHARDIN.

3765. [— 17.] Ice formed even of sea-water is fresh.  
*St. PIERRE'S Studies of Nature*, vol. i. p. 146.

3766. [*Ps. cxlviii. 3.*]  
Great source of day ! best image here below  
Of thy Creator, ever pouring wide,  
From world to world, the vital ocean round,  
On nature write with every beam his praise.

THOMSON.

3767. [*Ps. cxlviii. 3, &c.*] Providence has given even to insensible bodies a sentimental language capable of alleviating the pressure of human woe ; while He presents to us frequently in the midst of scenes which pain the eye, other scenes which delight the ear and soothe the mind with interesting recollections. It is thus that from the bosom of forests He transports us to the brink of the waters, by the rustling of the aspens and of the poplars. At other times He conveys to us, when we are by the side of the brook, the noise of the sea, and the manœuvres of navigation, in the murmuring of reeds shaken by the wind. When He can no longer engage our reason by foreign imagery, He lulls it to rest by the internal charm of peaceful sentiment : He calls forth from the bosom of the forests, of the meadows, and of the vallies, sounds ineffable, which excite in us pleasing reveries that sink us insensibly into tranquil repose.

*St. PIERRE'S Studies of Nature*, vol. iii. p. 52.

3768. [— 8.] The Psalmist, here summoning all the works of JEHOVAH to praise HIM, calls among the rest, on the thunder ; and it is worthy our remark, that he includes in his summons all the *meteors* which enter into the necessary harmony of the Universe. He qualifies them with the majestic title of the *Angels and Hosts of the MOST HIGH*.

*Ibid. vol. i. p. 108, note.*

3769. [— 13.] The sphere which is above nature, is the spiritual world.

SWEDENBORG, *Arcana*, n. 4321.

3770. [*Ps. cxlix. 3.*] The American Indians have several kinds of dances, which they use on different occasions ; as the Pipe or Calumet dance of peace, the war dance, the marriage dance, and the dance of the sacrifice. — The last has not its denomination from any sacrifice offered at the time, but from its being of a religious nature used when any public fortunate circumstance befalls them.

CARVER'S *Trav. pp.* 173, 182.

3771. [— 5.] The *beds* here referred to, on which they were to sing aloud, were probably the couches on which they lay at the banquet attending their sacrifices ; which gives a noble sense to a passage on any other interpretation hardly intelligible.

DODDRIDGE'S *Works*, vol. iii. p. 52.

See No. 1325.

## THE PROVERBS.

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**A** SOUND judgment supposes but two things — a knowledge of the subject, and a mind free from prejudice.

In every science, and in morals, there are fixed principles, acknowledged to be true; these are nuclei, to which every fact and sentiment are gathered, and this gathering strengthens the judgment; but were there no nucleus, the whole would be mere matter of experience.

Impartiality is the basis of a sound judgment; it was this that gave to Newton all his greatness — he met his vast subject free from shackles. Give me your facts, your experience, and I will apply them to principles; and, if they are correct, they will harmonize.

ch. ii. 10, 11.

Dr. JARROLD.

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3773. [*Prov.* iii. 8.] Medicines in the East are chiefly applied externally, and in particular to the stomach and belly.

See CHARDIN.

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3774. [—— 16.] Wisdom, by industry and care, by sobriety and temperance, blesses and protracts the period of human existence. — The Antients, in numbering things and the ages of men by the hand and fingers, began with the left hand; and when they came to a hundred, went on to the right. Thus JUVENAL represents Nestor as counting his years:

Suos jam *dextra* computat annos.

Sat. x. 249.

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3775. [*Prov.* iv. 23.] All in the spiritual world think from the affections of their life's love; and the delight thereof encompasses every one, as his atmosphere. All are connected there according to these spheres exhaling from their

affections through their thoughts. The character and quality of every one there is also known from the sphere of his life.

See SWEDENBORG, on *Divine Providence*, n. 196.

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3776. [*Prov.* v. 4.] In the year 1560, Mons. Nicot, then French ambassador at Portugal, received from *Tobacco*, a province in Mexico, the bitter weed denominated by the natives *Petun*. He immediately sent some of it to queen *Catharine de Medicis*. From which circumstances attending its introduction into Europe, it was at first variously called *Queen's-herb*, *Nicotiana*, *Petun*, and *Tobacco*. Its leaves, not much used as at present, were generally recommended as a *specific vulnerary*.

Nat. Delin. vol. ii. p. 214.

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3777. [*Prov.* vi. 1 — 5.] Solomon here warns his son against giving the hand to a stranger, that is, against being surety for a person unknown, and advises urging him to whom the hand was given, and in whose power (*Prov.* xxii. 27) the surety was, to pay his own debt: so that it must have been to the debtor that the hand was given, in the creditor's presence.

Smith's MICHAELIS, vol. ii. p. 323.

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3778. [—— 6.] The industrious silk-worm, in forming her cone, produces a *double* thread, in length about nine hundred and thirty feet, weighing no more than two grains and a half, yet worth

Nat. Delin. vol. i. p. 51.

Beasts are so simple and regular in their actions, as to seem endued with reason; whilst men are often so very capri-



cious and imprudent, as to appear utterly devoid of all true rationality.

*Ibid.* p. 200.

3779. [*Prov.* vii. 16.] Athen, the *flaxen thread* of Egypt. Thucydides informs us, that the Athenians being of Egyptian extraction had worn none but *linen-clothes* till the Peloponnesian war. (*Abbe PLUCHE'S Hist. of the Heav.* vol. i. p. 137.)—Thus, it seems, the *Athenians* had their name from the peculiarity of their *dress*.

3780. [— 17. *Aloes*] Syrian Aloe-wood, called *Aspalatha*, which is a little shrub covered with prickles: the perfumers, having stripped off its bark, are said to use this wood in their perfumes, to give them a due consistency. CASSIDORUS observes, that it is of a very sweet smell, and that in his time they burnt it before the altars instead of frankincense.

See *Num.* xxiv. 6.

See *Essay for a New Translation*, part ii. p. 158.

3781. ——— The Hindoo women perfume their hair with oil of cloves, cinnamon, sandal, mogrees, and other sweet-scented flowers; and those who can afford it, use the oil, or ottah of roses: this delicate and costly perfume is made in Persia, and the northern provinces of Hindostan: it is the pure essential oil of roses, rising in small particles on the surface of newly-distilled rose-water. In Persia, whole fields are covered with the Damascus-rose, or the scripture rose of Sharon: but it requires many gallons of rose-water to furnish only a few drops of this delicious essence.

FORBES' *Oriental Memoirs*, vol. i. p. 83.

3782. [*Prov.* ix. 3.] Hasselquist saw in Egypt a number of women, who went about inviting people to a banquet. They were about ten or twelve in number, covered with black veils, as is usual in that country. As they walked along, they all joined in making a *cry*, which he was told signified their joy.

See *HARMER*, vol. iii. p. 193.

3783. [*Prov.* xi. 22.] It is the custom in almost all the East, for the women to wear rings in their noses; that is, in

their left nostril, which is bored low down in the middle. These are of gold, and have commonly two pearls and one ruby between, placed in the ring.

CHARDIN.—See *Bib. Research.* vol. ii. p. 118.

See No. 144.

3784. [*Prov.* xvi. 11.] The Jewish doctors assert, that, to prevent frauds, their wise men allowed no weights, balances, or measures, to be made of any metal, as of iron, lead, tin (which were liable to rust, or might be bent or easily impaired), but of marble, stone, or glass, which were less subject to be abused.

See *LEWIS'S Origines Hebrææ*, vol. iii. p. 403.

3785. [— 14.] In Turkey, when a great man is to be decapitated, a *capidgi*, or executioner, is sent to him, who shews him the order he has to carry back his head. The other takes the grand Seigneur's order, kisses it, puts it on his head in sign of respect; and then having performed his ablution, and said his prayers, freely gives up his head. Thus they blindly obey the grand Seigneur's order, the servants never offering to hinder the *capidgi*, the messenger of death, though he often comes with few or no attendants.

See *THEVENOT*, cap. 46.—Also *1 Kings* ii. 25. And *Matt.* xiv. 10.

3786. [*Prov.* xvii. 17.] Friendship is a tacit contract between two sensible and virtuous persons: I say *sensible*; for a monk, a hermit, may not be wicked, yet live a stranger to friendship. I add *virtuous*, for the wicked have only *accomplices*, the voluptuous have *companions*, the designing have *associates*, the men of business have *partners*, the politicians form a *faction band*; the bulk of idle men have *connections*, princes have *courtiers*; but virtuous men alone have *FRIENDS*.

VOLTAIRE.

3787. [— 19. *He that exalts his gate*, courts destruction] As the unrauding Arabs are accustomed to ride into the houses of those they design to harrass.

BURDER.

3788. [*Prov.* xix. 18.] *Chasten thy son while there is hope, but suffer not thyself to be transported, to cause him to die.*

VULGATE, VATABLUS, MERCER, GEYER, &c.

Correct thy son while yet there is hope;

But do it not in wrath, lest thou slay him.

Dr. HODGSON.

3789. [— 24.] The Arabs in eating their milk, use no spoons. They dip their hands into the milk, which is placed in a wooden bowl before them, and sup it out of the palms of their hands.

LE BRUYIN, *vol. i. p. 586.*

3790. [*Prov.* xx. 26.] The eldest Indian kings employed the *Ciacra*, or wheel of Vishnu, instead of a sceptre; and were therefore called *Ciacravartti*, that is, persons who direct the wheel. — The Thibetians still retain this antient custom, and carry round a *wheel* during their public processions, festivals and other solemnities.

*Baruch* vi. 14. BARTOLOMEO, by Johnston, *p. 341.*

The turning-wheel is an instrument like a Sceptre, which the people (of Thibet) turn round while the Lama prays.

PINKERTON, *part xxix. p. 591.*

3791. [— 27.] *The spirit of a man is a most excellent light that searches the inward parts of the belly, that is, the secrets of the heart.*

See KNATCHBULL, on 2 *Cor.* x. 4.

3792. [*Prov.* xxi. 8. *Froward and strange*] Read *unstable and wavering*: in allusion to a beast which is so *overburdened* that he cannot keep in the straight road, but is continually tottering and staggering, first to the right hand, and then to the left.

PARKHURST'S *Heb. Lex.* *p. 187, 3d. edit.*

3793. [— 19.] She who discovers to us her intention to govern by her power, or by her ill-temper, produces an effect on us the other sex are not sufficiently aware of, by raising a disgust, which all our efforts can never conquer. — In a great variety of instances, women have governed men by the influence of good-nature and insinuating manners; but

we defy history to furnish one single instance of this ascendancy having ever been obtained over a man of sense, by brawling, ill-humour, and a visible contest for superiority.

Dr. W. ALEXANDER'S *Hist. of Women*, *vol. i. p. 334.*

By a modern traveller of credit it is said, that at Benares and the adjacent provinces, a person, desirous of dispossessing a tenant from his house, and who is unwilling to wait the tedious process of the law, applies for the assistance of a woman, who by profession is a notorious scold. This woman posts herself at sun-rising opposite the tenant's dwelling, and there pours forth every species of abuse against the poor man, that she can invent. This conduct draws together the populace, whose applause she receives in proportion to her vociferation and perseverance, for which she is amply rewarded by her employer. Whenever the woman has occasion to retire for the purposes of refreshment, she plants her staff in the ground opposite the house, which, through a singular superstition, none dare remove or even touch during her absence, and on her return, she recommences the attack, and thus continues from day to day, till the man is glad to give the landlord possession of the house.

*Eccles.* xxvi. 27. *Prov.* xxv. 24.

3794. [*Prov.* xxii. 6.] Of much efficacy are the customs, either political or domestic, in which men are brought up, and the daily manner of life, either fortifying or corrupting the mind, for exposure to the air, simple aliments, gymnastic exercises, and the manners of associates, have the greatest influence in disposing either to virtue or vice.

Dr. LAMBE'S *Additional Reports on Regimen*, *p. 246.*

3795. ——— Children may be taught any habits and any sentiments, and these with the bodily and mental propensities and faculties existing at birth in each individual, combined with the general circumstances in which he is placed, constitute the whole character of man.

OWEN.

3796. ——— Crates the Philosopher, wished to be on the pinnacle of the highest steeple of Athens, that he might cry aloud to the citizens, "Oh senseless generation; how foolish are you to heap up wealth, and yet to neglect the education of your children for whom ye amass it!"

HOME on *Education*, *p. 26.*

3797. [*Prov.* xxii. 7.] Whosoever having been given up as a pledge for money lent, performs service to the creditor, recovers his liberty whenever the debtor discharges the debt; if the debtor neglects to pay the creditor his money, and take no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor.

*Gentoo Laws.*

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3798. [*Prov.* xxiii. 20.] The Japanese, according to Kemper, eat a large proportion of animal food, which by imparting strength and fierceness, to unite with the sensibility inspired by the climate, may produce that ferocious, daring, implacable, and bloody disposition for which they are so remarkable, and which runs through their system both of laws and government. — The people of Mexico, who used animal food in a large proportion, and part of it raw, and dwelt at the same time in a hot climate, were of a disposition similar to that of the Japanese, being bold, cruel, and revengeful, as appears by the resistance they made to the Spaniards, and the barbarous manner in which they treated their prisoners, and their human sacrifices. It also argues a disposition extremely savage, in a people who had attained a considerable degree of civilization, to eat the flesh of their fellow-creatures, as they are reported to have done.

See No. 123. ROBERTSON'S *America*, vol. ii. p. 310.  
4to. edit.

3799. ——— Dr. CULLEN, in his "*Materia Medica*," observes that vegetable aliment, as neither distending the vessels, nor loading the system, never interrupts the stronger action of the mind; while the heat, fulness, and weight of animal food, is adverse to its vigorous efforts. — The great Sir Isaac Newton was so sensible of this effect of animal food, that, during the time of his writing his treatise on Optics, which is generally thought to be the work wherein his genius displayed itself in its fullest force, he lived on a vegetable diet only, and that extremely simple and rigid.

CHEYNE, on *Diseases of the Body and Mind*.

3800. ——— Those animals alone, which live upon the fruits of the earth, join in society. Nature entertains them with a perpetual banquet, and abundance begets those gentle peaceful dispositions which are fitted for social intercourse. Other animals are constantly engaged in the pursuit of prey; urged by want, restrained by apprehensions of danger, they depend for subsistence on the vigour of their own exertions: they have scarce time to satisfy their immediate desires, and no leisure to cherish the

benevolent affections. Such is the solitary condition of all the carnivorous birds, except a few cowardly tribes which prowl on putrid carrion, and rather combine like robbers, than unite as friends.

BUFFON.

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3801. [*Prov.* xxiii. 29 — 32.] The effect of vinous spirit is always to affect the nervous system in a very powerful manner, and to induce that debility as a secondary effect of its operation which we term intoxication, and which powerfully undermines the springs of life.

See No. 322.

NISBET'S *School of Medicine*.

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3802. [*Prov.* xxiv. 21.] A spirit of innovation is generally the result of a selfish temper and confined views.

BURKE, on the *French Revolution*,  
p. 47.

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3803. [*Prov.* xxv. 11.] A word fitly spoken is like oranges in a flowered silver basket.

LUTHER. — See *Essay for a New Translation*, part ii. p. 169.

3804. ——— In Spain, fine orange trees are about twenty feet high, with large stems, and thick round umbrageous heads.

YOUNG. — *Pinkerton's Coll.* part xvii.  
p. 659.

3805. [—— 13.] The custom of cooling wines with snow was usual among the Eastern nations, particularly among the Jews. They could procure it in the hottest season from mount Hebron; whence they often sent it as an article of traffic to Tyre.

See BARRY, on the *Wines of the Antients*, p. 169.

3806. [—— 20.] Alkaline salt "is entitled also to the name of the mineral fixed alkali, from its being met with in some mineral waters, and from its being found either ready



formed upon the surface of the earth or dug out of certain lakes, which are dried up in the summer, in Egypt, and other parts of the east. It is there called *natron*, and is supposed to be the nitre here spoken of: for vinegar has no effect upon what we call nitre; but upon the Alkali in question it has a great effect, making it rise up in bubbles with much effervescence.

WATSON'S *Chem. Ess.* vol. i.  
pp. 129, 130.

3807. [*Prov.* xxv. 22.] In America, there is a species of glow-worm or shining beetle, that wears a sort of lantern on its head.

See *Rev.* ix. 7. *Nature Displayed*, vol. iv. p. 23, note.

3808. [— 23.] The north wind brings forth rain, and an angry countenance private obloquy. — In Arabia, the north wind blew over a long tract of dry land, and therefore usually brought dry weather; *Job* xxxvii. 21. But in Judea, the north wind, including all the winds between the north and the north-west, blew from the Mediterranean sea, and therefore commonly brought rain, as the frowns of an angry man will naturally bring on him the obloquy of vengeful tongues: and this is the literal rendering of the Hebrew, as well as the true meaning of the proverb.

PETERS. — See *Bib. Research.* vol. ii.  
p. 200.

3809. [*Prov.* xxv. 24.] The house assigned us for a lodging was built in the Eastern fashion, with a square court in the middle. There was not one well furnished room in it: yet it consisted of several distinct apartments, into which the entrance was through an open gallery, which extended all around it. This lodging was far from being elegant, in comparison with the splendid inns in Europe; but in Arabia, it was both elegant and commodious.

NIEBUHR'S *Trav.* vol. i. p. 251.

3810. [— 27.] The English who attended Edward the First into the Holy Land died in great numbers, as they marched in June, to demolish a place; which destruction SANUTUS ascribes to excessive heat, and their intemperate eating of fruits and honey.

See *Gesta Dei per Francos*, vol. ii.  
p. 224.

3811. — Democritus, being asked, when he had

reached one hundred years, how he had contrived to live so long? answered, By the application of oil without, and honey within. Pythagoras also, noted for his great age, and the enjoyment of health with it, lived much, we are told, on honey.

See *Sir JOHN SINCLAIR'S Code of Health*, vol. i. p. 415.

3812. [*Prov.* xxvii. 8. *As he that casts a stone to Margamah*] Or Mercury, which cannot profit the idol; so is he that gives honor to a fool, of which he is wholly insensible.

See SELDEN, *de Mercurii Acervo*.

3813. [— 14.] The doors of the Antients did not turn on hinges, but on pivots thus constructed: The upright of the moveable door next the wall had, at each extremity, a copper case sunk into it, with a projecting point on the inside, to take the better hold of the wood-work. This case was generally of a cylindric form; but there have been found some square ones, from which there sprang on each side iron straps, serving to bind together and strengthen the boards with which the door was constructed hollow.

WINCKELMAN'S *Herculaneum*, p. 67. —  
See *Canticles* viii. 9.

3814. [*Prov.* xxvii. 9.] Towards the conclusion of a visit amongst persons of distinction in Egypt, a slave, holding in his hand a silver plate, on which are burning precious essences, approaches the faces of the visitors, each of whom in his turn perfumes his beard. They then pour rose water on the head and hands. This is the last ceremony among which it is usual to withdraw.

M. SAVARY.

3815. [— 22.] *Though you should punish a fool in the grinding-house, amidst the workers at the grist, yet he will not depart from his folly.*

See *Dr. HODGSON'S Tran.*

Sampson, bound in fetters of brass, did grind in the prison-house. *Jud.* xvi. 21.

In the *Andria* of Terence, Act. i. Scen. 2, and Act. iii. Scen. 4, Davus, having committed an offence, is threatened with the same kind of punishment.

Among the Romans, to threaten one that he should grind

corn, was tantamount to one Englishman's threatening another that he should *beat hemp*.

*Bib. Researches*, vol. i. p. 61.

At Siam royal criminals, or princes of the blood convicted of capital crimes, are put into a large iron caldron, and pounded to pieces with wooden pestles, because none of their royal blood must be spilt on the ground, it being, by their religion, thought great impiety to contaminate the divine blood, by mixing it with earth.

Captain HAMILTON, in *Pinkerton's Coll.* part xxxiii. p. 469.

The person of a Pacha, who acquits himself well in his office, becomes inviolable, even by the Sultan; it is no longer permitted to *shed his blood*.

But the Divan has invented a method of satisfying its vengeance on those who are protected by this privilege, without departing from the literal expression of the law, *by ordering them to be pounded in a mortar, or smothered in a sack, of which there have been various instances.*

VOLNEY's *Trav.* vol. ii. p. 250.

As for the guards of the towers, who had let the prisoner prince Coreskie escape, some of them were empaled, and some were *pounded or beaten to pieces in great mortars of iron, in which they usually pound their rice to reduce it to meal.*

KNOLLES's *Hist. of the Turks*, p. 1374.

3816. [*Prov.* xxix. 21.] *Phonek*, delicate nutriens, gave the characteristic name Phenix, to the palm-tree, on account of its delicious and abundant fruit.

See *Abbe PLUCHE's Hist. of the Heav.* vol. i. p. 184.

3817. [*Prov.* xxx. 8.] In the material world, the middle climates, farthest removed from the extremes of heat and cold, are the most salubrious and most pleasant: so in life, the middle ranks are ever most favourable to virtue, and to happiness; which dwell not in the extremes of poverty or riches.

*Works of SOAME JENYNS*, vol. iii. p. 336.

3818. [— 9.] Crime may often be the effect of natural depravity, but nine times in ten it is the consequence of want, and of terror caused by the hard consequences of

poverty. Let the benevolent rich visit the workhouses, and improve the wretched alternatives of poverty, and we shall then hear less of crimes.

*Month. Mag.* for March, 1815, p. 161.

In the year 1806, there were committed for trial at the Old Bailey, London, 899 persons; in the year 1807, 1017 persons; in 1808, 1110 persons; in 1809, 1242; in 1812, 1397; and in 1813, 1478: so that, in the course of seven years, there had been a gradual increase of nearly two-thirds; yet, since 1808 the executions have been trebled.

See No. 840.

*Ibid.* Aug. 1815, p. 80.

3819. [*Prov.* xxx. 15.] Destiny has two daughters (Paradise and Gehenna) which always cry, Give, give.

*Essay for a New Translation*, part ii. p. 55.

3820. [— 17.] In Aristophanes, old Mnesilochus entreats for a mitigation of his sentence, and that he may not be hanged to serve as food for ravens. — In allusion to this barbarous custom, HORACE says:

— non pascas in cruce corvos:

Thou shalt not hang on a cross and feed ravens.

3821. [*Prov.* xxx. 19.] And the way of *gebher* (Hebr.), man's formation, *behalimah*, in the pregnant womb.

See *Jer.* xxxi. 22.

*Univer. Hist.* vol. iii. p. 325.

3822. [— 25.] There is found, on the banks of the Amazon, a species of reed from twenty-five to thirty feet high, the summit of which is terminated by a large ball of earth. This ball is the workmanship of the *ants*, which retire thither at the time of the rains, and of the periodical inundations of that river: they go up, and descend along the cavity of this reed, and live on the refuse which is then swimming around them on the surface of the water.

See *St. PIERRE's Studies of Nature*, vol. ii. p. 414.

Ah! spare you emmet, rich in hoarded grain:

He lives with pleasure, and he dies with pain.

*Works of Sir W. JONES*, vol. i. p. 153.

3823. [— 32.] To shew a sacred reverence and veneration, the Indians rise up, uncover their heads, and *lay the right hand on their mouth*.

BARTOLOMEO, by Johnston, p. 373.

3824. [— 33.] The method of making butter in

Barbary, is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and whey parts. (SHAW's *Trav.* p. 168.) — Also the butter of the Moors in the empire of Morocco, which is bad, is made of *all the milk* as it comes from the cow, by putting it into a skin and shaking it till the butter separates. (STEWART's *Journey to Mequinez.*) — And not far from Tiberias, at the foot of the hill where Christ preached his sermon, HASSELQUIST saw them make butter in a leathern bag hung on three poles, erected for the purpose, in the form of a cone, and drawn to and fro by two women.

See his *Trav.* p. 159.

3825. [Prov. xxxi. 10.] The unthinking wife, as soon as she has stepped over the threshold of matrimony, leaves behind her every delicacy, and every soft and engaging art, by which she attracted the lover.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. i. p. 214.

3826. — Female virtue was held in such respect among the Romans, that their *Pretors' maces* were borne before their *Vestal Virgins*.

See St. PIERRE's *Studies of Nature*,  
vol. i. p. 375.

3827. [Prov. xxxi. 10.] Among the Hindoos of Asiatic India, the Brahmins and their wives, married in their infancy, have the greatest veneration for the nuptial tie; their mutual fondness increases with their strength; and in riper years, all the glory of the women consists in pleasing their husbands; a duty which they consider as one of the most sacred of their holy religion. These wives voluntarily seclude themselves, at least from the company and conversation of all strangers, and in every respect copy the simplicity of life and manners, for which their husbands are so remarkable.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. i. p. 280.

3828. [— 18.] The triumph of man's ingenuity in prolonging his enjoyments, and active pursuits, after the setting of the sun, when other animals retire to sleep, may be laudably increased by continued exertions to discover fresh means of producing artificial and innoxious light.

3829. — In China, the tallow-tree is no less com-

mon than profitable: its fruit is contained in a rind, which, when ripe, opens in the middle like our chesnut, and yields two or three kernels of the bigness of a common hazel-nut, and the pulp of which has the properties of tallow; and, being melted with a small quantity of common oil and wax, it is made into candles, and used all over the empire.

*Modern Univer. Hist.* vol. viii. p. 224.

3830. [Prov. xxxi. 18.] The *myrica cerifera* of Linneus, called by the Swedes the *tallow shrub*, by the English the *candleberry-tree* or *bayberry-bush*; grows abundantly, says KALM, on a wet soil, and seems to thrive particularly well in the neighbourhood of the sea. Its berries, ripe late in autumn, are thrown as soon as gathered into a vessel full of boiling water; where the fat rising, floats, and may be skimmed off entirely. This tallow, refined by a second melting, acquires a transparent green color; and is sold in Philadelphia, at half the price of wax, though twice that of tallow. Mixed with a little tallow, it produces candles that neither bend as those of wax, nor melt like common ones; but burning clearly and slowly, without any smoke, they are such as yield, when extinguished, an agreeable smell. From this wax also, the Americans compound a well-scented soap, esteemed highly for shaving; chirurgical plasters, firm and adhesive; and even sealing-wax, of no mean quality.

See his *Trav.* in *Pinkerton's Coll.*  
part liii. p. 439.

3831. — The fruit of the cinnamon-tree, when strained, yields a greenish sort of tallow, which is whitened and converted into candles. The seed also of a tree in Mississippi, called *cirier* (candleberry myrtle) when thrown into boiling water, gives up a sort of oil equally convertible into candles.

*Nature Displayed*, vol. iv. p. 16.

In the uncleared woods of Nova Scotia there grows an abundance of the *Myrica Cerifera*, wax-bearing myrica, or, vulgarly, the candleberry myrtle. This *Myrica Gale* grows also abundantly near the Lakes of Westmoreland and in North Britain, and has been occasionally applied to the purposes of candle-making. A gentleman in Devonshire, who has made from this Gale vegetable wax-candles, assures us their fragrance is delightful, their light brilliant, and their economy great.

See *Month. Mag.* for Oct. 1811,  
p. 222.

3832. — The Negroes of Guinea make soap with palm-oil, banana leaves and the ashes of a sort of wood.

BOSMAN's *Guinea*. — *Pinkerton's Coll.*  
part lxi. p. 533.



3833. [*Prov.* xxxi. 18 ] The rasped root of the polyanthus is used by the Indians in lieu of soap.

See DE MENONVILLE's *Trav. to Guaxaca* in *Pinkerton's Coll.* part lv. p. 795.

3834. ——— The tallow of which the Chinese make their candles, is not derived from the animal kingdom, but from the tallow-tree.

BRETON's *China*, vol. iv. p. 136.

3835. ——— Embroidery, says *Monsieur De GUYS*, is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning to night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by VIRGIL in the eighth book of his *Aeneid*, lin. 407.

Night was now sliding in her middle course :  
The first repose was finished : when the dame,  
Who by her distaff's slender art subsists,  
Wakes the spread embers and the sleeping fire,  
Night adding to her work : and calls her maids  
To their long tasks, by lighted tapers urged.

TRAPP.

3836. [*Prov.* xxxi. 19.] KALM, while travelling among the Iroque Indians, observed that the industrious females, in manufacturing their hemp, made use neither of spinning wheels nor distaffs, but rolled the filaments on their bare thighs. The threads or strings thus formed, they died red, yellow, black; &c.; and afterwards worked them into stuffs, with a great deal of ingenuity.

See *Pinkerton's Coll.* part liv. p. 544.

3837. [——— 22.] In Barbary, the women alone are still employed in manufacturing their hykes, or blankets as we should call them : who use not the shuttle, but conduct every thread of the woof with their fingers.

SHAW's *Travels*, p. 224:

3838. [——— 24.] The Egyptian women used to deal in buying and selling things woven of silk, gold, and silver; of pure silk, of cotton, of cotton and thread, or simple linen cloth, whether made in the country or imported.

MAILLET, *Lett.* xi. p. 134.

## ECCLESIASTES; OR, THE PREACHER.

**P**LUTARCH mentions, that prophecies of evil events were uttered from the cave of Trophonius (the grave); but the allegorical story, that whoever entered this cavern were never again seen to smile, seems to have been designed to warn the contemplative from considering too much the dark side of nature. Thus an antient poet is said to have written a poem on the miseries of the world, and to have thence become so unhappy as to destroy himself. When we reflect on the perpetual destruction of organic life, we should also recollect, that it is perpetually renewed in other forms by the same materials, and thus the sum total of the happiness of the world continues undiminished; and that a philosopher may thus smile again on turning his eyes from the coffins of nature to her cradles.

*Eccles. i. 2.*

DARWIN'S *Temple of Nature*,  
Canto i. 126.

3840. — As the Sensitive Plant, on which we gaze with attention, when we come to touch it, immediately shrinks its displayed leaves, and contracts itself into a form and dimensions disadvantageously differing from the former; which it again recovers by degrees, when touched no longer: So those objects that charm us at a distance, and which gazed on with the eyes of expectation and desire, when a more immediate possession has put them into our hands, lose their former lustre, and appear quite different things from what before they seemed; though, after deprivation or absence has made us forget their emptiness, and we are reduced to look on them again at a distance, they recover in most men's eyes their former beauty, and are as capable as before to inveigle and delude us.

BOYLE'S *Seraphic Love*, p. 44.

3841. [— 7.] The Rhine, rising in Switzerland, passes through France, Germany, and Holland, where its vast waters divide into four or five channels, that empty themselves into the sea after a course of more than 200 leagues. The Danube, before it enters the Black sea, runs 500 leagues. The Niger, in the burning sands of Africa,

waters an extent of three thousand miles at least: And the Amazonian river in America, which at Quito is but a rivulet, after a course of more than 800 leagues, discharges itself into the sea, by an outlet that is 84 leagues broad. — Several subterraneous rivers also, have been actually discovered in various places, emptying themselves into the sea; particularly on the coast of Languedoc, near Frontignan; as also on the coast of Croatia, opposite Venice. — Such are the visible and imperceptible means, by which a constant and uninterrupted circulation of water is preserved between the sea and the land. The waters of the sea ascend in vapors, and fall down again in snow and rain, on the mountains and on the plains. Those which descend on the mountains, find there proper basins, or vases, for their reception; whence they rise again in fountains above the surface of the earth, directing their course towards the sea, and watering in their progress the valleys and the plains. While such as fall down on the lower grounds, insinuate themselves into subterraneous channels, and thus return to the main ocean.

*Nat. Delin. vol. iii. pp. 31, 116, 118.*

3842. [*Eccles. iii. 11.*] *Eth olam* (Hebr.), an eternal essence; whereby your heart shall live for ever, Ps. xxii. 26.

The privative preposition *bli*, used here with the prefix *mem*, is preceded by *beth* in Job xxxv. 16, where it is rendered *without*. "Therefore," says DESGŒUX, "since *bebli doth* (Hebr.) means *without knowledge*, *mebli asher* must mean *without which*."

3843. [— 20.] See 2 Corinth. v. 1.

3844. [— 21.] *Who knoweth the spirit of the sons of men, which ascends, itself, up on high; and the spirit*

of a beast, which descends, itself, down below to the earth?

See Bp. BROWNE'S *Procedure of the Understanding*, p. 358.

When spiritual light flows into the souls of brutes, it is received altogether differently, and thereby acts differently on them, than when it flows into the souls of men. The latter are in a superior degree, and in a more perfect state; being such that they can look upwards, thus to heaven and the Lord: wherefore the Lord can adjoin them to Himself, and give them eternal life. But the souls of beasts are such, that they cannot do otherwise than look downwards; thus, to earthly things alone; and thereby be adjoined solely to such things: in consequence whereof they also perish with the body.

SWEDENBORG, *Arcana*, n. 3646.

3845. [*Eccles.* iv. 8.] Desire is never satisfied with the enjoyment of desired objects; as the fire is not appeased with clarified butter: it only blazes more vehemently.

*Laws of Menu.*

3846. [*Eccles.* vii. 16.] Carry not justice to excess, nor be rigorously exact:

Wherefore shouldst thou cause thyself to be shunned.

Verse 17.]

Neither be slack to excess, nor foolish:

Wherefore shouldst thou perish before thy time.

Dr. HODGSON.

3847. [——— 26.] The cunningest robbers in the world are in this country (Arabia). They use a certain slip with a running noose, which they cast with so much slight about a man's neck, when they are within reach of him, that they never fail, so that they strangle him in a trice. They have another curious trick also to catch travellers. They send out a handsome woman on the road, who with her hair dishevelled seems to be all in tears; sighing, and complaining of some misfortune which she pretends has befallen her. Now, as she takes the same way as the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance which she accepts; but he has no sooner taken her up on horseback behind him, but she throws the *snare* about his neck, and strangles him; or at least stuns him, until the robbers who lie hid come running in to her assistance, and complete what she had begun.

THEVENOT, *part* iii. p. 41.

3848. [*Eccles.* ix. 2.] In public calamities, God seems to make no distinction betwixt the objects of his compassion and those of his fury, *indiscriminately* involving them in the same destiny; yet his prescience and *intentions* make a vast difference, where his *infections* do not seem to make any: As, when on the same test, and with the selfsame fire, we purge as well the gold as the blended lead or antimony; but with foreknowing and designing such a *disparity* in the events, as to *consume* the more *ignoble* minerals, or *blow them off* into dross or fumes, and make the *gold* more *pure* and *full of lustre*.

BOYLE'S *Seraphic Love*, p. 38.

3849. [——— 4.] The Canadian dogs are found extremely useful in drawing burdens, and there is scarcely a family in Quebec or Montreal, that does not keep one or more of them for that purpose. — The people there, during the winter season, frequently perform long journeys on the snow with half a dozen or more of these animals yoked in a cariole or sledge.

WELD'S *Trav. in N. America*, vol. i. p. 354.

3850. [——— 15.] It is not just that the laws should be always inflicting punishment, and never bestowing rewards; that a man should be sent to the galleys or to a dungeon for having attacked the fortunes or the life of a fellow citizen, and receive no mark of public favor for having preserved peace in his neighbourhood; and administered consolation to the afflicted.

St. PIERRE'S *Works*, vol. iv. p. 329.

3851. [*Eccles.* xi. 1. *Cast thy bread upon the waters*] The rice grounds are inundated from the time of sowing nearly to harvest: the seed is commonly cast upon the water.

CLARKE'S *Trav. in Asia*, &c. — *Month. Mag.* vol. xxxvii. p. 614.

3852. ——— Rice, as cultivated in America by the Hon. B. Andrews, Esq., stands in the water almost from the time it is sown, until within a few days before it is reaped, when they draw off the water by sluices, which ripens it all at once, and when the heads or panicles are dry ripe, it is reaped and left standing in the field, in small ricks, until all the straw is quite dry, when it is hauled, and stacked in the barn yard.

BARTRAM'S *Trav.* p. 11.



3853. [*Eccles. xi. 1.*] Wild rice grows in the water where it is about two feet deep, and where it finds a rich muddy soil. Its stalks, which are full of joints and rise more than eight feet above the water; and its branches or ears that bear the seed, resemble oats both in their appearance and manner of growing. — About the time it begins to turn from its milky state and to ripen, the Indians turn their canoes into the midst of it, and tying bunches of it together, just below the ears, with bark, leave it in this situation three or four weeks longer, till it is perfectly ripe. About the latter end of September they return to the river, when each family having its separate allotment, and being able to distinguish their own property by the manner of fastening the sheaves, gather in the portion that belongs to them. This they do by placing their canoes close to the bunches of rice, in such position as to receive the grain when it falls; they then beat it out with pieces of wood (the bow, *Gen. xxvii. 3*) formed for that purpose. Having done this they dry it with smoke (which makes it savoury meat, *Gen. xxvii. 4*) and afterwards tread or rub off the outside husk. When it is fit for use, they put it (as venison, *Gen. xxvii. 3*) into the skins of *fawns*, or young buffaloes, taken off nearly whole for this purpose, and sewed into a sort of sack, wherein they preserve it till the return of their harvest.

CARVER'S *Trav. in N. America*, p. 347.

3854. [*Eccles. xii. 2.*]

The moist of human frame the sun exhales;  
Winds scatter, through the mighty void, the dry;  
Earth repossesses part of what she gave,

And the freed spirit mounts on wings of fire;  
Each element partakes our scattered spoils;  
As nature, wide, our ruins spread! — Man's death  
Inhabits all things, but the thought of Man!

YOUNG.

3855. [*Eccles. xii. 5.*] The locust shall burden itself. (*Editor of Cabinet.*) — The locust, — that is, a dry, shrunk, shrivelled, crumpling, craggy *old man*, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses or bunching parts of the bones, in general enlarged. (*Dr. SMITH.*) — Hence doubtless, the fable of *Tithonus* who, living to extreme old age, is said to have been turned into a grasshopper. See 2 *Sam. xix. 35.* and *Rev. ix. 3* — 11.

3856. [—— 6. *Or the broken wheel at the cistern*] SOLOMON, in this beautiful passage, alludes to a decaying water-engine.

3857. [—— 11.] The Roman pretors, consuls, or dictators, were accustomed to number their years of office by the *clavi* or nails, which they drove annually into the wall of Jupiter's temple on the ides of March.

See HORACE, *b. iii. Od. xxiv. 5.*

## THE SONG (OR POEM) OF SOLOMON.

THESE are throughout *Asia* numerous tribes of *blacks*, but with *European* features and *abundant hair*.

*Webb's PAUW*, p. 198.

Such were the antient Egyptians; and of course Pharaoh's daughter, so celebrated in this Nuptial Song. The testimony of *Herodotus* is decisive: speaking of a certain prophetess, whose country was held doubtful, he observes — "In saying she was *black*, they mark that the woman was an *Egyptian*." — Elsewhere he asserts, that "the Egyptians, inmourning for the dead, suffer the *hair* of the head and chin to *grow long*:" — which it would not do, if *woolly* like that of a negro.

*Ibid.* p. 196.

Most of the female Indians (of Malabar) have fine long hair, black eyes, extended ears which are pierced, and straight delicate persons.

ch. i. 5.

BARTOLOMEO, by *Johnston*, p. 153.

3859. [*Sol. Song* i. 6.] Jezdehest in Persia, is inhabited by a people who live in black tents like the Arabs, changing their quarters in search of herbage, but never removing from a space comprized within a square of two leagues.

PIETRO DELLE VALLE. — See *Pinkerton's Coll.* vol. ix. p. 121.

3860. [—— 9.] When the Eastern women travel on horseback, every lady of distinction is not only veiled, but has generally a *servant* who runs or *rides* before her to *clear the way*; and on such occasions the men, even in the market places, always turn their backs till the women are past, it being thought the height of ill manners to look at them.

HANWAY'S *Trav. in Persia*, vol. i. p. 185.

3861. [—— 12.] Spikenard grows near the sides of brooks in rocky places, and its stem, which is about the size of a goose-quill, springs up like that of angelica, reach-

ing about a foot and a half from the ground. It bears bunches of berries in all respects like those of the elder, only rather larger. — That found in America is exactly the same as the Asiatic spikenard, so highly valued by the Antients for its balsamic virtues.

See *CARVER'S Trav. in N. America*, p. 340.

3862. [*Sol. Song* i. 12.] Spikenard is carried over the desert from *India* to *Aleppo*, where it is used in substance, mixed with other perfumes, and worn in small bags, or in the form of essence, and kept in little boxes or phials, like *attyr* (*perfume*) of roses.

See *Mark* xiv. 5. *Works of Sir W. JONES*, vol. iii. p. 41.

3863. [—— 13.] To the Persian women's necklaces, which fall below the bosom, is fastened a large box of sweets; some of these boxes are as big as one's hand; the common ones are of gold, the others are covered with jewels. They are all bored through, and filled with a black paste very light, made of musk and amber, but of a very strong smell.

*Complete System of Geography*, vol. ii. p. 175.

3864. [—— 13, 14.] There is much reason to presume, that the *clusters of the cyprus* here are the clusters of the flowers of the *henna* of Egypt, which grow at the extremity of its branches, in long and tufted bouquets. These flowers, whose softened mixture of white and yellow are so delicate, diffuse around the sweetest odors, and embalm the gardens and the apartments which they embellish; they accordingly form the usual nosegay, and perfume the bosom of beauty.

SONNINI, *Trav. in Egypt*, vol. i. pp. 264, &c.

3865. ——— *Vineyards of En-gedi* Balm-gardens.

See *BOCHART, Hieroz. tom. i. lib. iii.* cap. 51, 52.

3866. [*Sol. Song* ii. 1.] The rose of Sharon, or the Damascus rose, from the age of Solomon to the present day, has been a universal favourite in the East.

FORBES' *Oriental Memoirs*.

3867. [— 13.] At the time Vines flower in a Vinery, &c. the air is impregnated with effluvia of a very agreeable scent.

SPEECHLY, *on the Vine*, p. 166.

3868. [— 14.] *Pliny*, book x. ch. 33, says, that the greatest "degree of modesty belongs to the doves; Adulteries are not known to either of them, they do not violate the fidelity of wedlock." Concerning the conjugal chastity of the ring-doves, see *Porphyry* in his 3d Book against eating living creatures.

HUGO GROTIUS, *on the Truth of the Christian Relig.* by *Le Clerc*, p. 118, and note.

3869. [— 15.] The Jackalls (of the smaller kind), says *Dr. SHAW*, eat roots and fruits; and frequent the gardens every night. And *Hasselquist* affirms that, near the convent of St. John in the desert, about *vintage* time, the owners are obliged to set guards over the vines to prevent these creatures from *destroying the grapes*. — This species differs from the *greater* jackall, not less in form than in manners; as it is capable of being tamed and brought up in domesticity, which the other is not.

BUFFON. — See *Ps.* lxxiii. 10.

3870. [— 16. *He feedeth among the lilies*] When the river Nile is become full, and all the grounds round it are become a perfect sea, there grows in the water a vast quantity of *lilies*, which the Egyptians call *Lotos*.

HERODOTUS.

There are two sorts or varieties of this plant; the one with a white the other with a bluish flower. The calix, which blows like a large tulip, diffuses a sweet smell resembling that of the lily. The first sort produces a round root like that of a potato; and the inhabitants of the banks of the lake Menzel feed on it.

M. SAVARY.

In summer the Egyptians eat its stalks and heads raw, which are sweet, moistening, and cooling.

*Beauties of Nature and Art displayed*,  
vol. xii. p. 141.

3871. [*Sol. Song* iii. 6.] *Lady* M. W. MONTAGUE, describing the reception of a Turkish bride at the bagnio, says,

"two virgins met her at the door, two others filled silver-gilt pots with perfumes, and began the procession, the rest following in pairs to the number of thirty. In this order they marched round the three large rooms of the bagnio." And when the ambassadors of an Eastern monarch, sent to propose marriage to an Egyptian queen, entered the capital of that country, MAILLET tells us (*Lett.* v.) the streets through which they passed were strewn with flowers; and precious odors, burning in the windows from very early in the morning, embalmed the air.

3872. [*Sol. Song* iii. 7, 8, 9, &c.] This car had a globular light in front of it, to give the Image a glory in the night: this light was the Rephaim or Remphan of *Amos* v. 26, and of *Acts* vii. 43.

3873. [— 9, 10.] The hackeree, or Indian Chariot, drawn by oxen, has a canopy, or dome, covered with cloth or velvet, richly embroidered and fringed, supported by pillars, ornamented with silver and gold, often inlaid with sandal-wood and ivory; so is the bottom of the vehicle, or frame work, raised above the wheels, which is here said to be paved with love.

FORBES' *Oriental Memoirs*,  
vol. iii. p. 193.

3874. [— 11.] In the Greek church now in Egypt, the parties to be married are placed opposite a reading-desk, on which a book of the go-spels is placed, and on the book two crowns, which are made of such materials as people choose; of flowers, of cloth, or of tinsel. Then the officiating priest, having poured forth a profusion of benedictions and prayers, places these crowns, the one on the head of the bride-groom, the other on that of the bride, and covers them both with a veil. After some other ceremonies, he concludes the whole by taking off their crowns, and dismissing them with his prayers.

See MAILLET, *Lett.* x. p. 85.

3875. [*Sol. Song* iv. 1.] Among the Jews, light-coloured hair had the preference of all others; both men and women dyed their hair of this color; then perfumed it with sweet-scented essences, and powdered it with gold dust. — White hair-powder was not then invented; it came into fashion towards the end of the sixteenth century: L' Etoile relates, that in the year 1593 the Nuns walked the streets of Paris curled and powdered.

*Dr. W. ALEXANDER'S Hist. of Women*,  
vol. ii. p. 106.



3876. [*Sol. Song* iv. 5.] I have seen, says Sir W. JONES, the *Zabi* of the *Hebrews*; it is a kind of antelope, exquisitely beautiful, with eyes uncommonly black and large. It is the same sort of roe, to which Solomon here alludes in this delicate simile.

*Works*, vol. iv. p. 546.

3877. [— 9. *With one of thy eyes*] The African women were so disguised by their dress, that as they walked on the tops of the houses, they looked more like apparitions and ghosts, than objects of love and pleasure, nothing being to be seen but *one eye*: their bodies were covered by a white woollen mantle, and their faces with a linen cloth.

BRAITHWAITE'S *Journey to Morocco*, p. 55.

3878. [— 14.] Among the Persians, if a person stain his clothes with *saffron* before he go to battle, it indicates that he is resolved to conquer or die.

KHOJEH ABDULKURREEM, p. 211.

3879. [*Sol. Song* v. 4.] The doors of the Antients were hollow, with bolts in the inside. See chap. viii. 9.

3880. [— 16.] He is *altogether lovely* — *altogether desires* — or, by a Hebraism, *most desirable*.

BOYLE.

3881. [*Sol. Song* vi. 11.] At Mount Kennedy, in Ireland, there is (in 1776) an immense arbutus tree, the greatest natural curiosity in the kingdom, says A. YOUNG *Esq.*: — one branch, which parts from the body near the ground, and afterwards into many large branches, is six feet two inches in circumference.

*Pinkerton's Coll.* part. xiii. p. 820.

The real *Indian palm* is the *cocoa-nut* tree; which the Indians name *tenga*, and make much use of for planting neat gardens.

BARTOLOMEO, by Johnston.

3882. — Pistachia nuts, on the whole, are the most wholesome of the almond tribe. — The farinaceous part

of the chocolate nut (*Theobroma Cacao*), prepared in the form of chocolate, is highly nutritious.

Sir JOHN SINCLAIR'S *Code of Health*, vol. i. pp. 387, 338.

3883. [*Sol. Song* vi. 11.] The coffee-tree, which is a species of fern, was formerly unknown to all countries, but that of Yemen in Arabia. Its trunk there, will rise sometimes full forty feet in height, though its thickness seldom exceeds five inches. It is always loaded with flowers and fruit. Its leaves bear a near similitude to those of the common laurel. Its flowers resemble the Jessamine; and its berries are like hard cherries. The fleshy substance of its fruit coats two interior shells, in each of which is contained a seed; but of these, in general, one only is duly nourished. — Drank after meals, as in France, it corroborates the stomach.

*Nat. Delin.* vol. ii. p. 283.

The plain of Gaukarna in the north of Canara, is well cultivated in rice-fields intermixed with *cocoa-nut* gardens.

BUCHANAN, in *Pinkerton's Coll.* vol. viii. p. 756.

3884. — The seed of yellow water-flag (*iris pendulæ*), dried, shelled, and torried, is said to be the nearest approach to coffee that has yet been found in Europe.

*Month. Mag.* for Nov. 1814, p. 359.

3885. — *Nuts* There are three species of the cotton-tree: One creeps above the ground, like a vine; the second is a shrub with a thick bushy head; and the third is as tall as an oak: Each, after it has produced its beautiful flowers, is loaded with a fruit as large as a walnut, the coat or surface of which is perfectly black. This fruit, when ripe, blows, and discovers an extremely white down or cotton. — That gathered in Asia, is manufactured there in a more beautiful manner than in any part of Europe.

*Nature Delin.* vol. i. p. 277.

3886. [*Sol. Song* vii. 7.] Whilst we anchored at the mouth of the river Manzanares, says HUMBOLDT, our eyes were fixed on the groups of *cocoa-trees* that border the river: the trunks of which, more than *sixty-feet high*, towered over the beautiful landscape; and the pinnated leaves of the palms were conspicuous on the azure of a sky, the clearness of which was unsullied by any trace of vapors.

See his *Trav.* in *S. America*.

The areca, or betel-nut tree, here alluded to, says FORBES, is one of the most beautiful of the palmyra tribe; it grows

perfectly straight, with an elegant tuft of plummy branches on its summit, overshadowing the blossoms and fruit which are interspersed among them, forty or fifty feet from the ground.

Near Ahmedabad he beheld a very uncommon species of this palmyra: after growing up in a straight stem, to a considerable height, like others of that genus, it shot forth upwards of forty branches, with a tuft of spreading leaves at the extremity of each branch.

Gen. xliiii. 11.

See his *Oriental Memoirs*, vol. i. p. 29. — vol. iii, p. 131.

3887. [*Sol. Song* viii. 2.] The word rendered by our translators *juice*, is properly *new wine*, or must; and the new wine of pomegranates is either new wine acidulated with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose; or rather wine made of the juice of pomegranates, of which Sir J. CHARDIN says, they still make considerable quantities in the East.

Harmer, vol. i. p. 377.

— *Spiced wine*] That is, wine inspissated by boiling it down to two thirds, or one half of the quantity, with honey, myrrh, mandragora, and other strong spices.

See LOWTH'S *Isai* i. 22.

3888. — The pomegranate in most parts of Persia, has a thin soft skin, and contains a large quantity of juice, than which nothing, in hot weather, or after fatigue, can be more grateful. There is a species there, whose granules are without seed: this is of a superior kind, and generally scarce.

FORSTER. — *Pinkerton's Coll.* vol. ix. p. 304.

3889. — The pomegranate, when ripe, yields a juice *red as blood*.

*Month. Mag.* for Feb. 1812, p. 21.

3890. [— 6.] One may see in any antique statues,

that the old Romans had their necks and arms bare, and as much exposed to the weather as our hands and faces are at present.

ADDISON, on *Medals*, p. 95.

3891. [*Sol. Song* viii. 7.] In concluding a peace the last and principal ceremony observed by Indians, is that of burying the hatchet; which, as if eternally to drown therewith all hatred and contention, is sometimes thrown into the deepest waters.

WELD'S *Trav. in N. America*, vol. ii. p. 215.

Experience however evinces, that animosity cannot any more than *love* be so easily extinguished from amongst men.

3892. — There is a very curious Sarcophagus at Cairo made of basaltes; which, from the hieroglyphics on it, is evidently of antient Egyptian workmanship, yet ornamented with volutes, which have been considered as of Greek invention. This now serves as the basin of a fountain, called the *Lover's Fountain*, it being a popular persuasion firmly credited, that its water possesses the virtue of *extinguishing love*.

BOWYER'S *Views in Egypt*.

3893. [— 9.] The doors of the Antients, which were exceedingly thick, were hollow; consisting of boards attached on each side the interior frame-work.

WINCKELMAN'S *Herculaneum*, p. 67.

3894. [— 10.] In these words Solomon alludes to mounds, common in Greece, Egypt, and Syria. They were generally formed by art; being composed of earth, raised very high, which was sloped gradually with great exactness. The top of all was crowned with a tower. They were held in great reverence, and therefore considered as places of safety, and were the repositories of much treasure.— There were often two of these mounds of equal height in the same enclosure.

See HOLWELL'S *Mythol. Dict.* p. 262.

## THE BOOK OF THE

## PROPHET ISAIAH.

**T**HIS prophet is affirmed by the Jews, and believed by many Christians, to have been the grandson of Joash king of Judah. His first vision was about the latter end of Uzziah's reign: but his prophecies relate to his successors; the first six Chapters to Jotham, the six next to his son Ahaz, and the rest to Hezekiah.

*Univer. Hist. vol. iv. p. 70.*

All the prophecies contained in the Old Testament relate immediately and literally to the Jewish nation and their affairs, in or near the times, when those prophecies were delivered.

*Monsieur P ENFANT, apud Histoire Crit. de la Republique des Lettres, tom. 6. p. 43.*

3896. [*Isai. i. 3.*] The frigate which flies from East to West between the Tropics over vast Oceans interrupted by no Land, and which regains at night at the distance of many hundred leagues the rock hardly emerging out of the water which he left in the morning, possesses means of ascertaining his Longitude hitherto unknown to our most ingenious Astronomers.

*St. PIERRE'S Studies of Nature, vol. i. p. 294.*

3897. ——— In Lithuania and Muscovy, as soon as the sun is risen, the herdsman daily winds his horn: on the well-known signal, the stalls being instantly opened, the horses, mules, asses, goats, heifers and bulls, obey the summons without reluctance. As soon as they are assembled in a body, he marches at the head of them, whilst they obsequiously follow their leader into such meadows as he sees most convenient for them. By a second signal they are led to water, and by a third reconducted home again; where each repairs to his own proper stall, without the least disorder or confusion.

*Nature Delineated, vol. iii. p. 25.*

3898. [*Isai. i. 8.*] The desolation of Judea, so feelingly deplored in this verse, is clearly illustrated, says FORBES, by a practice common among the peasants of Hindostan: At the commencement of the rainy season they plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden-beds, as in Europe, but in open fields, and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mound, with a hut on the top, sufficiently large to shelter a single person from the inclemency of the weather. There, amidst heavy rain and tempestuous winds, a poor solitary being is stationed day and night, to protect the crop from thieves of various descriptions, but especially from the monkeys, which assemble in large bodies to commit depredations. From thence the centinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain.

*Oriental Customs, vol. ii. p. 450.*

3899. [——— 22.] In the Levant, they never mingle water with their wine to drink, but drink by itself what water they think proper for abating the strength of the wine.

THEVENOT.

3900. ——— In the hot countries of Greece and the Levant, the natives have an antient custom of mixing water with wine, in order to cool it. This they have reduced to a regular system with all the most refined rules of curious science.

BARRY, on the Wines of the Antients.

The water of the young palm fruit (nectar) is neither so copious, nor so transparent and refreshing, in Bengal, as in the isle of Hinzuán, where the natives take extreme care of the trees.

*Works of Sir W. JONES, vol. ii. p. 118*



3901. [*Isai. i. 22.*] The natives of India always suffered their gold and silver to remain pure; never added the least alloy; and to this day they observe the same practice.

BARTOLOMEO, by Johnston, p. 88.

3902. [— 29.] Groves and trees were antiently very venerable and sacred things, not only as places of worship, but also as themselves objects of adoration amongst idolatrous nations.

*Archæologia*, vol. viii. p. 16.

3903. [*Isai. ii. 16.*] As Tarsis, or Tartess, the antient name of Spain, was for a long time the bound of navigation even to the adventurous Phenicians; hence in Holy Writ, the ships of burden, and the fleets bound out on long voyages were called *the ships of Tarsis*.

*See Nature Delineated*, vol. iv. p. 146.

See No. 821.

3904. [*Isai. iii. 16.*] Ladies in the East wear about their ancles, rings which are usually of gold or silver: but the women of inferior quality wear rings of iron.—The *pride* which the Jewish ladies of old took in making a tinkling with these ornaments of the feet, is what, among other things of that nature, the prophet here so severely reproves.

*See Bib. Research*, vol. i. p. 323.

3905. — The shoes of the American Indians are made of the skins of deer, elks, or buffaloes; dressed according to the European manner, or with the hair remaining on them. The edges of those shoes, round the aucle, are decorated with pieces of brass or tin affixed to leathern strings about an inch long, which, hanging very thick, make a cheerful tinkling noise when they either walk or dance.

CARVER'S *Trav. in N. America*,  
p. 146

3906. — In the East Indies, the Gentile women wear gold or silver rings, according to their ability, one in their nose, and several small ones in holes bored round the rim of the ear, with one large and heavy in each lappet. They wear also rings on their toes, and metallic shingles on their legs made hollow and intermixed with loose glass beads, that cause, when they move the leg, a noise like that of a rattle-snake.

Captain HAMILTON, in *Pinkerton's Coll.*  
part xxxii. p. 322.

3907. [*Isai. iii. 16.*] The native Americans of both sexes fasten large buttons and knobs of brass to various parts of their attire, so as to make a tinkling when they walk or run.

Dr. W. ALEXANDER'S *Hist. of Women*,  
vol. ii. p. 228.

The ornaments which the Indian bride puts on are very numerous, and consist of the following articles: 1. A bracelet, which is fastened on above the elbow. 2. A golden bracelet worn below the elbow. 3. A small golden frontlet.—Both these may be seen on the antient Egyptian monuments. (*See Solomon's Song.*) 4. A golden pin round which, the hair is twisted up in such a manner that it lies quite flat. 5. A golden rose fastened into the apertures of her ears, which are generally very long and wide. 6. Golden earrings, which are often set with jewels. 7. A golden chain which is put around the neck, and hangs down to the middle. 8. A gold-ring, which the bride wears on her finger. 9. A silver hoop, or ring, which the Indian women fasten round their naked ancles, because they use neither shoes nor stockings. 10. A second golden bracelet, which surrounds the wrist. 11. A necklace of artificial flowers. 12. A garland of sweet basil, for which the Indians have a particular fondness.

BARTOLOMEO, by Johnston, p. 277.

3908. [— 21.] It is the custom in almost all the East for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw, says *Chardin*, a girl or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril.

*See Bp. LOTHW in loco.*

3909. [— 18 — 23.] We have here an account of the finery of the daughters of *Babylon*, which no modern extravagance has hitherto equalled.

Dr. W. ALEXANDER'S *Hist. of Women*,  
vol. ii. p. 96.

3910. [— 24.] To the costliness of the materials of their garments, the Babylonish women frequently added the expense of the most precious perfumes, with which they perfumed not only their apparel, but also their bodies.

*Ibid.* p. 100.

3911. [— 26.] On several coins of Vespasian and Titus we find *Judea sitting on the ground*, in a posture that denotes sorrow and captivity. Seneca also, in allusion pro-

bably to Jewish customs, has thus drawn to the life a picture of the Trojan matrons bewailing their captivity : —

——— paret exertos

Turba lacertos. Veste remissâ

Substringe sinus, uteroque teus

Pateant artus

——— cadat ex humeris

Vestis apertis : inuimque tegat

Suffulta latus, jam nuda vocant

Pectora dextras. Nunc nunc vires

Exprome, Dolor, tuas.

*Hecuba ad Trojanurum chorum. Sen. Troas. Act. 1.*

——— Bare

Your arms, your vestures slackly ty'd

Beneath your naked bosoms, slide

Down to your waists

——— Let

From your divested shoulders slide

Your garments, down on either side.

Now bared bosoms call for blows,

Now, Sorrow, all thy pow'rs disclose.

*Sir ED. SHERRBURN. — See Addison on Medals, p. 157.*

3912. [*Isai. v. 2.*] In Maryland a wine is made of the wild grapes, which grow in the woods of that province.

*KALM's Trav. in Pinkerton's Coll. part liii. p. 405.*

3913. ——— Near Philadelphia, the wild vines are seen in numerous places, climbing up trees, covering the hedges, and projecting their tendrils on every side, like the most luxuriant hop-plants. Yet, as the juice pressed from these grapes is harsh and disagreeable to the taste, though not unwholesome; they are suffered in a great measure, to fall ungathered, except by the poor.

*Ibid. p. 417.*

3914. [——— 20.] With regard to most fruits, their different stages of maturity successively present *five* savors; the acid, the sweet, the sugary, the vinous, and the bitter. They are acid while growing, *sweet* as they ripen, sugary in a state of perfect maturity, vinous in their fermentation, and *bitter* in a state of dryness.

*St. PIERRE's Studies of Nature, vol. ii. p. 137.*

3915. ——— Complaints are made of death : but if

men were not to die, what would become of their posterity ? Long before now there would not have been room for them on the face of the earth. Death, therefore, is a benefit. Men complain of the necessity of labouring : but unless they laboured, how could they pass their time ? The reputedly happy of the age, those who have nothing to do, are at a loss how to employ it. Labour, therefore, is a benefit. Men envy the beasts the *instinct* which guides them : but if, from their birth, they knew, like them, all they are ever to know, what should they do in the world ? They would saunter through it without interest, without curiosity. *Ignorance*, therefore, is a benefit.

*Ibid. p. 30.*

3916. [*Isai. v. 27.*] The shoes of the Israelites, like those of the neighbouring nations, were only pieces of skin fastened with thongs to the soles of their feet. So slightly defended, they never could travel on foot, nor hardly stir abroad, without having their feet much defiled ; it was therefore always necessary to wash them when they got home ; a ceremony often mentioned in scripture, which the servant generally performed to his master, and the master often to his visitors and guests.

*Dr. W. ALEXANDER's Hist. of Women, vol. ii. p. 91.*

3917. [*Isai. vi. 6.*] Charcoal obtained from Carbonic Acid Gas, appears in no respect to differ from the charcoal of vegetable matters. — [On deflagrating a little of this elementary charcoal, in a small retort with nitre, (the cause of frost) the Carbonic Acid Gas is immediately reproduced.]

*Rev. viii. 5. Phil. Trans. Abr. Anno 1791, p. 51.*

3918. [——— 13.] The idolatrous Israelites, in imitation of their Pagan neighbours, planted those ilex-groves in Judea, for which they were reproached by their prophets, and sacrificed to the heathen deities on the shady hills of Palestine. This extended from Asia to Europe : from the burr trees of the brahmins to the oaks of the druids.

*FORBES' Oriental Memoirs, vol. ii. p. 513.*

3919. ——— This oak afforded the first ages both food and drink, by its acorns and honey ; and it produced the (sacred) *misleto* (probably, the *holy seed*).

*PLUTARCH, vol. ii. p. 79.*

3920. [Isai. vi. 13.] In antient times, nations were often distinguished according to the particular article on which they lived, hence the Arcadians were called *acorn-eaters*: and it is generally supposed, that substances of the nut species were among the first means of subsistence to which men applied. It is imagined however, that the acorns, so often mentioned in antient history and tradition, comprehended several other kinds of shell-fruits, as chesnuts, walnuts, &c.

See GOGUET's *Origin of Laws*, vol. i. p. 77.  
— Also Sir JOHN SINCLAIR's *Code of Health*, vol. i. p. 386.

3921. ——— The acorn of the *quercus suber*, or the cork-tree, is as good as the filbert; and, like that nut, sold in the markets of Spain.

*Ibid.*

3922. ——— The trunk of the Live Oak is generally from 12 to 18 feet in girth, and rises erect from the earth 10 or 12 feet, sometimes 18 or 20; then divides itself into 3, 4, or 5 great limbs, which continue to grow in nearly a horizontal direction, each limb forming a gentle curve from its base to its extremity. It is evergreen, and the wood almost incorruptible, even in the open air. It bears a prodigious quantity of fruit; the acorn is small, but an agreeable food for almost all animals. The Indians obtain from it a sweet oil, which they use in the cooking of hominy, rice, &c.; and they also roast it in hot embers, eating it as we do chesnuts.

BARTRAM's *Trav.* p. 82.

3923. ——— A *teit-tree*, the *ilex* of LOWTH, is probably the *cork-tree*, which grows abundantly in warm countries. This is a sort of *ever-green oak*, whose leaves are green above and white beneath. Its fruit is a real acorn, more nourishing to animals than that of the common oak. Its *bark* is the *cork* we use.

SMITH's *Wonders of Nature and Art*, vol. ii. p. 31.

See, on the *Lime-tree*, 1 Sam. xiv. 25.

3924. ——— A species of acorn, which makes very excellent food, is that of the *green oak*. It is of this that the Poets speak when they celebrate the felicity of the Golden Age, because its fruit then served as an aliment to man.

St. PIERRE's *Studies of Nature*, vol. ii. p. 365.

3925. [Isai. vii. 8.] Archbishop USHER (sub A. M. 3327) conceives, that the last and total captivity of Israel, under the name of Ephraim, is here predicted.

3926. ——— There were but eleven years from this prediction to the desolation of the kingdoms of Israel. This made GROTIUS say, that the Transcribers had been mistaken, and writ *scheschem* sixty, instead of *schesch* six; and BOCHART observes, that they have committed the same mistake in some other places of Scripture. So that *six* and *five* make up the *eleven* years intervening from the prophecy to its accomplishment. We should consequently read *within six, and five years Ephraim shall be broken*. (See *Essay for a New Translation*, part ii. p. 133.) — The propriety of the phrase will appear, when it is considered, that the prophet is foretelling two captivities, one at the end of *six* years, and the other *five* years after it: in this way Ephraim was literally *broken* by two successive captivities.

3927. [—— 13 — 16.] This sign, which had been first offered to Ahaz, but, on his refusal, now to the "house of David"; was evidently designed to comfort the Jews by the assurance, that God intended, at some future time, to raise up a glorious person among them; and that, *until* this future time, they should continue a people, though their enemies should be ever so numerous or powerful. — "The longer that birth was future, the longer was the house of David secure of deliverance from destruction: because that family was by no means to fail, till the birth of IMMANUEL, of a pure virgin, was come to pass."

WHISTON's *Supplement to the literal accomplishment*, &c. p. 54. — *Gill's Discourse on the Prophecies*, p. 97.

3928. [—— 14.] The word here translated *virgin*, occurs Gen. xxxiv. 3, 4. Exod. ii. 8. Ps. lxxviii. 25. Song of Sol. i. 3. vi. 8. Prov. xxx. 19. The Septuagint Greek for it, occurs also, Matt. i. 23, 25. xxv. 1, 7, 11. Luke i. 27. Acts xxi. 9. 1 Cor. vii. 25, 28, 34, 36, 37. 2 Cor. xi. 2. Rev. xiv. 4. And signifies invariably a *virgin betrothed for marriage*. See Deut. xxii. 23, 24. — *Bethulah* is the proper Hebrew term for a *virgin*; Lev. xxi. 13.

*Almah* [from the privacy in which *unmarried* (yet *betrothed*) damsels were kept, they came to be called *almahs*, *hidden* or *concealed*. (Univer. Hist. vol. iii. p. 325.) — Does not the word rather denote one *hidden*, or ceasing to appear in public, on account of pregnancy? See Luke i. 24. Also Prov. xxx. 19.

3929. [—— 15.] In the East, particularly among the Arabs, one of their chief breakfasts, says D'ARVIEUX, is



cream or fresh butter, mixed in a mass of honey. (*Trav.* p. 205.)—And whenever they would provide an elegant repast, THEVENOT tells us, they then invariably knead their bread-paste afresh, adding thereto butter, and sometimes also honey.

*Trav. part i. p. 173.*

3930. [*Isai. vii. 15.*] The clarified butter, or ghee, used throughout Hindostan, pours like oil out of the dippers, or immense leather bottles in which it is transported, as an article of commerce; and is every where preferred by the natives to butter not so prepared.

FORBES' *Oriental Memoirs*, vol. i. p. 47.

3931. ——— In Hindostan, their butter, though soft, being cream beaten to a kind of thick oil, is very good.

*Modern Univer. Hist. vol. vi.*  
p. 244.

3932. [——— 16. *That thou abhorrest*] *Kotz* (*Hebr.*), for which thou art solicitous.

*Univer. Hist. vol. iv, p. 71.*

3933. [——— 18.] This metaphorical language is borrowed from a practice observed by the superintendents of bees, who with a whistle only, conduct them from their hives into the fields, and in like manner reconduct them home again. This practice, *St. CYRIL* assures us, subsisted in Asia, in the fourth and fifth centuries.

See No. 1958, 2068. *Nat. Delin. vol. iii. p. 26.*

3934. [——— 21, 22.] Even the king and the chief men, in India, use no other food than rice, milk, fruit and herbs. —As the Indians live chiefly on milk and butter, no greater favor can be shewn to a Brahmin by the king than to give him a cow.

BARTOLOMEO, *by Johnston*, pp. 174, 185.

3935. [——— 23. *Silverlings*] Pieces of silver; *Gen.* xxxiii. 19. — xxiii. 15 — 18.

See No. 72.

essed of some eminent qualification, receive a name that serves to perpetuate the fame of their actions or to make their abilities conspicuous. — Thus the great warrior of the Nau-dowessies was named Ottahtougoomlishcah, that is, the Great Father of Snakes: ottaht being in English father, tongoom great, and lishcah a snake. Another chief was called Konahpawjatin, which means a swift runner over the mountains. And when they adopted captain CARVER among them, they named him Shebaygo, which signifies a writer, or a person that is curious in making hieroglyphics, as they saw him often employed in writing. — See *Gen. i. 19.* — xx. 12.

See No. 190, &c. See his *Trav. in N. America*, p. 248.

3937. [*Isai. viii. 1.*] *Be-chæret. enosh.* — In the days of Isaiah, the implement of writing was a *stylus*, or *pin*.

GEDDES, *Crit. Remarks*, p. 289.

3938. [——— 3.] At Nootka Sound, on the North-west coast of America, the child of a *tais* or chief, at the end of a month, receives from the grandees assembled a first name, which is changed when it quits the period of infancy; a third name is given to it at the epoch of puberty, and a fourth at that of youth: a new name is also given when it attains to maturity. — Girls, when they become marriageable, change their name also. This is a period of rejoicing for the whole family.

See No. 1763.

*Phil. Mag.*

3939. [——— 4.] A prophecy, literally fulfilled, is a real miracle: one such, fairly produced, must go a great way in convincing all reasonable men.

COLLINS.

3940. [*Isai. ix. 1.*] *Galilee of the Gentiles* (*Matt. iv. 15*) was the country above Jordan: it was more mixed with foreigners and aliens than the other parts of the Jewish territories; and seems, on that account, to have been abhorred by those of Jerusalem, who would not allow that any good thing could proceed from it. See *John vii. 52.*

3941. [——— 6. *The government shall be upon his shoulder*] At the Pelew Islands, when visited by Captain WILSON, Abba Thulle, their king, carried a hatchet of iron

on his shoulder, which was so adapted to it, that it gave him no inconvenience.

See *Exod.* xxviii. 12.

*H. Wilson's Voyage.*

The *Prince of Peace* Augustus had the honor to shut the temple of Janus, in token of universal peace, at the time when the Prince of peace was born. This is remarkable, because that temple was shut but a very few times.

CALMET, *Art.* Augustus.

*Nephle*, the admirable. — BOYLE.

See No. 2118.

3942. [*Isai.* x. 18.] The signifer (See *Jer.* i. 11) was apt to faint, because the figure he carried before the camp was generally very large.

See ADDISON on *Medals*, p. 81.

3943. [——— 30 — 33.] The seminary of *Virapatnam* was situated in a *palm-garden*; or, to speak more correctly, in a garden planted with *cocoa-nut trees*.

BARTOLOMEO, by *Johnston*, p. 19.

3944. [*Isai.* xi. 4.] The *blow-gun*, still used by the Seneka Indians, is a narrow tube, commonly about six feet in length, made of a cane reed, or of some pithy wood, through which they drive short slender arrows by the force of the breath. The arrows are not much thicker than the lower string of a violin; they are headed generally with little triangular bits of tin; and round the opposite ends, for the length of two inches, a quantity of the down of thistles, or something very like it, is so bound, as to leave the arrows at this part of such a thickness that they may but barely pass into the tube. The arrows are put in at the end held to the mouth; the down catches the breath; and with a smart puff they will fly to the distance of fifty yards, piercing to the very thistle-down in any animal substance at the distance of ten or fifteen yards.

WELD'S *Travels in N. America*, vol. ii. p. 143.

3945. ——— In a place where there is a decoy for ducks, the master approaches it with a piece of burning peat on a fork before his mouth, or every duck would at once rise, by knowing the enemy's advance from his *breath*.

Dr. THORNTON, *Phil. Mag.*

3946. [*Isai.* xi. 6.] An elephant will suffer himself, in Asia, to be led about by a little child.

St. PIERRE'S *Studies of Nature*, vol. ii. p. 214.

3947. [——— 6 — 9.] The Israelites had such an antipathy to the Gentiles, that the Prophet could not probably mention their future general conversion, with personal security to himself, but under the characteristic designation of the various animals here enumerated. As the French in North America, perceiving the native Indians extremely suspicious when their proper names were mentioned, lest their visitors were either speaking ill of them, or plotting their destruction; found it necessary to give to the different nations of those savages names which did not really belong to them, before they could safely, in their presence, converse with each other respecting them. — The only bad consequence is, that English and French geographers, in their plans of the interior parts of America, give *different names* to the same *people*, and thereby perplex those who have occasion to refer to both.

See No. 190, 192, 44. CARVER'S *Travels in N. America*, p. 17.

3948. ——— In the country of the Mahrattas, the unusual familiarity, common among all the different tribes of animals, which sport before strangers with the most careless indifference, is not a little surprising. The birds of the air, undismayed by our approach, perch on the trees, and swarm among the branches, as if they conceived man to be of a nature equally quiet and inoffensive with themselves; while the monkey and squirrel climb the wall, gambol on the house-top, and leap with confidence and alacrity from one bough to another over our heads. Even the most formidable quadrupeds seem to have lost their natural ferocity in the same harmless dispositions; and hence the apprehensions commonly occasioned by the proximity of such neighbours, no longer disquiet the minds of the natives. Happy effect of those mild and innocent manners, whence have arisen peace and protection to all the inferior animals!

M. de PAGE'S *Travels through the World*, vol. ii. p. 22.

3949. ——— Pausanias, in his *Beotics*, says Helicon (a mountain in *Beotia*) excels all the mountains in Greece in the abundance and virtues of the trees which grow in it: he likewise tells us it produces no *letiferous herbs* or roots.

COOKE'S *Hesiod*, the *Theog.* p. 128.

3950. [*Isai. xiii. 19 — 22.*] This is that Babel which was of old, a city of thirty miles in breadth. It is now laid waste. There are yet to be seen the ruins of Nebuchadnezzar's Palace; but the sons of men dare not enter in for fear of the serpents and scorpions which now occupy the place.

See BENJAMIN BAR-JONA, in his *Itinerary*.

3951. ——— JEROME, who flourished in the fourth century, writes, that in his time, Babylon was utterly desolated; its walls only being kept up by the Parthian kings, for the preservation of game. BENJAMIN of Tudela, a learned Jew, who wrote about the middle of the twelfth century, informs us that when he was on the spot where the city of Babylon had stood, he saw only some ruins of Nebuchadnezzar's palace still remaining, which none dared to visit, for fear of the serpents and scorpions infesting the place. TEXEIRA tells us, in his *Travels from India to Italy*, that when he sought for Babylon, scarcely a vestige remained of that great and renowned city. RAUWOLF also, a German who visited those parts in 1574, confirms the accounts of the above writers. He represents Elgo, as a small village, standing now where Babylon, the metropolis of Chaldea, formerly stood. The country around, he describes as so dry and barren, that it cannot be tilled; and declares, that he could not have discovered even the situation of that once powerful city, but by certain antiquities still to be seen in the neighbourhood. 1. By the old bridge, thrown over the Euphrates; of which there are some arches still remaining, built of burnt brick, and wonderfully strong. 2. By the hill, on which the castle stood; where the ruins of its fortifications are still visible. And, 3. By the tower of Babylon, appearing yet half a league in diameter, but so ruinous and full of venomous reptiles, that, except in the depth of winter, no person chooses to approach it within half a mile. Among its reptiles there is one, in the Persian tongue called Eglo, bigger than our lizard, and extremely venomous. *Isai. xiv 23.*

*Univ. Hist. vol. viii. p. 448.*

3952. [*Isai. xiv. 5. The LORD hath broken the staff of the wicked*] From verse 7 of this chapter, it appears that the consequence of this *breaking of the staff* was peace. And the following extract will prove, that this ceremony of denoting peace is still practised by some people. — Not far from New Guinea, several canoes, full of a dark swarthy people, came to *Schouten's* ship; and being received on board, *broke their staves over the heads of the Dutch, in token of peace.*

MAVOR'S *Voy. vol. ii. p. 201.*

3953. [*Isai. xiv. 23.*] At Pullingune, a woman was condemned to the *besom*, and her house confiscated, because contrary to royal prohibition she had sold *palm-brandy*.

See *Isai. v. 11.*

BARTOLOMEO, by Johnston, p. 286.

3954. [*Isai. xv. 1.*] A fulfilment of these awful predictions respecting Moab, may be seen in PLINY'S *Natural History, lib. ii. cap. 86.* He there mentions a tremendous earthquake, by which twelve cities in Asia Minor (the country of Moab) were swallowed up in one night.

3955. [——— 2.] When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the *cutting off their beards*; and many of those who were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them.

BURDER'S *Oriental Customs; or Bib. Research. vol. i. p. 286.*

3956. [——— 7. *The brook of the willows*] The valley of willows; that is, Babylonia.

See PRIDEAUX' *Connex. part i. b. 2. p. 105. 8vo.*

3957. [*Isai. xvi. 10.*] In the Highlands of Scotland, when cutting down the corn, thirty or forty females join in chorus, keeping time to the sound of the bagpipe, as the Grecian lasses were wont to sing to that of a lyre during vintage in the days of HOMER (*Iliad, xviii. l. 570*).

*Pinkerton's Coll. part x. p. 317.*

3958. [*Isai. xvii. 12.*]

Quis te tam lente fluentem,  
Moturum tantas violenti gurgitis iras,  
Nile, putet? Sed cum lapsus abrupta viarum  
Excerpere tuos, et præcipitæ cataractæ,  
Ac nusquam vetitis ulla obistere cautes  
Indignaris aquis: spumâ tunc astra lacessis;



*Cuneta fremunt undis; ac multo marmure montis  
Spumeus invictis canescit fluctibus annis.*

LUCAN, *lib. x. vol. 315.*

Who that beholds thee, Nile, thus gently flow,  
With scarce a wrinkle on thy glassy brow,  
Can guess thy rage, when rocks resist thy force,  
And hurl thee headlong in thy downward course,  
When spouting cataracts thy torrent pour,  
And nations tremble at the deaf'ning roar?  
When thy proud waves with indignation rise,  
And dash thy foamy fury to the skies?

ROWE.

Lucius, an Ethiopian of Nubia which lies near these sonorous cataracts, was *under two feet in height*, weighed seventeen pounds; but *his voice was prodigious*.

See *Frag. to CALMET, vol. ii. p. 171.*

3959. [*Isai. xviii. 1. Shadowing with wings*] Egypt, that is, the fruitful part of it, exclusive of the deserts on each side, is *one long vale*, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains; seven hundred and fifty miles in length; in breadth, from one to two or three days' journey: even at the widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad.

LOWTH'S *Isaiah, vol. ii. p. 147.*

3960. ——— *Beyond the rivers of Ethiopia*] We came to the Nile, says POCOCKE, at the port of the boats which came from Ethiopia, where we saw most of the people black: so that, on the one side, and on the other, the Egyptian and Ethiopian navigation ends at the cataracts.

*Trav. vol. i. p. 124.*

3961. [——— 2.] In Upper Egypt, at Kasr Essaiad we saw descending a flotilla of rafts formed of earthen ware, which they were conveying to Cairo. — Below this island, the Nile forms a large sinuosity; the current undermines the western shore, which is steep in this broad angle, and detaches from it enormous masses of marshy earth.

SONNINI, *Trav. vol. iii. p. 148.*

3962. ——— The boats of Abyssinia are made of Papyrus, a piece of the Acacia-tree being put in the bottom to serve as a keel, to which the plants were joined, being first sewed together, then gathered up at stem and stern, and the ends of the plants tied fast there. This is the only boat they

still have in Abyssinia, which they call *Toncoa*, and from the use of these it is that Isaiah describes the nations, probably the Egyptians (rather Nubians), on whom the vengeance of God was speedily to fall.

BRUCE, *vol. v. p. 6.*

3963. [*Isai. xviii. 2.*] We saw on the Nile in Upper Egypt, a float of straw supported by gourds and governed by two men. And near Dehescheine in particular, we saw several floats formed of earthen pots tied together by twisted osiers. It is the ordinary manner of conveyance, and there needs but two men to govern such a float.

NORDEN, *vol. ii. pp. 53, 61.*

3964. ——— At Maraga they reap the best wheat of all Egypt; but the lands about it suffer a great deal from the inundations of the Nile, which every year carries away something.

*Ibid. p. 40.*

The Chronicle of Axum says, that Abyssinia had never been inhabited till 1898 years before Christ, and 200 years after that, which was in 1600, it was laid waste by a flood, the face of the country much changed and deformed, so that it was called at that time *Oure Midre, the country laid waste*, or as it is here called, a land which the waters or floods had spoiled. — Some time after the year 1500 we know, says BRUCE, there happened a flood which occasioned great devastation. Pausanias says, that this flood happened in Ethiopia in the reign of Cecrops; and about 1490 years before Christ, the Israelites entered the land of promise under Caleb and Joshua. — This country is liable to a deluge of several months. — No country but that of Shangalla, deluged with six months' rains, full of large and deep basins, or watered by large and deep rivers, can maintain the Rhinoceros who lives in wet and marshy places.

*Trav. vol. v. pp. 82, — 99.*

3965. ——— At Malaga, the great mart of wine and fruit, the north and east approaches are hemmed in by mountains; these present, from the town, a most barren and unpromising prospect, their tops being immensely high. It is in those iron-looking mountains, and among these pealed (i. e. bald) rocks, where there is no appearance of soil or earth, that there grow annually so many thousand tons of exquisite wine, and such astonishing quantities of Moscatal raisins.

CARTER'S *Journey from Gibraltar to Malaga, vol. ii. p. 387.*

3966. ——— In America at a village called Olopo, a district of Tomina, the natives are so little and deformed, that they seem like pigmies.

*Travels from Buenos Ayres, by ZECHARIAH HELMS.*

3967. [*Isai.* xviii. 2.] Apes, the pigmies of the Antients, with posteriors *peeled*, stand battle with cranes, in defence of their young, which those birds, unless opposed, would carry off and destroy.

*Nature Delineated*, vol. i. p. 198. — See CALMET, *Frag.* vol. i. p. 117, and vol. ii. p. 25.

3968. [—— 5.] Every fruit, which has *changed color*, has seed in a state of maturity.

*St. PIERRE'S Studies of Nature*, vol. ii. p. 177.

3969. [*Isai.* xix. 7.] The bark of the Egyptian rush, which grows plentifully on the banks of the Nile, is formed into ropes, cloth, and *paper*. Its middle membrane is what is called *Biblos* and *Papyrus*.

Abbe PLUCHE.

3970. [*Isai.* xx. 1.] *Sargon* was not Sennacherib, but his own Esarhaddon: *Tartan* was general to both.

*Univer. Hist.* vol. iv. p. 198.

3971. [*Isai.* xxi. 9.] Herodotus and Diodorus say the walls of Babylon were three hundred and fifty feet high, and eighty-seven broad; so that six chariots could pass abreast on the ramparts; a magnitude perhaps without a parallel; yet it was foretold, that for the wickedness of its inhabitants it should become a desolation, a dry land, and a wilderness; a land where no man should dwell, neither any son of man pass thereby: that it should be a spot swept with the besom of destruction; where the Arabian would not pitch his tent, nor the shepherds make their folds. So literally is all this fulfilled, that travellers, a few centuries ago, assert that the ruins of antient Babylon were so full of venomous creatures, especially of a poisonous animal called *eglo*, that no one dared to approach nearer this heap of desolation than half a league; and those who have been lately there, declare they can no longer discern the site of this antient city.

FORBES' *Oriental Customs*, vol. iii. p. 119.

3972. [—— 14.] If courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues be

a just measure of perfect society, we have certain proof, that the people of *Arabia*, both on plains and in cities, in republican and monarchical states, were eminently civilized for many ages before their conquest of *Persia*:

*Works of Sir W. JONES*, vol. i. p. 37.

3973. [*Isai.* xxii. 22.] A key in the form of a hook was used in the early ages, when doors had no iron-work, and were shut only by a wooden bar on the inside.

BARTOLOMEO, by Johnston, p. 70. See and compare *Ezek.* xliii. 1, 2. — *xliv.* 1 — 3. *xlvi.* 1 — 3. *Rev.* iii. 7.

3974. [—— 23, 24.] The prime minister, being also cup-bearer, is here wittily compared to a pin with all kinds of vessels hung upon it. — "Wit," says Dr. DARWIN, "may be defined a combination of ideas with agreeable novelty, — effected by opposition as well as by resemblance."

*Temple of Nature*, canto iv. l. 309.

3975. [*Isai.* xxiii. 3.] Tyre, now called Zur, can scarcely be called a miserable village, though it was formerly the queen of the sea. Here are about ten inhabitants, Turks and Christians, who live by fishing.

HASSELQUIST, *Trav.* p. 163.

3976. [—— 15.] The Babylonish captivity (of Israel and Judah) is here foretold under the type of Tyre.

Uriah had been forced to flee towards Egypt, for having dared to utter such prophecies expressly against Judah and Jerusalem.

*Univer. Hist.* vol. iv. pp. 102, 103.

3977. [*Isai.* xxiv. 1. *Turneth it upside down*] Terentius Rufus, whom Titus left to command the troops, plowed up the ground on which the temple had stood, that none might ever after be permitted to rebuild it.

*Micah* iii. 12.

*Jer.* xxvi. 18.

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JOSEPHUS' *Jewish Wars*, b. vii. c. 2.

3978. [*Isai.* xxiv. 13 — 16.] The great distresses brought upon Israel and Judah (by the Romans in particular) drove the people away, and dispersed them all over the neighbouring countries: they fled to Egypt, to Asia Minor, to the islands and coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places; and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of christianity. This is what the Prophet seems to mean by the celebration of the name of JEHOVAH in the waters, in the distant coasts, and in the uttermost parts of the land.

LOWTH, *in loco.*

3979. [*Isai.* xxv. 10.] In Egypt they use oxen, as the Antients did, to beat out their corn by trampling on the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones, as in Syria; but a sort of sledge consisting of three rollers, fitted with irons which turn on axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, on asses or dromedaries. — Here two parcels or layers of corn forming a circle six or eight feet wide, are thrashed out in a day, and they move each of them as many as eight times with a wooden fork of five prongs. Afterwards they throw the straw into the middle of the ring, where it forms a *heap which grows bigger and bigger*. When the first layer is thrashed, they replace the straw in the ring, and thrash it as before. Thus the straw becomes every time smaller, till at last it resembles chopt straw.

NIEBUHR.

3980. [*Isai.* xxvii. 2.] The berries of the *Red Frontinac* are of a moderate size, round, and of a *fine red color*, and high flavor. — The *juice* of the *Claret Grape* is of a *blood-red color*. — The *White Parsley-leaved Grape* produces *red berries*.

SPEECHLY, *on the Vine*, pp. 9, 17, 24.

3981. [*Isai.* xxviii. 15.] Every man, with respect to his spirit, is in some association in the world of spirits: the wicked man in some infernal association; the good man in

some celestial association. He also appears there, sometimes, when he is in deep meditation.

See No. 1349. SWEDENBORG, *on Divine Providence*, n. 295.

3982. [*Isai.* xxviii. 21.] Other Translators read, *Opus alienum suum*. (BOYLE's *Seraphic Love*, p. 86.) — His work by foreigners; namely the *Babylonians*.

3983. [*Isai.* xxix. 6.] When the fight happened at Actium, between Octavius Cesar and Anthony, in the seventh year of Herod's reign (from the conquest of Antigonus, and the taking of Jerusalem a few months before; WHISTON) there was an earthquake in Judea, such a one as had not happened at any other time. This earthquake brought a great destruction on the cattle in that country. About ten thousand men also perished by the fall of houses; but the army, which lodged in the field, received no damage by this sad accident.

JOSEPHUS, *Antiq. b. xv. c. v. § 2.*

3984. [— 8.] Whilst I was at Bubaker, says PARK, the scarcity of water was so great, that, ill supplied by day, I frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amidst the wilds of Africa.

See his *Travels*, p. 145.

3985. [— 21.] The Ottoman Court seems to have been called the *Port*, from the distribution of justice, and the dispatch of public business, that is carried on in the *gates* of it.

SHAW's *Trav.* p. 316, fol. note.

3986. [*Isai.* xxx. 2.] In the Phenician tongue the Oracle is called the *Mouth of God*; and to say, *we consult the mouth of God*, is the same as to say, *we consult the oracle*.

Le CLERC. See Cooke's *Hesiod*, the *Theogony*, l. 625.



3987. [*Isai. xxx. 6.*] The antient Egyptians most certainly esteemed their *Horned Viper* a hieroglyphic of some importance; for when we examine their monuments of the greatest antiquity, such as their obelisks, temples, statues, palaces, and even their mummies, we are almost sure to find many representations of it on them. Those two immensely large stones, lately brought from Alexandria, in Egypt, now in the court-yard of the British Museum, which appear to be part of the grand cornice of some magnificent palace, have many figures of the *Cerastes* curiously engraved on them. Dr. HASSELQUIST, a pupil of [the celebrated Linneus, who was in Egypt in 1750, has given a particular description (and Mr. BRUCE an admirable figure) of this curious animal; but neither Hasselquist nor the former writers on Egypt, that mention the cerastes, say any thing about the venom of its bite. This we are informed of only by Dr. TURNBULL, who lived many years in Egypt, both at Alexandria and Cairo, and who has presented Mr. Ellis with two specimens of it. — It is a native of the sandy deserts of Arabia and many parts of Africa. — It is furnished with poisonous fangs, like the common viper.

*Abr. Phil. Trans. vol. xii. p. 355.*

3988. [—— 8. *In a table*] *Epi puziou, on a box-table.*

*Septuagint.*

3989. [—— 22.] The silver and gold, wherewith your graven and molten images were coated, you shall account unclean, and turn from them with aversion, as from a menstruous woman, saying, Be gone.

MICHAELIS.

3990. [—— 26.] From experiment M. Bouguer was led to conclude, that the light of the moon is only equal to the 300 thousandth part of that of the sun; and that in a clear sky, the splendor of the sun, when on the horizon, is about 2000 times less than when elevated 66 degrees.

HUTTON's *Recreations*, vol. ii. pp. 328, 329.

But if, according to Dr. Burnet, the sun once formed different zones about our earth, from those it now makes, the elephant, and other beasts peculiar at present to the torrid zone, may easily be supposed to have lived formerly, and may live again, under a burning sun in Russia, in Siberia, in Switzerland, in Franconia, and other cold regions, where their bones and tusks are still found in a state of wonderful preservation.

See No. 42.

See KALN's *Trav. in Pinkerton's Coll.* part liii. p. 420.

3991. ——— There are in Holland tracks of turf under ground composed apparently of plants belonging to a

climate like that of India; for the foliage of the palm-tree is occasionally found among them. An immense track of this description extends from the neighbourhood of Amsterdam to that of Maestricht, and has afforded to the curious investigator sea-urchins, and jaw-bones of crocodiles, incrusting in the stone. How are we to account for such phenomena? Are we to suppose that a sudden revolution of the globe buried them in the bosom of the earth, or is it not more likely to proceed from the spiral movement of the ocean along the surface of a portion of the globe?

See No. 263.

St. PIERRE's *Harmonies of Nature*, vol. i. p. 142.

3992. [*Isai. xxx. 33.*] The Hindoos, to the present time, do not bury their dead after the manner of many other nations, but burn their bodies on a large pile of wood erected for the purpose.

Dr. W. ALEXANDER's *Hist. of Women*, p. 299.

3993. [*Isai. xxxii. 2.*] From the wind — probably, the *Samiel*.

3994. [*Isai. xxxiii. 1, 6.*] In the Triumph exhibited at Rome in honor of Titus and Vespasian, were exposed, among the rich and glorious spoils, incredible quantities of gold taken out of the temple; after which was carried the body of the Jewish law, the last, and not the least remarkable of all the spoils.

ECHARD, *Ecc. Hist. sub A. D. 71.*

3995. [*Isai. xxxiv. 15.*] The incubation of the feathered race is thus described by such as have attentively marked its progress. The Hen, for instance, has scarcely sat on the egg twelve hours, when some lineaments of the head and body of the chicken appear. The heart may be seen to beat at the end of the second day: it has at that time somewhat the form of a horse-shoe, but no blood yet appears. At the end of two days, two vesicles of blood are to be distinguished, the pulsation of which is very visible: one of these is the left ventricle, and the other the root of the great artery. At the fiftieth hour, an auricle of the heart appears, resembling a noose folded down upon itself. The beating of the heart is first observed in the auricle, and afterwards in the ven-

tricle. At the end of seventy hours, the wings are distinguishable; and on the head two bubbles are seen for the brain, one for the bill, and two others for the fore and hind part of the head. Towards the end of the fourth day, the two auricles, already visible, draw nearer to the heart than before. The liver appears towards the fifth day. At the end of a hundred and twenty-one hours, the first voluntary motion is observed. At the end of seven hours more, the lungs and stomach become visible; and four hours after this, the intestines, the loins, and the upper jaw. At the hundred and forty-fourth hour, two ventricles are visible, and two drops of blood instead of the single one which was seen before. The seventh day, the brain begins to have some consistence. At the hundred and ninetieth hour of incubation, the bill opens, and the flesh appears in the breast; in four hours more, the breast-bone is seen; and in six hours after this, the ribs appear forming from the back, and the bill is very visible, as well as the gall-bladder. The bill becomes green at the end of two hundred and thirty-six hours; and if the chicken is taken out of its coverings, it evidently moves itself. The feathers begin to shoot out towards the two hundred and fortieth hour, and the skull becomes gristly. At the two hundred and sixty-fourth hour, the eyes appear. At the two hundred and eighty-eighth, the ribs are perfect. At the three hundred and thirty-first, the spleen draws near the stomach, and the lungs to the chest. At the end of three hundred and fifty-five hours, the bill frequently opens and shuts; and at the end of the eighteenth day, the first cry of the chicken is heard. It afterwards gets more strength, and grows continually till at length it is enabled to set itself free from its confinement. — And the moment the chicken is hatched, it is heavier than the egg was before.

## BINGLEY.

This increase of weight, immediately on hatching, may be accounted for by the sudden admission of the atmospheric air, which, through the medium of air-cells in birds, has a ready passage to almost every part of the interior of their bodies.

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3996. [*Isai.* xxxvii. 12.] This Eden was in or about Thelassar in Chaldea. See another Eden, *Amos* i. 5.

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3997. [*Isai.* xl. 3.] While Sir THOMAS ROE and his chaplain were travelling with the Mogul betwixt Mandoa and Amadavar, "we were," says the chaplain, "nineteen days making but short journeys in a wilderness, where (by a very great company sent before us, to make those passages and

places fit to receive us) a way was cut out and made even, broad enough for our convenient passage; and in every place where we pitched our tents, a great compass of ground was cleared for them by grubbing away the trees and bushes."

Embassy, p. 468.

3998. [*Isai.* xl. 4. *Every valley shall be exalted, and every mountain and hill shall be made low*] By a continual flitting of the ocean, from part to part, around the globe we inhabit.

The face of places, and their forms decay,  
And that is solid earth which once was sea;  
Seas in their turn, retreating from the shore,  
Make solid land what ocean was before:  
So Zancle to the Italian earth was ty'd,  
And men once walk'd where ships at anchor ride;  
And cities that adorn'd th' Achaian ground,  
Now whelm'd beneath the sea, are sunk and drown'd:  
And boatman there, through crystal surface show  
To wondering passengers the walls below.

Dryden's OVID.

At the commencement of the harvest, says FORBES, the roads, not only in the Bladerpoor purgunna, but many other places, were so destroyed by the preceding heavy rains and floods, that it was impossible to travel without sending precursors to see that the hills of sand and mud were levelled, and the chasms and ravines filled up, before a wheeled carriage could pass. This, by the custom of the country, is performed gratuitously for governors and persons in office; and at this season travellers of every description, whether in a palanquin or on horseback, must have the highways mended before they undertake a journey. During the rainy season they are generally impassable, and frequently invisible from inundation. On the halcarra, or harbinger arriving at a village with an intimation that a man of consequence is on his way thither, a proclamation is issued to repair the road as far as the next village, and so in continuance. In a light soil it is a work of no great expense, and soon accomplished.

Orient. Memoirs, vol. ii. p. 450.

3999. [— 12.] Since the mean density of the whole earth is about double that of the general matter near the surface, and within our reach, it follows, that there must be somewhere within the earth, towards the more central parts, great quantities of metals, or such like dense matter, to counterbalance the lighter materials, and produce such a considerable mean density. If we suppose, for instance, the density of metal to be 10, which is about a mean among the various kinds of it, the density of water being 1, it would require 16 parts out of 27, or a little more than one-half of the matter in the whole earth, to be metal of this density, in order to compose a mass of such mean density as we have found the earth to possess by experiment: or

$\frac{1}{2}$ , or between  $\frac{1}{3}$  and  $\frac{2}{3}$  of the whole magnitude will be metal; and consequently  $\frac{2}{3}$ , or nearly  $\frac{2}{3}$  of the diameter of the earth, is the central or metalline part. (*Phil. Trans. vol. xiv. p. 421.*)—This balance in the strata of earths and central metals may be reversed by the power of subterraneous fires. Their activity is doubtless so strong as to melt any metals deposited near the places where they begin; and to communicate to them a heat sufficient for keeping them a long time in a state of fusion; and hence a portion of silver (for instance) thus melted necessarily spreads, and introduces itself through the larger pores of the earth, and continues to expand itself, till being beyond the reach of heat, it fixes, and re-assumes its former consistency. Hence the formation of those masses of gold and silver, often found in a barren and moveable sand, remote from any ore or mine. Hence the continual reproduction of metals in the very mines (of volcanic countries), which, after being long forsaken, have again been worked with great advantage. And hence the skeletons of Indians have been found in old mines, covered with fibres of silver, and the inward parts also full of the same metal.

See ULLOA'S *Voy. 4th Edit. by Adams, vol. ii. p. 154.*

4000. [*Isai. xl. 12.*] Under the reign of the Empress Ann (of Russia), in a little desert island of the White Sea, some rocks were found incrustated almost entirely with silver ore, of the richest quality that ever was seen, as was acknowledged at Petersburg; to which place large bars of it were sent. Considerable riches were expected from this discovery; but on piercing the rock, they perceived that the interior did not contain the least trace of the ore; and that it was simply an incrustation.

PINKERTON'S *Coll. vol. i. p. 526.*

4001. [— 22.] Hobbes was the first (of the Moderns) who expressly considered the vaulted appearance of the sky as a real portion of a circle.

See PRIESTLEY, on *Vision, p. 709.*

The summianina here alluded to, is an awning, or pavilion, open on all sides, supported by poles, and stretched out by cords, in any level spot in the country; often in a court or garden near the house: it differs from a tent in having a flat covering lined with chintz, and no side walls; it is neither troublesome nor expensive, but extremely useful in a hot climate.

FORBES' *Oriental Memoirs, vol. ii. p. 458.*

4002. [— 25.] Though the creature may be said to be like God, as we say a picture or image is like the person it represents; yet it cannot be said with the same strict propriety of speech, that God is like the creature: any more

than we can say, with exact fitness and propriety, that a man has a likeness of his image or picture; that is, a likeness of his own likeness or of his own image.

Bp. BROWNE'S *Divine Analogy, p. 457.*

4003. [*Isai. xli. 15.*] Near Aleppo in Syria, the corn is dislodged from its husks by a machine like a sledge, which runs on two or three rollers, drawn by horses, cows, or asses. In these rollers are fixed two iron wheels, notched like the teeth of a saw, and pretty sharp; at once cutting the straw and separating the grain.

Dr. RUSSEL.

4004. [— 28.] Then I looked, and there was no man, even among the idols, and there was no man to give advice.

Bp. LOWTH.

4005. [*Isai. xlii. 3.*] In appealing to the Grand Seigneur, those who are aggrieved stand before the gate of the Seraglio, each carrying on his head a kind of match or wick, lighted and smoking: which is considered as the allegorical emblem of the fire that consumes his soul.

PEYSSONEL'S *Remarks on Baron du Tott, p. 45. See also Ps. lxxix. 9. Matt. xii. 20. And Rom. xii. 21.*

4006. [*Isai. xlii. 13.*] The Figure in plate 124 of DENON'S *Travels in Egypt*, will help to illustrate the prophet's concise description of image-making. — "I found this," says Denon, "on one of the columns of the portico of Tentyra: it was covered with stucco and painted. The stucco being partly scaled off, gave me the opportunity of discovering lines traced as if with red chalk. Curiosity prompted me to take away the whole of the stucco, and I found the form of the figure sketched, with corrections of the outline; a division into twenty-two parts: the separation of the thighs being in the middle of the whole height of the figure, and the head comprising rather less than a seventh part."

4007. [— 14. He — taketh the cypress] The majestic stature of this tree is surprising. Approaching it, we



are struck with awe, on contemplating the stateliness of the trunk, lifting its cumbrous top towards the skies, and casting a wide shade on the ground, as a dark intervening cloud, which, for a time, excludes the rays of the sun. It generally grows in the water, or in low flat lands, such as are appropriated for rice plantations. That part of the trunk which is subject to be under water, and four or five feet higher up, is greatly enlarged by prodigious buttresses, or pilasters, which, in full grown trees, project out on every side, to such a distance, that several men might easily hide themselves in the hollow between. From this part the tree shoots up into a grand straight column ten or twelve feet in diameter and eighty or ninety feet high; when it divides every way around into an extensive flat horizontal top, like an umbrella, where eagles have their secure nests, and cranes and storks their temporary resting places. And what adds to the magnificence of its appearance, streamers of the *long moss* generally hang from its lofty limbs, floating in the wind.

BATRAMP'S *Trav.* p. 88.

4008. [*Isai.* xlv. 14.] The cypress, being once cut, will never flourish nor grow any more: but the bay-tree, when seemingly dead, will revive from the root, and its dry leaves resume their wonted verdure. By these two antient emblems, as used at funerals, we have placed before our eyes, our mortality and immortality; the one speaks the utter death of the natural body, the other the life of the soul re-animating its spiritual body.

See *Observations on Popular Antiquities*, pp. 30, 37, 31.

4009. [*Isai.* xlv. 2.] In the wall around Babylon, at different distances, were a hundred massy gates of brass, whose hinges and frames were of the same metal.

HEROD. *Clio*, clxxix.

4010. [— 7.] Plato imputed the origin of evil to the imperfection of created beings.

See No. 1041.

See CUDWORTH'S *Intell. System*; p. 220.

4011. [— 22.] "Contemplate the Divine nature, illumine thy mind, govern thy heart, walk in the paths of justice, take care that the God of heaven be before thine eyes: there is none but he, he alone is self-existent; all beings derive their existence from him; he upholds them all; never has he been seen by mortals; yet he sees all things."

*Hymn, attributed to the elder ORPHEUS.*

4012. [*Isai.* xlv. 11.] When the Macæ make war, their only coverings are the skins of ostriches.

HERODOT. *Melpom.* chap. clxxv.

4013. [*Isai.* xlix. 8.] Frequent mention is made by the Grecian orators of *desolate heritages*, as they are (here) called by ISAIAH: now a family was considered as *exeremenos* (*Grek.*) or *become desolate*, when the last occupier of an estate left no son by nature or by appointment.—Hence, as ISEUS observes, all they, who thought their end approaching, took a provident care that their families might not become extinct; and if they had no heirs by birth, yet they left sons at least by adoption.

*Works of Sir W. JONES, vol. iv.*  
p. 229.

4014. [— 9, 10.] The decrement of caloric is one degree every ninety toises, when we raise ourselves perpendicularly into the atmosphere. It therefore follows, remarks HUMBOLDT, that under the tropics, where the lowering of the temperature is very regular on mountains of considerable height, 1000 yards of vertical elevation correspond to a change of latitude of nine degrees 45 minutes.

At Calcutta the heat is so intense, that writers in the service of the East India Company, whose correspondence will admit of no delay, sit naked immersed up to the neck in large vessels, into which cold water is continually pumped by slaves from a well.

BARTOLOMEO, by Johnston, p. 402.

4015. [— 18.] The marriage ceremonies, which vary but little throughout Hindostan, may be thus briefly stated: The bridegroom goes in procession to the house where the bride's father resides, and is there welcomed as a guest. The bride is given to him by her father, in the form usual at every solemn donation, and their hands are bound together with *cusa* grass; he clothes the bride with an upper and lower garment, and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire [the emblem of love], and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and mullar. They walk round the fire: the bride steps seven times, conducted by the bridegroom, and he then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar star, as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father. On the fourth day he conducts her to his own house in solemn procession. She

is there welcomed by his kindred ; and the solemnity ends with oblations to fire. — Another writer on the Hindoo marriages, after reciting the previous ceremonies, says “ the *tali*, which is a ribbon with a golden head hanging to it, is held ready ; and, being shewn to the company, some prayers and blessings are pronounced ; after which the bridegroom takes and hangs it about the bride’s neck. This *knot* is what particularly secures his possession of her : for, before he had put the tali on, all the rest of the ceremonies might have been made to no purpose. But when once the tali is put on, the marriage is indissoluble ; and, whenever the husband dies, the tali is burnt, to show that the marriage bands are broken.” — In antient and modern history we find the numbers seven and three generally considered to be sacred ; the former number is most common in scripture ; among the Greeks and Romans the latter prevails.

See FORBES’ *Orient. Memoirs*, vol. iii.  
pp. 300, 302, 326.

4016. [*Isai. xlix. 22.*] On our way to mount Libanus, says DANDINI, we observed the people to carry their *young children on their shoulders* with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot, and do not hinder him from walking or doing what he pleases.

*Voy. au Liban*, p. 72.

4017. [*Isai. l. 6.*] Mr. HANWAY has recorded similar instances of outrage, in the Eastern mode of punishing culprits. — A prisoner, says he, was brought before us, who had two large legs of wood fitted to the snail of his leg, and rivetted together ; there was also a heavy triangular collar of wood about his neck. The general asked me, if that man had taken my goods. I told him, I did not remember to have seen him before. He was questioned some time, and at length ordered to be *beaten with sticks*, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to *spit in his face*, an indignity of great antiquity in the East. — Again : Sadoc Aga was sent prisoner to Astrabad. His *beard was cut off* ; his face was rubbed with dirt, and his *eyes cut out*. On his speaking in pathetic terms with that emotion natural to a daring spirit, the general ordered him to be *struck across the mouth* to silence him ; which was done with such violence that the blood issued forth.

*Travels*, vol. i. p. 297.

4018. [— 9.] At Carthage, in South America, the insect, called Comegen, damages and destroys the furniture of houses, particularly all kinds of hangings, whether of

cloth, linen, silk, gold or silver stuffs, or laces ; and indeed every thing, except those of solid metal, where its voracity seems to be wearied out by the resistance. It is nothing more than a kind of *moth* or *maggot* ; and is so small, as to be scarcely visible to the naked eye ; but so expeditious in its depredations, that in a very short time it entirely reduces to dust one or more bales of merchandise where it happens to fasten ; and, without altering the form, perforates it through and through, with a subtilty which is not perceived till it comes to be handled, and then, instead of thick cloth or linen, one finds only small shreds and dust. — It will thus destroy all the goods in a warehouse, where it has got footing, in one night’s time.

ULLOA’S *Voyage*, by Adams, vol. i.  
pp. 67, 68.

4019. [*Isai. li. 3.*] In Hindostan the royal gardens are often called the Garden of God ; perhaps Paradise is the term intended.

FORBES.

4020. [— 11.] The caravans, when successful, usually return with singing. — Some of the camels have bells about their necks, and some about their legs, like those which our carriers put about their fore-horses’ necks ; which, together with the servants *singing all night*, make a pleasant noise, and the journey passes away delightfully.

PITTS.

4021. [*Isai. lii. 2.*] In the language of Scripture, the *natives of a country* are called *sons* ; the *inhabitants of a town*, *daughters*.

4022. [*Isai. liii. 1.*] At Thibet, the *Lampo* is the first person next the king, and called his *right arm*.

PINKERTON’S *Coll.* part xxix. p. 598.

4023. [— 4.] Dr. KENNICOTT, after various pertinent quotations from Ignatius, Justin Martyr, and Irenæus, refers more particularly to Tertullian, with a view of proving that, in his time, this passage expressed the sense ascribed to

it in *Matt. viii. 17*, where the Evangelist quotes it as foretelling, that "the Messiah should heal bodily diseases." The Hebrew words, it is shewn, admit this sense: Tertullian so expresses them; and so did the old Greek version, which has been strangely altered in this place, out of opposition to the Gospel.

4024. [*Isai. lv. 2. Wherefore do ye spend money for that which is not bread?*] At London in 1814, the quantity of Porter brewed by the twelve principal houses, was 1,220,506 barrels; sold at five pence halfpenny per pot! (*Public Prints.*) — This amounts to the enormous sum of £3,660,001. 15. 10!!

4025. [*Isai. lvi. 2. Blessed is the man, — that keepeth his hand from doing any evil*] The most important of all prohibitions is, *Never to do evil, or injury, to any one.* "Even the positive precept of doing good, if not made subordinate to this, is dangerous, false, and contradictory. Who is there that does not do good? All the world, even the vicious man, does good to one party or the other: he will often make one person happy at the expense of making a hundred miserable. Hence arise all our calamities. The most sublime virtues are negative; they are also the most difficult to be put in practice, because they are attended with no ostentation, and are even above that pleasure so flattering to the heart of man, that of sending away others satisfied with our benevolence. Oh! how much good must that man necessarily do his fellow-creatures, if such a man there be, who never did any of them harm! What intrepidity of soul, what constancy of mind, are necessary here! It is not, however, by reasoning on this maxim, but by endeavouring to put it in practice, that all its difficulty is to be discovered. The injunction of doing no harm to any one, infers that of doing the least possible harm to the community in general; for in a state of society, the good of one man necessarily becomes the evil of another. The relation is essential to the thing itself, and cannot be changed. We may enquire on this principle, Which is best; man in a state of society, or in a state of solitude? A certain noble author hath said, *None but a wicked man might exist alone*: for my part, I say, *None but a good man might exist alone*. If the latter proposition be less sententious, it is more true, and more reasonable than the former. If a vicious man were alone, what harm could he put in practice? It is in society only that he finds the implements of mischief.

ROUSSEAU.

4026. [*Isai. lvii. 2.*] In the palanquin of Hindostan, the prince not only reclines (like Jacob) or sits in state in paying visits of ceremony, but the traveller also reposes during a journey, as if he were in his own bed.

FORBES' *Oriental Memoirs*, vol. iii. p. 192.

4027. [*Isai. lviii. 7. The naked*] The ill-clothed. — He who has seen a man *ill-clothed*, or covered with rags, says that he has seen such a one *naked*.

SENECA.

4028. [*Isai. lxii. 3.*] The diadem, or *vitta*, was a ribbon worn about the head, and tied in a floating knot behind; antiently the simple, but superlative, badge of kingly power.

REES.

4029. [— 6.] In the Temple service a constant watch was kept day and night by the Levites. And in the East, even to this day, the watchmen in the camp of the caravans go their rounds, crying one after another, *God is one, he is merciful*; and often add, *Take heed to yourselves*.

TAVERNIER'S *Voy. de Perse*, l. i. c. 9.

4030. [— 10.] In Persia, the country to which the prophet alludes, "we rode," says GEORGE HERBERT (*p. 170*), "most part of the night on a paved causeway, broad enough for ten horses to go a-breast, built by extraordinary labor and expense, over the boggy part of a great desert." — But the most important and useful monument of antiquity in that country, is the causeway built by Shah Abbas the Great, which is in extent nearly three hundred English miles. Raised in the middle with ditches on each side, it is in some parts more than twenty yards broad, lying on arches under which water is conveyed to the rice fields.

HANWAY'S *Trav. in Persia*, vol. i. p. 198.

4031. [*Isai. lxiii.*] In this Chapter, the God of the Jews is represented as a husband, who had resumed his marriage garments, which, on the day of espousals, had been stained with *grape-blood*; in order to *redeem* or reclaim his wife, and to take vengeance on her seducers, the Babylonians. See *Exod. xxiv. 8*.



4032. [*Isai. lxiii. 3.*] The first flow is trod out by men's feet.

PINKERTON's *Coll. part xvii. p. 613.*

4033. [— 4.] A German astronomer found by calculation, that during the great Platonic year, or solar cycle of 280,000 years, the planets of our system will revolve round the sun,

|           | Times     |
|-----------|-----------|
| Mercury   | 1,162,577 |
| Venus     | 455,122   |
| The Earth | 280,000   |
| Mars      | 148,878   |
| Jupiter   | 28,616    |
| Saturn    | 9,516;    |

so as to have all arrived at once at the points from which they began their respective courses. M. de Lelande has since found these revolutions to be perfectly accurate. He could scarcely believe that they all begin anew at the end of 280,000 years; but he has convinced himself that the author is right.

*Month. Mag. vol. xxii, No. 148, p. 276.*

4034. [*Isai. lxxv. 2.*] The American, strictly speaking, is neither virtuous nor vicious. — In his understanding there is no gradation, he continues an *infant* to the last hour of his life.

WEBB's *Selections from Pauw, p. 15.*

4035. [*Isai. lxxvi. 1.*] God is infused and circumfused, both within and without the world.

JEROME in *loco.*

4036. [*Isai. lxxvi. 4.*] An ox of old, says VARRO (*de Re Rustica, lib. 2. c. 5*), was deemed a man's fellow: consequently, he adds, it was required by the law of that time, that *he who should take away the life of an ox, was to redeem it with his own.* — See also *Gen. ix. 5, 6.*

The farther we go back into antient times, the more proofs do we find that mankind repaid the labors of the ox in agriculture, with a strong degree of affection and gratitude. He was regarded as man's assistant; and from the representations given of the golden age of the world, we see, that to think of shedding the blood, or tasting the flesh of the animal, to whose toil man owed his daily bread, would then have been deemed a heinous crime. — And we find that the Hebrews had a very similar mythology. The prophet Isaiah here, in the picture he draws of the return of the golden age, gives this law as one trait, *He that kills an ox, is as one who has slain a man*, that is, will be regarded as a murderer.

See No. 201.

SMITH's *MICHAELIS, vol. ii. p. 389.*

4037. [— 19. *Javan*] This name of the fourth son of Japheth, is used here for *Greece.* See *Dan. x. 20.*

4038. [— 20.] Respecting these offerings and vessels, See *Nehemiah x. 39.* — *xiii. 4, 5, 8, 9, 12, 13, 30, 31.* — Respecting the return from captivity, as here predicted, See *Neh. vii. 6, &c.*

4039. ——— It is computed that, in an ordinary way, a dromedary will perform a journey of five hundred miles in four days.

LEMPRIERE's *Morocco, p. 98.*

THE BOOK OF THE  
PROPHET JEREMIAH.

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**J**EREMIAH, like John the Baptist, was chosen of God from the very womb. Son of that Hilechiah, who was a descendant from Ithamar; he lived at Anathoth, the seat of his ancestors, a place within two or three miles from Jerusalem. Though none of his prophecies appear to have been written till the fourth year of Jehoiakim; yet, as a denouncer of God's judgments against Judah, we find him more early in life at the gates of the Temple, exhorting the idolaters in the most pathetic manner to abandon their impieties.

*Univer. Hist. vol. iv. p. 95.*

4041. [*Jer. i. 11.*] In their representative processions, the Chinese still carry at the end of long silver rods, figures in silver of strange animals, hands, scales, fishes, and other mysterious things.

BERNIER, in *Pinkerton's Coll. vol. viii.*  
*p. 201. part xxxii.*

4042. ——— *A rod of an almond tree*] There can be no doubt but the Hebrews were acquainted with that *rod*, the *caduceus*, so famous in Egypt, and among all nations that ever had any commerce with the Egyptians, which was an Emblem of *coalition, connexion, or conjunction*: how they called it is what we find no where, except it be in *this place*.

DESVEUX. — *Bib. Research. vol. i.*  
*p. 307.*

4043. [——— 12. *I will hasten my word*] As *shequed ani* (*Hebr.*) apparently allude to the emblem of the *rod*, they should be rendered, *I am tied to my word to perform it.*

*Ibid. p. 309.*

4044. [*Jer. i. 13.*] See ADDISON's *Paradise of the American Indians, Spectator, No. 56.*

4045. ——— The savages of Canada had no cooking pots of *metal* previously to the arrival of Europeans. They had however found means to supply this want by hollowing the trunk of a tree with fire. When they used such a kettle made of *wood*, they heated pebbles and flints till they were red hot and cast them into the water it contained till the water boiled.

See *Judg. xv. 19.*

*Ezek. xxiv. 3 — 5*

*St. PIERRE's Studies of Nature,*  
*vol. iii. p. 247.*

4046. ——— The poor untutored Savages of America, like certain *spiritualizers* in Europe, absurdly imagine that, after death, they shall be employed in hunting down the *souls of beavers with the souls of arrows*, and in dressing the *soul of their game in the soul of pots!*

*Ibid. p. 305.*

See No. 1351, 430.

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4047. [*Jer. ii. 19.*] Misery is the *natural*, inevitable consequence of men's voluntary corruption of themselves: And they who resolve all the punishments and miseries of another life into a purely positive infliction of God, do think with the vulgar.

*Ep. BROWNE's Divine Analogy, p. 339.*

4048. [——— 21. *A noble vine*] Or *excellent Church.*—

PLINY says, *Trees were the first Temples*; — under which men assembled not for parade, but for real religious worship in its native simplicity.

*The degenerate plant of a strange vine]*

*Salt earth and bitter* are not fit to sow,

Nor will be tam'd and mended by the plough.

*Sweet grapes degenerate there*; and fruits, declin'd

From their first flav'rous taste, renounce their kind.

*Dryden's VIRG. Georg. ii. l. 323.*

The vine, the fig-tree and the olive, are natives of the Islands of the Mediterranean.

*St. PIERRE'S Studies of Nature,*  
vol. ii. p. 468.

4049. [*Jer. ii. 21.*] Barley, in rainy years, degenerates into oats; and oats, in dry seasons, change into barley. These facts, related by *Pliny, Galen, and Mathiola*, have been confirmed, says *SAINT-PIERRE*, by the experiments of several modern Naturalists.

*Ibid. p. 461.*

4050. [—— 22. *Though thou wash thee with nitre*] It is proper to observe here, that the nitre, or saltpetre of the moderns, is a different substance from the nitre of the Antients; which, though it has been neglected, and not perfectly known for ages, is found in several parts of Asia, thrown up in little hillocks, on the surface of the earth, in form of a coarse loose powder. This is what authors have usually called *soap-earth*, and might perhaps at this day answer the purpose of pot-ashes, in the making of soap and glass. Dr. Hill, describing this earth, assigns good reasons for believing it to be the true nitre of the antient Greeks; and the same that is here mentioned; for this is evidently spoken of a substance that has an abstersive, or cleansing quality, and therefore is not applicable to our modern nitre.

SMITH.

4051. ——— *Sir HUMPHREY DAVY* identifies the *nitrum* of the Antients with *carbonate of soda*.

*See Phil. Trans. for 1815, part i.*  
p. 107.

4052. ——— The Antients, not acquainted with that useful substance soap, made use of a plant, called by *Pliny* *radicula*, and by the Greeks *struthion*, and which some think was our *saпонaria*, soap-wort; they likewise employed with the same view, another plant, which *Pliny* describes as a species of poppy. — We are informed by other authority, that the Antients used ashes in washing; and some of the solar earths were likewise employed for that purpose.

*BERTHOLET, on Dyeing; by Hamilton,*  
vol. i. p. xix.

4053 [*Jer. ii. 22.*] In the vicinity of Surat, among other useful productions is a vegetable soap, called *omlah*; the nuts grow in clusters on a wild tree, and the kernels, when made into a paste, are preferred to common soap for washing shawls, silk and embroidery; it lathers in salt water, and on that account is valuable at sea, where common soap is of little use; *retah*, another vegetable soap there, has the same property.

*FORBES' Oriental Memoirs, vol. i. p. 269.*

4054. ——— *A swift dromedary traversing her ways*] They say that one of these swift *dromedaries* will in one night, and through a level country, *traverse* as much ground as a single horse can in ten; which can be no exaggeration of the matter, since many have affirmed to me, says *MORGAN*, that it makes nothing of holding its rapid pace, which is a most violent hard trot, for twenty-four hours on a stretch, without shewing the least sign of weariness, or inclination to bait; and that having then swallowed a ball or two of a sort of paste made up of barley meal, and may be, a little powder of dry dates, among it, with a bowl of water, or camel's milk, if to be had, and which the courier seldom forgets to be provided with *in skins*, as well for the sustenance of himself as of his *Pegasus*, the indefatigable animal will seem as fresh as at first setting out, and ready to continue cuning at the same scarce credible rate, for as many hours longer, and so on from one extremity of the African desert to the other; provided its rider could hold out without sleep and other refreshments.

*History of Algiers, p. 101. — See Esth.*  
viii. 10 — 14.

4055. [—— 27.] The scarlet-flowered French bean turns round its stick or pole, invariably, the contrary way to the sun.

*Month. Mag. for Feb. 1814, p. 54.*

4056. ——— As the love of rule originating in the love of self is entirely opposite to love towards the Lord, the spirits who are in that love of rule (standing in an infernal sphere with their feet upwards and their heads towards the earth) turn their faces back from the Lord, and thus look with their eyes to the west of the spiritual world. Their bodies being thus turned the contrary way, the east is behind them, the north to their right, and the south to their left. The east is behind them because they hate the Lord; the north is to their right, because they love fallacies and the falsities thence derived; and the south is to the left of them, because they spurn the light of wisdom.

*SWEDENBORG, on Divine Love,*  
n. 144.



4057. [*Jer.* iii. 2.] The Arabs wait for caravans with the most violent activity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along.

CHARDIN.

4058. [*Jer.* iv. 17.] In the East, pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit for gathering they place guards, if near a great road more, if distant fewer, who place themselves in a round about such grounds.

*Ibid.*

4059. [— 30.] The Birmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. This custom is not confined to the Birmans, particularly the operation of colouring the eye-lashes: the women of Hindostan and Persia commonly practise it. They deem it beneficial as well as becoming. The collyrium they use is called surma, the Persian name of antimony.

Captain SYMES, *Embassy to Ava*,  
vol. ii. p. 235.

4060. [*Jer.* v. 6.] Some relate, that the Ethiopians having made an expedition against Egypt, were put to flight at *Lycopolis*, by a vast number of wolves. — These could not be animals, as Hasselquist did not meet with either bears or wolves in any part of Egypt.

It is asserted by the Scythians, as well as by those Greeks who dwell in Scythia, that once in every year the Neuri are all of them changed into wolves. — This idea, it is supposed, might arise from the circumstance of these people clothing themselves in the skins of wolves during the colder months of winter.

See BELOE, on *Hierodot.* *Euterpe* lxvii.  
note, and *Melpom.* cv. and note 113.

4061. [— 22.] As the weight of 3 miles perpendicular of common earth is capable of absolutely repressing the vapor of inflamed gunpowder, so we may well suppose that there may be a quantity of (superincumbent) earth sufficient to repress the vapor of water (arising from subterranean

fire), and keep it within its original limits, though ever so much heated.

See *Abr. Phil. Trans.* vol. xi. p. 469

4062. [*Jer.* vi. 1.] It was usual with the Persians, Grecians, and Romans, to signify in the night by signs of fire, and by burning torches, either the approach of an enemy, or succour from friends. The former was done by shaking and moving their torches; the latter by holding them still.

*Lyd. de Re Militari*, l. i. c. 3. p. 185.

Kimchi observes that *Beth-haccerem* signifies a high tower, for the keepers of the vines to watch in: — We may remark further, that the watchers in such towers were employed day and night during the vintage in racking off the must from vessel to vessel, the moment it was beginning to ferment, till it were ultimately so cleared from the lees that it would keep sweet for almost any period of time. In the cyder countries, by thus racking the juice of apples, they prevent its undergoing either the vinous or acetous fermentation. By the same process, an unfermented liquor may be obtained from any kind of fruit.

4063. [— 29.] This passage is somewhat ambiguous, and interpreters translate the original Hebrew differently; but most of them collect from it, that the founder added lead to the mixed mass which he wanted to refine. — When gold or silver is mixed with iron, copper, or tin, it is usual to add to the mixed mass a quantity of lead, in order to accelerate the purification; for the lead will be converted into glass, and this glass will vitrify all the extraneous substances with which the gold or silver is polluted, without exerting the least action upon the precious metals themselves.

WATSON'S *Chem.* vol. iii. pp. 319, — 321.

4064. [— 30.] In Mr. Waxell's collection, is a (plated) medal of Macedon, considered as of the most antient kind: this proves that the art of *plating* coins was practised about five hundred years before the Christian era. — The Grecian of *this kind* are more than the Roman, and *those of the kings* more rare than *those of the cities*.

*Month. Mag.* for April 1810, p. 202.

4065. [*Jer.* vii. 18.] *The women—make cakes to the queen of heaven* Her cakes were stamped with a crescent.

See No. 926. See FULLER'S *Pisgah sight*. And  
*Univer. Hist.* vol. ii. p. 315.

4066. [*Jer. vii. 18.*] The Mexicans, whose country abounds with cocoa-trees, mix the nuts with Indian corn, and such sugar as is extracted from their own canes; together with a small quantity of *Racou* seeds, the color of which is the finest vermilion: they then grind all together between two stones, and work up the paste into Chocolate cakes, which are eaten dry when they are hungry, but dissolved in warm water when they would quench their thirst.

*Nat. Delin. vol. i. p. 283.*

4067. ——— The nuts of the shell-barked hiccory of America, when pounded to pieces, cast into boiling water, and well strained, afford only an oily liquid, which the inhabitants call hiccory milk: it is as sweet and rich as fresh cream, and is an ingredient in most of their cookery, especially homony and *corn-cakes*.

*BARTRAM'S Trav. p. 38.*

4068. [——— 32.] During the last great plague in London, one pit, to receive the dead, was dug in the Charter House, forty feet long, sixteen feet wide, and twenty feet deep, and in two weeks received 1114 bodies. During this dire calamity there were instances of mothers carrying their own children to those public graves; and of people delirious, or in despair for the loss of friends, who threw themselves alive into these pits.

*See Journal of the Plague in 1665, printed for E. Nutt, Royal Exchange.*

4069. ——— This valley was a very delightful place, watered by the springs of Shiloah. It was shady and beautified with gardens.

*See St. JEROME, in loco.*

4070. [*Jer. viii. 7.*] Olaus Magnus is of opinion, that in the winter swallows hide themselves in holes or under water, and says, it is a common thing in the northern countries for fishermen to draw them up in clusters, hanging together head to head, feet to feet, &c. He adds, that such a cluster being accidentally carried by some boys into a stove, the swallows, after thawing, began to fly about, but weakly, and for a very short time. To the same purpose Etmmuller relates, that he had found above a bushel of swallows under the ice in a fish-pond, all dead to appearance, but the hearts still retaining their pulsation. These accounts were confirmed by Dr. Colas, who informed the Royal Society, that

he had seen sixteen swallows drawn from under the ice by fishermen's nets out of the lake of Samrodt, and about thirty out of a great fish-pond; that he also saw two swallows just come out of the water, which could scarcely stand, being very wet and weak, with their wings hanging on the ground; and that he had often observed these birds to be weak for some days after their appearance. Notwithstanding these testimonies, however, several ingenious naturalists are of different sentiments, respecting the *generality* of those birds of passage: particularly Mr. Willoughby, who thinks that swallows in winter retire to Egypt and Ethiopia; and perhaps the stork retreats to the same countries. This last conjecture seems the more probable when we consider, that at the time these birds leave us, the inundation of the Nile is over, the waters are daily subsiding, and the marshes abound with aquatic animals, the proper food of the stork; and it is well known that stagnating waters produce flies of various species, which are suitable food to the swallow and martin. — But how such unthinking animals should exactly know the best time for undertaking their journeys, and also whether to go, and how to steer their course, is really amazing. Who acquaints their young, that it will soon be necessary for them to forsake the land of their nativity, and travel into a strange country? Why do those which are detained in a cage express so much uneasiness at the season for their usual departure, and seem afflicted at their inability to join the company? Who is it that directs the strong to migrate, and the weak to remain behind? Who teaches them to observe such wonderful order and discipline, in their periodical flights? Have they charts to regulate their voyage, or a compass to guide them infallibly to the coast they aim at, without being disconcerted by rains, winds, or the darkness of the nights? Are they acquainted with the places where they may rest and be accommodated with refreshments? And what reason informs them, that this or that particular country will yield them more convenient food and habitation than another; that Egypt, for instance, will afford them better accommodations than France, or Spain, or any of the intermediate countries over which they direct their flight? — The truth is, that although they have neither charts, compass, nor reason, they are generally by that powerful *instinct, or influx through natural mediums*, infused by the Creator, whereby "the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming."

*SMITH'S Wonders.*

"Instinct appears to me", says ADDISON, "the immediate direction of Providence; and such an operation of the Supreme Being, as that which determines all the portions of matter to their proper centers."

4071. [*Jer. viii. 7.*] Dr. WALLERIUS, the celebrated Swedish chemist, wrote in 1748 to Mr. Klein, secretary to the city of Dantzic, "That he had seen, more than once, swallows assembling on a reed, till they were all immersed and went to the bottom; this being preceded by a dirge of a

quarter of an hour's length. He attests likewise, that he had seen a swallow caught during winter out of a lake with a net, drawn, as is common in northern countries, under the ice: this bird was brought into a warm room, revived, fluttered about, and soon after died." In consequence of this information, Mr. Klein procured affidavits on oath before magistrates, from many *fermiers généraux* of the King of Prussia's domains, who had great lakes in their districts, that in the winter season swallows had been frequently caught in their immense nets, and brought to the fire in a warm room, where they had gradually revived, and then died positively in a few hours. "It is therefore highly probable, or rather incontestably true", remarks FORSTER in his *notes on Kalm's Travels in North America*, "that swallows retire in the Northern countries during winter into the water, and stay there in a torpid state, till the return of warmth revives them again in spring."

*Pinkerton's Coll. part liv. p. 548.*

4072. [Jer. viii. 7.] I have found by experience, says HASSELQUIST, that (migrating) birds go in a direct line from North to South, and never take their course from East to West, or West to East.

*Travels, p. 209.*

The swan and wild duck have an accurate knowledge of the Latitude where they ought to stop, when every year they re-ascend in spring to the extremities of the North. They can find out unassisted by compass or sextant the spot where the year before they made their nests.

See No. 3596.

St. PIERRE's *Studies of Nature*,  
vol. i. p. 294.

4073. ——— Behold the loud, sonorous, watchful Savannah cranes, with musical clangor, in detached squadrons. See them spread their light elastic sail: at first they move from the earth heavy and slow; they labour and beat the dense air; they form the line with wide extended wings, tip to tip; they all rise and fall together as one bird; now they mount aloft gradually wheeling about; each squadron performs its evolutions, encircling the expansive plains, observing each one its own orbit; then lowering sail, descend on the verge of some glittering lake; whilst other squadrons, ascending aloft in spiral circles, bound on interesting discoveries, wheel round and double the promontory, in the silver regions of the clouded skies; then contract their plumes and descend to the earth, where, after resting awhile on some verdant eminence, near the flowery border of the lake, they, with dignified, yet slow, respectful steps, approach the kindred band, confer, and treat for habitation; the bounds and precincts being settled, they confederate and take possession.

BARTRAM's *Trav. p. 141.*

4074. ——— All birds of passage avail themselves of

the advantage of high and favourable winds. — The swallow is a bird so swift of flight that it can with ease and pleasure move through the air even faster than the winds, and in a few hours' time shift twenty degrees from north to south, even from frozen regions to climates where frost is never seen, and where the air and plains are replenished with flying insects of infinite variety, its favourite and only food.

*Ibid. pp. 281, 283.*

4075. [Jer. viii. 7.] Small birds, and even butterflies, says HUMBOLDT, are sometimes forced out to sea by the impetuosity of the winds, as we observed in the southern ocean, where we were on the western coasts of Mexico. But in June, at a period when the seas had not for a long time been agitated by tempests; when we were forty leagues east of the island of Madeira, a common swallow came and perched on the topsail-yard. It was so fatigued that it suffered itself to be easily taken. What could engage a bird, in that season, and in calm weather, to fly so far? — In the expedition of d'Entrecasteaux, a common swallow was seen at 60 leagues distance from Cape Blanc; but this was towards the end of October, and M. Labillardiere thought it had newly arrived from Europe.

*Travels in South America.*

4076. ——— The sun having passed the line to move towards one of the poles for example, the Arctic, coming to cast its rays that way, makes there impression enough to depress a little the Arctic pole, and to do that more and more according as it advances towards the Tropic; letting it rise again by little and little, according as he returns towards the Line, until by force of his rays he do the like on the side of the Antarctic pole. If then it be true, that having passed the Line to go towards one of the poles, he causes a change in the direction of the axis of the earth, and a depression in the pole on that side, the other pole must needs be raised, and consequently the sea and the air, being two fluid and heavy bodies, must run down in this inclination: so that it would be true to say, the sun advancing towards one pole, causes two currents, one of the sea, another of the monsoon wind, as he causes two opposite ones, when he returns towards the other pole. (BERNIER.) — This will account for the periodical migrations of both *fowls* and *fishes*.

4077. [—— 17.] The basilisk is a species of serpent frequently mentioned in scripture, though never described farther than that it cannot be charmed so as to do no hurt, nor trained so as to delight in music; which all travellers who have been in Egypt allow is very possible, and frequently seen (*Ps. ix. 13*). However, it is the Greek text that calls this serpent basilisk; the Hebrew generally calls it *tespha*, which is a species of serpents real and known. Our English translation very improperly renders it cockatrice, a fabulous



animal that never did exist. The basilisk of scripture seems to have been a snake, not a viper; as its eggs are mentioned (*Isai. ix. 5*): whereas it is known to be the characteristic of the viper to bring forth living young.

BRUCE.

4078. [*Jer. viii. 22.*] Between the Red Sea and Mount Sinai grows the famous balm of Gilead. It is procured from a shrub, by slitting the bark and receiving in vessels what drains from the wound.

Captain HAMILTON. — *Pinkerton's Coll.*  
part xxxii. p. 276.

4079. ——— The balm-trees, which formerly grew in Judea, have been all absolutely eradicated from that soil, and transplanted to Grand Cairo, which is supposed to be the only place in which they are reared at present.

*Nat. Delin. vol. ii. p. 291.*

4080. [*Jer. ix. 25.*] *I will punish the circumcised that has a foreskin.* Rab. Nath. in *Lexic. sub. voce orlah* (*Hebr.*), as quoted in *Universal Hist. vol. iii. p. 65.*

4081. [——— 25, 26.] It is hence manifest, that the Egyptians, Edomites, Ammonites, Moabites, and Bedouin Arabs, were circumcised as well as the Jews, but had withal uncircumcised hearts.

*Smith's MICHAELIS, vol. iii. p. 75.*

4082. ——— Among the Tartars, it was a particular custom to shave or pluck off all the hair except a small tuft on the crown of the head: This mode is said to have been enjoined by the Tartarian emperors, on their accession to the throne of China. — They also are a people that dwell in the wilderness, living chiefly in tents, and roving about in different hordes, without any fixed abode.

See CARVER'S *Trav. in N. America*, pp. 135, — 6.

The American Indians who wish to appear gayer than the rest, pluck from their heads all the hair, except from a spot on the top of it, about the size of a crown piece, where it is permitted to grow to a considerable length: on this are fastened plumes of feathers of various colors, with silver or ivory quills.

*Ibid. p. 144.*

4083. [*Jer. ix. 25.*] The female Indians, to the east of the Mississippi, decorate their heads by inclosing their hair either in ribbands, or in plates of silver gradually tapering down to the waist; while those to the west, divide their hair in the middle of their head, and form it into two rolls that hang in a perpendicular attitude at the front of each ear, and descend as far as the lower part of it.

*Ibid. p. 147.*

The Arabs also, shave or cut their hair round; as do the Macians, a people of Lybia: leaving a tuft on the top of the head.

See HERODOTUS, *lib. iii. chap. 8*; and  
*lib. iv. chap. 175.*

4084. [——— 26.] The men, in most of the Hindoo tribes, shave the head and beard, but leave the mustachios on the upper lip, and a small lock of hair on the head.

*Compare Lev. xix. 27.* FORBES' *Oriental Memoirs*,  
*vol. i. p. 72.*

4085. ——— *Tartary being joined to America*, it is easy to account for the similarity of religious customs, which the attentive Reader of this Work will every where perceive on what have been considered as two distinct continents; but it is in vain, says Abbe PLUCHE, to seek a passage by sea to the Indies, or Chiua, by either the north of Tartary, or north of America.

*Nat. Delin. vol. iv. p. 214.*

4086. [*Jer. x. 3 — 9.*] The Heathen image-makers, having formed a human figure of some hard substance, covered it with fusible metal, including the whole within another mould of metal able to stand the fire; then made an aperture, let that which would melt run out, and picked out the core: So called then covers, temples, *naoi* (*Grk.*), shrines (*Acts xix. 24*) of their supposed deity.

*Bp. HORNE'S Hutchinson, p. 272.*

4087. [——— 5. *Upright as the palm-tree*] Certain palm-trees in America, that seem to be a different species from the cabbage-tree, have straight trunks sixty, eighty, or ninety feet high, with a beautiful taper, of a bright ash color, until within six or seven feet of the top, where it is of a fine green color, crowned with an orb of rich green plumed leaves: the stem of these plumes has been found to be fifteen feet in length, and the plume itself nearly the same length.

The Carica papaya also, rises erect to the height of fifteen

or twenty feet, with a perfectly straight tapering stem, which is smooth and polished, of a bright ash color, resembling leaf silver. Its top, formed of very large lobe-sinuate leaves, is perfectly spherical. Its ripe and green fruit, of the size, and in the form, of a pear, are beautifully arranged round about the stem or trunk, from the lowermost leaves, where the ripe fruit are, and upwards almost to the top. It is always green, ornamented at once with flowers and fruit, which like figs come out singly from the trunk or stem. It is certainly the most beautiful of vegetable productions.

BARTRAM's *Trav.* p. 113, 127.

4088. [*Jer. x. 9.*] Spain was the antient country of silver; and thence it is probable that the Phenicians drew their silver at and before the time of Moses.

Smith's MICHAELIS, *vol. iii. p. 450.*

4089. [*Jer. xi. 12.*] The Mexicans had their chief Priest, whose habit was a crown of rich feathers on his head, pendants of gold, with green stones at his ears, and under his lip an azure stone: The priests' office was to burn incense before their idol every morning, noontide, evening, and at midnight, for then with trumpets and cornets they sounded a long time, which done, they burned the incense in censers with great reverence; and on festival days they preached to the people. The revenues of the priests were great; the temples, in state, magnificence, and wealth, exceeded ours. The priests were all anointed, and wore their hair long, for they never cut it.

See *Exod. xxx. 7, 8.*

ALEXR. ROSS' *View of all Religions, p. 72.*

4090. [— 16.] Trees were the temples of deities; and, according to antient custom, the simple country-folk, even at this day, dedicate some prime tree to God (also to Liberty).

PLINY, *Nat. Hist. xii. 1.* See also DIODORUS Siculus, *xv. 50.* QUINTUS CURTIUS, *iv. 7.* and the 17th Book of STRABO's *Geography.*

4191. [*Jer. xii. 9.*] My heritage is to me as the ravenous hyena. The ravenous beasts are round about it.

See *Essay for a New Translation, part ii. p. 54.*

4092. [*Jer. xiii. 23.*] It is incontrovertible, that by the term Ethiopians, the Antients meant to represent a people of black complexion, thick lips, and woolly hair. Yet these, however degraded now in the idea of Europeans, were, if we may believe antient Authors, the first learned nation. "The Ethiopians conceive themselves," says DIODORUS, *Lib. iii.* "to be of greater antiquity than any other nation: and it is probable that, born under the sun's path, its warmth may have ripened them earlier than other men. They suppose themselves also to be the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices, and every other religious practice. They affirm that the Egyptians are one of their colonies, and that the Delta, which was formerly sea, became land by the conglomeration of the earth of the higher country, which was washed down by the Nile. They have, like the Egyptians, two species of letters, hieroglyphics and the alphabet; but among the Egyptians the first was known only to the priests, and by them transmitted from father to son, whereas both species are common among the Ethiopians." Again: "The Ethiopians," says LUCIAN, *p. 985*, "were the first who invented the science of the stars, and gave names to the planets, not at random and without meaning, but descriptive of the qualities which they conceived them to possess; and it was from them that this art passed, still in an imperfect state, to the Egyptians." VOLNEY professes to entertain a similar opinion, founded upon the black complexion of the Sphinx, and the antique images of Thebas, which, it seems, have all the same characteristic. And Mr. BRUCE has offered a multitude of analogous facts.

The blood of negroes is almost as black as their skin. So that the blackness of negroes is likely to be inherent in them, and not caused by the scorching of the sun, especially seeing that other creatures here (at Barbadoes), that live in the same climate and heat with them, have as florid blood as those that are in a cold climate.

*Abr. Phil. Trans. vol. ii. p. 229.*

4093. ——— In the blood of man there have been lately discovered *ferrugineous* or iron particles, which, by the evaporation of the phosphoric acidities, of which all Negroes smell so strong, being cast on the retiform membrane, occasion the *blackness* which appears through the cuticle.

Professor KANT of Königsberg.

4094. ——— As the scales of our body lying over each other, so as to be three deep, are the cause of the skin appearing white; for diaphanous particles laid upon each other, and not too close, make a white; for which reason we see that paper, spittle, beaten glass, and snow, are white: so the scales of our mouth, larger than those on the body, but thinner, and lying but a little over the sides of each other, snuff the redness (or blackness) of the flesh and blood to appear through them, and for this cause the lips and mouth are red (in whites, but black in negroes).

*Phil. Trans. R. S. vol. iii. p. 43.*

These scales on the body I judged (says LEUWENHOEK) so minute, that a sand might cover 200 or more of them. They lay one over another as those of fish: they were five-sided, and I could plainly perceive a border or line about them. I guessed they were about 25 times broader than thick; they lay three double, for there was not above one-third of each visible. The scales of fish lie after the same manner, only they never shed their scales, and our skin peels often, sometimes 1000 scales and more, together in a flake.

*Phil. Trans. R. S. vol. iii. p. 504.*

4095. [*Jer. xiii. 23.*] The black complexions of the natives of Guinea and other parts of Africa, is not owing to any specific difference in the quality of their blood, but to the color of the rete mucosum, which lies immediately under the cuticle.

*Abr. Phil. Trans. vol. v. p. 675. — vol. ix. p. 50.*

4096. — The rete mucosum gives the color to the skin; is black in the Negro; white, brown, or yellowish, in the European. CRUKSHANK.

Mons. BUZZI thinks that *Albinoes* want the *uvua* both behind the iris and under the retina, and the rete mucosum in every part of the body.

See No. 58. See WHITE's *Regular Gradation in Man*, p. 119.

4097. — The blackness of Negroes cannot be owing, as some have imagined, to the continual action of the perpendicular rays of the sun, even in the hottest latitudes; for, says CAPTAIN GOLBERRY, "the more we approach towards the Line, the less deep and pure do we find the color of the Negro inhabitants."

*Blagdon's Edit. vol. i. p. 68.*

The antient Ethiopians are described by Herodotus as surpassing all mankind in the symmetry and elegance of their corporeal parts; and their moral character was so exemplary, that Homer is induced to call them *irreproachable*.

GOLBERRY.

To the light all bodies are indebted for their color. If an object reflect none of its rays, or scarcely any, the object appears black or blackish; but if it reflect all the seven prismatic rays, it will then be white.

*Nat. Delin. vol. iii. pp. 203, 204.*

4098. — In Blacks, there is, immediately below the epidermis, a fine membrane, which, as it blunts and

absorbs the rays of light, is thought to be the cause of their blackness.

TELLIAMED, p. 255.

The brute (or untilld) soil of the earth, in general, is white to the North, and dark-coloured to the South, in order to reflect the heat in the first case, and to absorb it in the second.

*St. PIERRE's Studies of Nature, vol. ii. p. 194.*

4099. [*Jer. xiii. 23.*] The descendants of Europeans settled in India assume the black tint after the lapse of some generations. This is evidently perceptible in the posterity of the *Moguls*; tribes derived from the extremity of Asia, whose name signifies *Whites*, and who are at this day as black as the nations which they have conquered. (*St. PIERRE's Studies of Nature, vol. i. p. 288.*) — When first born, their color differs but little from ours.

They acquire their jetty hue gradually, on being exposed to the air and sun; as in the vegetable creation the tender blade, on first peeping above ground, turns from *white* to a pale *greenish* color, and afterwards to a *deeper green*.

*WELD's Travels in N. America, vol. ii. pp. 295, 226.*

4100. — The child of a negro or Maur (not of the long-, straight-haired American Indian), by a white woman or European, is born black, and *vice versâ*.

SWEDENBORG, on *Divine Providence*, n. 277.

The American Indians look on a Negro as an animal inferior to the human species. It would not be possible to affront an Indian more, than by telling him that he resembles a negro; or that he has negro blood in his veins.

*WELD's Travels in N. America, vol. ii. p. 274.*

4101. — In the year 1814, was living in the neighbourhood of Highgate a married woman, aged 35, the whole of whose body, except the face, was exactly divided by a straight line into white and black. The right side, arm, and leg were black, and subject to eruptions; and the left side, arm, and leg, altogether white: this distinction luckily terminated at the neck, which, with her face, was white. She had then two children, who possessed none of her peculiarities.

*Month. Mag. for July 1814, p. 495.*

4102. [*Jer. xiii. 23.*] A man's *peculiarity* of character and constitution is never destroyed. His hereditary propensities are, however, softened and shaded by what is good and true from the Lord, as black with white. These opposite colors are indeed variously attempred by the rays of light,



and changed as it were into the beautiful variegations of blue, yellow, purple, and the like; by which, according to their arrangement, as in flowers, diverse forms of beauty and agreeableness are exhibited, whilst the black and white in their root and ground still remain.

SWEDENBORG, *Arcana*, n. 731.

4103. ——— *Dionysius* the tyrant of Syracuse, when stripped of his sovereignty, assumed the employment of school-master at Corinth; thus, having lost his empire over men, he contrived to acquire one over children.

St. PIERRE'S *Studies of Nature*,  
vol. iv. p. 445.

4104. ——— It is easier to make a raven white, than to effect belief in those, who have in heart once rejected it.

SWEDENBORG, *Arcana*, n. 9439.

4105. [*Jer.* xiv. 4.] The lands of the East, a little before the rains fall, frequently crack into chinks too deep for a person to see to the bottom of.

CHARDIN.

4106. [——— 14.] When the owl, which is an enemy to light, happens to shriek as she passes by the window of a sick person, where she perceives it, this shrieking, which has no manner of relation to the condition of the dying man, is still by the superstitious vulgar considered as a sure foreboding of his end.

See *Abbe PLUCHE'S Hist. of the Heav.*  
vol. ii. p. 14.

4107. [*Jer.* xv. 12.] Malabar iron sells at seven and eight shillings the hundred weight, but is in all respects very inferior to that imported from Europe. This comparison seems to give force and beauty to the passage before us, denouncing judgment on the Jews.

FORBES' *Oriental Memoirs*, vol. i.  
p. 366.

4108. [*Jer.* xviii. 3.] This is the first account we have of the *potter's wheel*: about 580 years before Christ.

EMERSON.

4109. [*Jer.* xix. 9. *And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege &c.*] That is, they shall feed on that milk, forced from the breasts of males and females, which, if left in the breasts, would turn into the real flesh of its producers.

See No. 2255, 2413.

4110. [*Jer.* xx. 2.] A stocks with five holes, through two of which the feet, through other two the hands, and through the fifth the head, of the prisoner was put, and kept in this unnatural position, which must have proved a torture truly insupportable.

See *Smith's MICHAELIS*, vol. iii. p. 443.

In China, the *Kan-ghe*, or wooden ruff, used in punishing theft, is a kind of portable pillory, consisting of two pieces of wood, hollowed in the middle, so as to fit the neck of the offender, and of such a breadth, that the wearer can neither see his own feet, nor put his hand to his mouth; so that he must be beholden to another person for his food. It is made heavier or lighter, according to the nature of the crime, or the favor of the mandarin: the lightest are about 40 or 50, and some of them even 200, pounds weight; and so troublesome and grievous to the person, that many of them, through pain, hunger, want of sleep, &c. die under it. — The place where the offender is condemned to wear it, is commonly at the gate of some temple, some public square, or such parts of the city as are most frequented.

See *Gen.* xl. 19.

*Modera Univer. Hist.* vol. viii.  
p. 174.

4111. [*Jer.* xxi. 7.] See No. 819.

4112. [*Jer.* xxii. 3.] Prisoners taken in war, and slaves purchased with money, are considered, in Africa, as strangers and foreigners, who have no right to the protection of the law, and may be treated with severity, or sold to a stranger, according to the pleasure of their owners.

MUNGO PARK'S *Trav.* p. 253.

4113. [——— 13.] These upper rooms were in that part of the house which was highest from the ground, set apart by the Jews for their private devotions, addressed always towards Solomon's temple.

See *Dr. GREGORY'S Notes*, &c. p. 17.

4114. [*Jer.* xliii. 23, 24.] All the fallacies, which prevail with the wicked and with the simple, arise from appearances confirmed. "The heavens appear distinct from each other: the highest or third, above the second; and this, above the first. They are not really distant one from another; yet they appear so. The Lord being equally present with those of the lowest heaven, as with those in the third or highest; that which causes the appearance of distance in the subjects, the angels: not in the Lord.

SWEDENBORG, *on Divine Love*,  
nn. 108, 110.

4115. [*Jer.* xxv. 1.] Though the fourth year of Jehoiaikim, when Nebuchadnezzar was by his father taken into partnership of the empire, is here accounted the first year of his reign; yet according to the Babylonian computation his reign is not reckoned to begin till his father's death, which happened two years after. As both these computations are found in Scripture, we should observe further, that the Chaldean astronomers counted the reigns of their kings by the years of Nabonassar, beginning with the month Thoth; while the Jews counted the reigns of their kings by the years of Moses, beginning with the month Nisan; so that if any king began his reign but a few days before the first of the month Nisan, those few days were reckoned a whole year, and the beginning of this month was accounted the beginning of his second year.

See Sir ISAAC NEWTON'S *Chron.*  
p. 296.

4116. [— 10.] When the fruit of the cinnamon-tree is boiled in water, it diffuses an oil, which coagulates, and grows hard like tallow, by slow degrees as the water cools. The candles which are made of this oil are so exceedingly white and beautiful, that the natives of Ceylon reserve them for the king's use.

*Nat. Delin.* vol. i. p. 284.

The natives of Guzerat never burn candles, and in the inland districts, where the cocoa-nut does not thrive, large tracts are set apart for the seeds from which they extract oil: those in the greatest esteem are the gingeli or sesamum; and the erinda ricinus Palma-christi. — The consumption of vegetable oils for many millions of lamps which are lighted every night, for anointing the body, for culinary purposes, and religious ceremonies, is very great throughout the whole of India, where, says FORBES, *I believe animal oil is never used.*

*Oriental Memoirs*, vol. ii. p. 407.

4117. [— 20. *All the mingled people*] These Con-

vinæ were called *Habesh*, a number of district nations meeting in one place. Scripture has given them a name which, though it has been ill translated, is precisely *Convenæ*, both in the Ethiopic and Hebrew. They were *convened*, yet separate nations, who, though met and settled together, did not *mingle*. The inhabitants then who possessed Abyssinia, from its southern boundary to the tropic of Cancer, or frontiers of Egypt, were the Cushites, or polished people living in towns, first Troglodytes, having their habitations in caves. The next were the shepherds; after these were the nations who, as we apprehend, came from Palestine — Amhara, Agow of Damot, Agow of Tehera, and Gafat.

BRUCE'S *Trav.* vol. ii. p. 404.

4118. [*Jer.* xxix. 18.] The Jews, from the peculiarity of their laws and civil polity, could in their own country be kept in subordination by no foreign power; they were therefore, every time they were conquered, necessarily removed or transplanted by their enemies. — For a similar reason, in the year 796, Charlemagne transplanted the Saxons from their own country, to *oblige them to remain faithful to him*, into different parts of his kingdom, either Flanders or the country of the Helvetians. Their own country was re-peopled by the Adrités, a Slavonian nation. (*See KENAULT abregé Chronol. de l'Histoire de France*, tom. i. p. 65.) — And it was the policy of Abbas the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view not only to prevent any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy.

HANWAY'S *Revolutions of Persia*,  
vol. iii. p. 164.

4119. [*Jer.* xxxi. 15.] It hence appears, that, as Jacob's Church where he officiated had been called after the name of his wife *Rachel* in her life time, its name continued after her decease when this lamentation and weeping took place in the congregation for the *imagined* loss of Rachel's children, Joseph and Benjamin; see *Gen.* xlii. 36. — In the same way as certain Churches in our day, dedicated to St. *Anne* or St. *Mary*, retain the name under every successive change of Minister and congregation.

4120. [— 22.] A woman (Judith) shall compass (allure and deceive) a man, *gebher* (Hebr.) the *mighty man* (Holofernes).

See *Judith* xvi. 7, 8.

4121. [*Jer.* xxxi. 27.] The *natural* mind, or *animal* nature within us, is by Heathen philosophers brauded with such names as — the *horse*, because it is headstrong and runs away with the *man*, or rather with the *spirit* which ought to have the governing of the reins; — the *beast* in us, because the animal or sensitive soul is supposed common to us with brutes; — the *woman* or *child* in us, because the passions and affections of women and children are commonly stronger, and their reason weaker than in men.

*Bp. BROWNE's Procedure of the Understanding, p. 375.*

4122. [— 33, 34.] All the great duties of piety and justice are written upon our hearts, and every man feels a secret obligation to them in his own conscience, which checks and restrains him from doing contrary to them, and gives him peace and satisfaction in the discharge of his duty. — The general consent of mankind in this apprehension *that there is a God*, must in all reason be ascribed to some more certain and universal cause than fear or tradition or state-policy; viz. to this, that God himself hath wrought this image of himself upon the mind of man, and so woven it into the very frame of his being, that (like Phidias's picture in Minerva's shield) it can never totally be defaced, without the ruin of human nature.

TILLOTSON.

See No. 1116.

4123. [*Jer.* xxxii. 14.] Dust, bones, bran, cinders, scraps of earthenware, the hairs of a cow's tail, the seed of the cotton plant; all these things being put into an *earthen pot filled to the brim*, a man must *privately bury on the confines of his own boundary*; and there preserve stones also, or bricks, or sea sand: any of these three things may be buried by way of landmark of the limits; for all these things, *on remaining a long time in the ground, are not liable to rot*, or become putrid: any other thing also, which will remain a long time in the ground, without becoming rotten or putrid, may be buried for the same purpose. Those persons who by any of these methods can *show the line of their boundaries*, shall acquaint their sons with the respective landmarks of those boundaries; and in the same manner, those sons also shall explain the signs of the limits to their children.

*Gentoo Law of boundaries.*

After a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shewn on proper occasions, and never exhibit the other.

*Sir JOHN CHARDIN*

They sign their letters with a sort of cypher, to prevent the possibility of counterfeiting their signature; at least, the

great and the learned do so. Their letters folded, are an inch in breadth, and the leaves are *pasted together* at one end. They cannot *scal* them, for wax is so soft in hot countries, that it cannot retain an impression.

*NIEBUHR, vol. ii. p. 261.*

4124. [*Jer.* xxxii. 15.] The identical vineyards shall be *possessed again*; that is, after the 70 years' captivity. — *Mr. Miller*, in his *Gardener's Dictionary*, tell us that the vineyards in some parts of Italy will hold good *above 300 years*, accounting those of 100 years as *young vines*. — *Pliny* mentions a Vine-tree, that was 600 years old in his time. (*See SPEECHLY, on the Vine, p. 248.*) — In France, at Cahors, many vineyards are more than two hundred years old.

*YOUNG's Travels in France, Pinkerton's Coll. part xvi. p. 442.*

4125. [*Jer.* xxxiii. 13.] *Sir JOHN CHARDIN* supposes the *telling of the flocks* was for the purpose of paying tribute, it being the custom in the East to count the flocks, in order to take the third of the increase of young ones for the king.

*See Harmer, vol. ii. p. 284.*

4126. [*Jer.* xxxiv. 19. *All the people of the land passed between the parts of the calf*] On these occasions the sacrificial vine branch, value a *calf* or *bull*, a *lamb* or *ram*, a *kid* or *goat*, was split up the middle from the bottom to the top. When those sides had *bled* or discharged their juice, they were placed parallel; and the covenanting parties, entering at opposite ends, and meeting in the centre, ate and drank together of the sacramental flesh and blood, and thus ratified their mutual engagements.

See No. 1656.

4127. [*Jer.* xxxv. 5, 6.] These Rechabites were an Arabian family, that had come into Palestine with the Israelites, at least eight hundred years before the time of Jeremiah; and still, it seems, sacredly adhered to the injunction of their ancestor Jonadab, *not to drink wine*. Now, as Jeremiah lived twelve hundred years before Mahomet gave himself out for a prophet, it is an undeniable consequence, that the custom or precept, that prohibited wine in Arabia, is at least



two thousand years older than Mahomet, and of course, no invention of his.

In England the "Defenders of the Poor," as they are called, consider very strong, fattening ale, as what every man ought in justice to have; not considering, says MICHAELIS, that it is quite an artificial drink; that man is naturally a water-drinker, and when he is so, seldom fails to be cheerful and healthy; and that his first stage in the descending scale, is to become a drinker of wine.

See *Smith's Michaelis*, vol. iii. p. 123.  
vol. iv. p. 215.

4128. [*Jer.* xxxv. 6, 7. *Ye shall drink no wine,—that ye may live many days*] When Frederic, king of Prussia, at the head of 400,000 men, turned his back on Paris, instead of overturning the Revolutionary Government of that day; he openly avowed, as an apology for his failure, that the grapes of France had thinned his ranks more than all the artillery of the enemy.

Public Prints.

4129. [*Jer.* xxxvi. 6. *On the fasting day*] Probably on the tenth of the month Tisri, answering to the latter part of our September, which was the great day of expiation; as it does not appear that the Jews, before the captivity, had any other fast towards winter.

See *Univer. Hist.* vol. iv. p. 103.

In the ninth month] Perhaps we should read "on the ninth of the month"; that is, on the day before that of the expiation, "they proclaimed," &c.

See *Judith* viii. 6.

4130. [— 18.] The ink of the Antients was not as fluid as ours. Demosthenes reproaches Eschines with labouring in the grinding of ink, as painters do in the grinding of their colors. The substance also, found in an ink-stand at Herculaneum, looks like a thick oil or paint, with which the manuscripts there have been written in a *relievo* visible in the letters, when you hold a leaf to the light, in a horizontal direction. — Such vitriolic ink as has been used on the old parchment manuscripts, would have corroded the delicate leaves of the papyrus, as it has done the skins of the most ancient manuscripts of Virgil and Terence, in the Vatican library: the letters are sunk into the parchment, and some have eaten quite through it, in consequence of the corrosive acid of the vitriolic ink, with which they were written.

WINCKELMAN'S *Herculaneum*, p. 107.

4131. [*Jer.* xxxvi. 22.] There are no chimneys, says *Mons de Guys*, in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance may more conveniently draw near it. This is a very antient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called *Lampter* (*Grk.*), says Hesychius, quoted by Madame D'Acier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod as at present.

PARKHURST.

4132. [— 23. *When Jehudi had read three or four columns*] Leaves of a roll is an absurdity. — The lines were arranged, poetically perhaps, into columns. (See *Univer. Hist.* vol. iii. p. 422.) — *Daloth* properly signifies doors, which page-columns resemble.

4133. — *Papyrus*, a reed peculiar to Egypt, was called *deltos* (*Grk.*) from the part, where it grew in greatest plenty. Hence *daloth* (*Hebr.*) *deltai* (*Grk.*), as here adopted in the sacred Text, signifies the leaves of a papyrus book or roll.

The rind or bark of the Papyrus, was what they used to write on. When its layers were separated into leaves, those next the pith gave the finest paper; those next the outside, the coarsest. The manuscripts of Herculaneum are composed of such leaves about four fingers in breadth; that is, as broad as a hexameter Greek verse is long.

The breadth of the paper must have been equal to the circumference of the stalk; and, as to the length, it must have been in proportion to that of the stalk, which was never limited in the book or manuscript.

The manuscripts found at Herculaneum are, most of them, a palm in height; some two, and others three.

When rolled up, they reach as far as four inches in diameter, or thickness: some, indeed, are half a palm.

The wooden or bone tube, around which the volume was rolled, was called the *umbilicum* or navel of the book; appearing outwardly not unlike that part of the human body.

WINCKELMAN'S *Herculaneum*, pp. 81, 82, 83, 85, 86, 100.

The bark of the birch-tree consists of an accumulation of ten or twelve sheets, white and thin like paper, the place of which it supplied to the Antients.

Pliny and Plutarch bear testimony, that at Rome were found, four hundred years after the death of *Numa*, the books written on the bark of the birch tree, which that great king had commanded to be deposited with his body in the tomb. The body was entirely consumed; but the books were in such a state of preservation as to be read before the Senate by *Petilius*, the Pretor.

St. PIERRE'S *Studies of Nature*,  
vol. ii. p. 441.

4134. [Jer. xxxvii. 15.] The Eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused, in their own houses, they set apart a canton of them for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics.

CHARDIN.

4135. [—— 18.] It appears, says MICHAELIS, from the later books of Scripture, that cisterns, when empty of water, were used for prisons; and this must have been the practice in some nations, even in the time of Moses, else would not the word *Bor* signifying *cistern*, have had at the same time the sense of imprisonment.

*Smith's Michaelis*, vol. iii. p. 441.

4136. [Jer. xxxviii. 11. *Old rotten rags*] The long moss, so called, is a singular and surprising vegetable production: it grows from the limbs and twigs of all trees in the southern regions of America, from N. lat. 35 degrees down as far as 28 degrees, and I believe, says BARTRAM, every where within the tropics. It is common to find the spaces between the limbs of large trees almost occupied by this plant: it also hangs waving in the wind like streamers, from the lower limbs, to the length of fifteen or twenty feet, and of bulk and weight, more than several men together could carry; and in some places, cart loads of it are lying on the ground, torn off by the violence of the wind. It seems particularly adapted to the purpose of stuffing mattresses, chairs, saddles, collars, &c.; and for these purposes, nothing yet known equals it. But, to render it useful, it must be *thrown into shallow ponds of water, and exposed to the sun*, where it soon *rots*, and the *outside furry substance is dissolved*. It is then taken out of the water, and spread to dry; when, after a little beating and shaking, it is sufficiently clean, nothing remaining but the interior, hard, black, elastic filament, entangled together, and greatly resembling horse-hair.

*Trav.* p. 85.

The viscum filamentosum, or fibrous misletoe, is found in abundance in Carolina; the inhabitants make use of it as straw in their beds, and to adorn their houses: the cattle also are very fond of it; it is conveniently employed in packing goods.

See KALM'S *Trav.* in *Pinkerton's Coll.* part liii. p. 468.

4137. [Jer. xxxix. 7.] In the East, *putting out the eyes* is a species of punishment peculiarly used for *rebellion or treason*. — As we approached to Asdrabad, says HANWAY, we met several armed horsemen carrying home the rebellious peasants whose *eyes had been put out*, the blood yet running down their faces. — Sadoc Aga, the traitor, had his beard cut off, his face rubbed with dirt, and his *eyes cut out*. — The soldiers also were dragging an unhappy rebel to have his *eyes cut out*, while he begged with bitter cries that he might rather suffer death.

*Trav.* pp. 201, 204, 203.

4138. [Jer. xliii. 10.] At the antient castle of Dun-staffnage in the Hebrides, was long preserved the famous stone, the Palladium of North Britain; brought, says Legend, out of Spain, where it was first used as a *seat of justice* by Gethalul, coeval with Moses. It continued at the castle as the *coronation-chair* till the reign of Kenneth the Second, who removed it to Scone, in order to secure his reign; for, according to the inscription,

Ni fallat fatum, Scoti, quocunque locatum  
Invenient lapidem, regnare teneantur ibidem.

*PINKERTON'S Coll.* part x. pp. 286, 352.

See No. 573.

4139. [Jer. xli. 15.] *Maddonaw nistaph abireca* (Hebr.), *quare ablatus est abir tuus?* Which the Septuagint have translated by *ho Apis, ho moschos, vitulus*; and afterwards explained by *ho eklektos sou diati cphugen apo sou ho Apis, ho moschos, ho eklektos sou*, what is become of your Apis, your powerful ox, your favourite god? (*Abbe PLUCHE'S Hist. of the Heavens*, vol. i. p. 247.) — Here Apis is the same as Abir, pronounced the Egyptian way.

*Ibid.*

4140. [Jer. xlviii. 11.] In the East they frequently pour wine from vessel to vessel; because when they begin one, they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour.

CHARDIN.

4141. [—— 25. *The horn of Moab is cut off*] He is subdued and rendered defenceless. — The keepers of the lato

French king's menagerie had a rhinoceros, whose *horn* they were obliged to *cut off*; to prevent his doing mischief. — A similar idea is conveyed by Job's *horn being defiled in the dust*. See Ps. xcii. 10.

BURTON.

4142. [*Jer.* xlviii. 28.] In this country the parent pigeons both male and female swallow the grain or other seeds, which they collect for their young, and bring it up mixed with a kind of milk from their stomachs, with their bills inserted into the mouths of the young doves.

J. HUNTER's *Works*.

4143. [——— 32.] There are some plants in a state of incessant peregrination, that flit round the earth without settling in any fixed abode — Such, among others, is the celebrated *lazerpitium* of the Romans, the juice of which sold for its weight in silver. It is perhaps at present on the western shores of Africa, whither the easterly winds may have conveyed its seeds; perhaps likewise, by the revolutions of the westerly winds, it may have returned to the place where it was in the days of *Augustus*; or it may have been conveyed into the plains of Ethiopia, among nations totally unacquainted with its pretended wonderful qualities.

There are also several classes of birds, and of fishes, which do nothing but migrate incessantly over the earth and through the seas; some in a certain revolution of days; others at the end of a certain period of years. Many plants, such as those enumerated by Pliny, which are now unknown to us, may be subjected to a similar destiny. This law extends even to the skies, in which some new star is from time to time making its appearance.

St. PIERRE's *Studies of Nature*,  
vol. ii. pp. 373, 374.

4144. [——— 36.] There is now in Rome a most beautiful bas-relievo, a Grecian sculpture of the highest antiquity, of a bagpiper playing on his instrument, exactly like a modern highlander. The Greeks had their *Askaules*, or instrument composed of a pipe and blown-up skin; which the Romans in all probability borrowed from them, and introduced among their swains. — The bagpipe, in the unimproved state, is also represented in an ancient sculpture, and appears to have had two long pipes or drones, and a single short pipe for the fingers.

See MONTFAUCON, *Antiq. Suppl.* iii. 188,  
tab. 73. f. i. — *Pinkerton's Coll.*  
part x. p. 326.

4145. [*Jer.* xlix. 7.] Teman, thus noted for the wisdom and counsel of its inhabitants, was, perhaps, the royal seat of Edom.

Its other cities were Dedan; Bozrah, Bosor, or Bazrah; Selah, or Petra; Elath, Eziongheber, Hor, and the Valley of Salt.

*Univer. Hist.* vol. ii. p. 132.

4146. [——— 8.] Always on their guard against tyranny, the Arabs on the least discontent that is given them, pack up their tents, and *plunge* into the burning sands, whither none can pursue them, and where they alone can dwell.

M. SAVARY, *tom.* ii. p. 8.

4147. [——— 19.] In some places the banks of the river Jordan are so covered with tamarisks, willows, and other trees and bushes, that it requires some pains to make way through them, and come at a sight of the water; these woods are said to be a covert for lions, and other beasts of prey, which are driven out *at the time of the overflowing of the river*.

THOMPSON's *Trav. in the H. Land*,  
vol. ii. p. 21.

4148. [——— 35, &c.] This prophecy was delivered in the beginning of Zedekiah's reign; that is, in the ninth year of Nebuchadnezzar. But Elam or Persia was not subdued by the Medes, till after the taking of Nineveh, by the joint forces of Cyaxares and Nebuchadnezzar.

*Univer. Hist.* vol. iv. p. 382.

4149. [*Jer.* i. 37.] The American Indians consider every conquered people as in a state of vassalage to their conquerors. After one nation has finally subdued another, and a conditional submission is agreed on, it is customary for the chiefs of the conquered, when they sit in council with their subduers, to wear petticoats, as an acknowledgment that they are in a state of subjection, and ought to be ranked among the *women*.

CARVER's *Trav. in N. America*, p. 227.

4150. [*Jer.* li. 7.] The manner of celebrating any solemnity, among the Indians of South America, will illustrate what is here and elsewhere (particularly, *Rev.* xiv. 8. —



xvii. 2) said of the drunkenness which took place when nations submitted themselves to the Babylonians. — The person who gives the entertainment invites all his acquaintance, and provides chicha (a strong liquor made from Maize) sufficient for the number of his guests, at the rate of a jug for each; and this jug holds about two gallons. — After a most plentiful repast, the women present themselves with calabashes full of the chicha, for their husbands; and repeat it till their spirits are raised: then one of them plays on a pipe and tabor whilst others dance. — When tired with intemperance, they all lie down together, without minding whether near the wife of another, or their own sister, daughter, or a more distant relation; so shocking are the excesses to which they give themselves up on these solemnities.

ULLOA's *Voyage*, by Adams; *Fourth Edit.* vol. i. p. 406.

4151. [*Jer.* li. 37.] The ruins of the famous Babylon lie about 200 English miles up the river Euphrates from Bassora; and at Bagdad, which is 12 miles below it, the ruins appear to be a mountain, and are the habitation of wild beasts and serpents. It is generally believed that Bagdad was built out of its ruins.

PINKERTON'S *Coll.* part xxxii. p. 291.

4152. [*Jer.* li. 41.] See some curious particulars respecting Sheshach in ASSEMBLY'S *Annotations on Jer.* xxv. 26.

4153. [—— 44.] Buildings in the East have always been, and are to this day, made of earth or clay mixed or beat up with straw, to make the parts cohere, and dried only in the sun: such is their method of making bricks. The walls of Babylon were thus built of the earth dug out on the spot, and dried on the place; by which means both the ditch and the wall were at once formed, the former furnishing materials for the latter. — When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences, namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.

Bp. LOWTH.

4154. [—— 62.] The ruins of *Babel* or *Babylon* are shewn at some distance from BAGDAD, the capital of the province; which was built in the middle of the eighth century by the Calif *Almansor*.

*Works of Sir. W. JONES*, vol. v. p. 567.

## THE LAMENTATIONS OF JEREMIAH.

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**W**HEN the city of Antioch had subjected herself to the Roman empire, an edict of her liberties, as sent by Julius Cesar, was openly proclaimed under the following emphatic and illustrating title: *At Antioch, the holy, sacred and free city, the METROPOLITAN QUEEN, and PRESIDENT OF THE EAST, Caius Julius Cesar, &c.*

See JOANNES *Antiochenus MS Chronograph.*  
lib. ix. Or GREGORY's *Notes*, &c. p. 156.

Verse 1. *Princess among the provinces*] A metropolis, of old, was the proper residence of a Queen-Mother; denominated also, the Grand-Mother, the Queen of women.

See *Modern Univer. Hist.* vol. iv.  
pp. 411 — 419.

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4156. [*Lam.* iii. 45.] The fenny legions of the Deep lick up the *alluvion* of the earth, carried down by the fresh water.

*St. PIERRE's Studies of Nature*,  
vol. i. p. 134.

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4157. [*Lam.* iv. 3.] There is a *hole in the skin* of the female seal, *within which the teats are secured* from being

hurt, as it creeps along the rocks and stones; for which cause nature has formed the point of the tongue of the young ones cloven, without which they could not suck.

PINKERTON's *Coll.* part xii. p. 595.

At Sandside, in the Parish of Reay, in the County of Caithness (in Scotland), there was seen, about two months ago (i. e. on the twelfth of January, 1809), an animal supposed to be a Mermaid. The head and the chest being all that was visible, exactly resembled those of a full-grown young woman. The mammæ were perfectly formed; the arms longer than in the human body, and the eyes somewhat smaller. When the waves dashed the hair, which was of a sea-green shade, over the face, the hands were immediately employed to replace it. The skin was of a pink color. Though observed by several persons within the distance of 20 yards for about an hour and half, it discovered no symptoms of alarm. It was seen by four or five persons, of unquestionable veracity, at the same time. Something of the same kind was observed in the same neighbourhood, about seven or eight years ago, by a gentleman then residing near the spot.

*Public Prints.*

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4158. [*Lam.* v. 10.] JEROME describes an Eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire which heats it within.

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THE BOOK OF THE  
 PROPHET EZEKIEL.

**B**y attending carefully to Ezekiel's prophecies, it will be seen that he lived in Persia when he delivered all, or at least, the greatest part them.

N. B. God expostulates with the Israelites throughout this whole Book, for having abandoned themselves to the idolatry of the Egyptians and Canaanites.

4160. [*Ezek. i. 4.*] Amber, whose virtue may be excited by friction to such a degree as to appear *lucid*, and *sparkle like fire* in a dark room, is indued with the property of attracting light bodies, which, from its Latin name *Electrum*, is called Electricity. The same property is also found in jet, glass, sealing-wax, most kinds of precious stones, and in all resinous and bituminous substances. Mr. Martin observes, that the uses of this wondrous virtue of electricity have not yet been discovered; but Mr. Gray, a little before his death, hit upon an experiment which seemed to indicate, that the attractive power which regulates the motions of the heavenly bodies, is of the electric kind. (*Abr. Phil. Trans. vol. viii. pp. 65, 110, 316.*) — The experiment was this: He fixed a large iron ball upon a cake of resin and wax, and exciting the virtue strongly in the cake, a fine feather suspended by a thread, and held near the iron ball, was carried round it by this effluvia in a circular manner, and performed several revolutions. It moved from west to east, as the planets do; and its motion, like theirs, was not quite circular, but a little elliptical.

See No. 5.

SMITH's *Wonders of Nature and Art.*

4161. ——— The Loadstone possesses *four* peculiar properties. 1. It attracts iron. 2. It turns one and the same point, when at liberty, constantly towards the north. 3. It *declines* some degrees from the true meridian line of the sun's shade at noon. 4. It *inclines* its northern point towards the

earth. — Though the knowledge of this inclination or *dip* has hitherto been fruitless, it is to be hoped that in time some advantage may be discovered by its regularity.

See *Nat. Delin. vol. iv. pp. 199, — 201.*

Refer to what the Hon. *Emanuel Swedenborg* has said of the Magnetic or Rain-bow Heaven: that is, the New Christian Heaven of the Intermediate state, where *JESUS CHRIST* rules all nations with a rod of iron; the spiritual Sun of Righteousness being the centre towards which the Magnetic Needle continually points. See No. 361.

We see the axis of the earth always turned towards a point in the heavens, that is two degrees and some minutes distant from the Polar Star.

See *Nat. Delin. vol. iv. p. 239.*

4162. [*Ezek. i. 4.*] The Sun's place is: right ascension  $245^{\circ} 52' 30''$ , and north polar distance  $40^{\circ} 22'$ .

HERSCHEL. *Phil. Trans.* 1805, p. 254.

The fundamentals of motion, like those of form (see *Chap. xliii. 11*), are *five*; the rotary, the perpendicular, the circular, the horizontal, and the state of rest.

*St. PIERRE's Studies of Nature,*  
*vol. ii. p. 128.*

4163. ——— When *Venus* is brightest, and at the same time is at its greatest north latitude, it can then be seen with the naked eye at any time of the day: — This happens once in about eight years.

*VINCE's Astron. Art.* 322.

*A whirl-wind came out of the north, a great cloud, and a fire infolding itself.* The electric fluid may be plainly felt on the face or finger, striking against it like a puff of



wind; and is sensible to the ear by a crackling noise, like that of burning charcoal.

SMITH.

4164. [Ezek. i. 5.] So penetrating was the sight of Lieberkihn, that he could distinguish the satellites of Jupiter without a Glass.

Dr. ZIMMERMANN.

4165. [—— 10.] The eagles were the principal standards of the Roman legions: they used to be set up in some eminent place of their camp to protect those who took sanctuary under them, they being allowed to be an inviolable asylum to such.

Univer. Hist. vol. x. p. 161.

4166. ——— The four standards of the four principal tribes: Judah had the emblem of a lion; Reuben, that of a man; Ephraim, a calf; and Dan, an eagle. (Univer. Hist. vol. iii. p. 51.) — These supported the throne in the Holy of holies.

4167. [—— 22.] Certain mountains in North America, that lie to the west of the river St. Pierre, are called the Shining Mountains, from an infinite number of crystal stones, of an amazing size, with which they are covered, and which, when the sun shines full on them, sparkle so as to be seen at a very great distance.

CARVER'S Trav. in N. America, p. 76.

4168. [—— 27.] There was a difference in the brilliancy, it seems, of the upper and lower hemispheres of this Angelic Sun. The lower hemisphere was penetrated by a circlet of glory from the natural Sun, and the summit of that circlet was what appeared as a throne.

See No. 1338.

4169. [Ezek. iii. 1.] So early as the time of Alexander the Great, the Indians were accustomed to write on palm-leaves. (BARTOLOMEO, by Johnston, p. 395.) — A roll or book of such leaves might be eaten: and, as palm-leaves are medicinal, being sweet and purgative, they would be, as John says, *sweet in the mouth and bitter in the belly*. See Rev. x. 10. — xxii. 2.

At the above period, the Indians wrote also on a kind of paper wove of cotton, which was drawn through rice-water, and then pressed smooth. The Thibetians still write on cotton or silk cloth.

Ibid. p. 396.

4170. [Ezek. iii. 3.] The custom of chewing betel prevails almost universally among the eastern nations.

Phil. Trans. vol. xiv. p. 320.

The betel bears some resemblance to the pepper-tree. It grows like ivy, and twists round other trees. Its leaves are long and sharp-pointed, but broad towards the stalk, and of a pale green color. They are like those of ivy, only softer, and full of red juice, which, among the Orientals, is reputed of wonderful virtue for fortifying the teeth, and rendering the breath sweet. The Indians are continually *chewing these leaves*: — no body, rich or poor, being without their box of betel, which they present to each other by way of civility, as we do snuff.

REES' Cyclopædia.

The Asiatics have a custom of *perfuming their letters*, which they tie up in little bags of satin or damask.

Sir W. JONES' Works, vol. v. p. 579.

4171. [—— 14, 15.] E. SWEDENBORG, from his own experience, describes the state of a person *thus carried away by the Spirit*, as similar to that of a *somnambulist*. "Walking," says he, "through the streets of a city, and through the open country, and being at the same time in discourse with spirits, I knew no other than that I was *awake and seeing* as at other times, consequently that I was walking without wandering. In the mean time I was *in vision*, seeing groves, rivers, palaces, houses, men, and several other objects. But, after *walking thus* for some hours, on a sudden I was in *bodily vision*, and observed that I was in another place. On this being greatly amazed, I perceived that I had been in such a state as they were, of whom it is said, *that they were conveyed by the spirit into another place*: for, during the continuance of this state, there is no reflection on the length of the way, even if it were many miles; nor on the time, if it were many hours or days; nor is any fatigue perceived. The person is also led on such occasions through ways of which he himself is ignorant, until he comes to the place intended. — This was done in order to convince me that a man may be led by the Lord, without his knowing whence or whither.

Arcana, n. 1834.

4172. [Ezek. iv. 1.] The Indians do not *print* their cotton stuffs with wooden blocks, but *paint* them with a brush made

of the cocoa-nut rind, which, when beaten, approaches nearly to an equality with horse-hair; becomes very elastic, and can be formed into any shape the painter chooses.

BARTOLOMEO, by Johnston, p. 398.

4173. [Ezek. iv. 9.] What in the East is called *dourra*, according to NIEBUHR, is a kind of *millet*, which, when made into a bad bread with camels' milk, oil, or butter, is almost the only food eaten by the common people in Arabia Felix.

4174. [— 12.] In Arabia, the dung of asses and camels is chiefly used for fuel, because these two species are the most numerous and common.

NIEBUHR, vol. i. p. 91.

In Georgia of Persia, as the country yields not one single tree, they are forced to burn cows' dung. In Erzeron also, you see neither tree nor bush, and their common fuel is cows' dung, which they make into turfs. It is almost inconceivable what a horrid perfume this dung makes in the houses; every thing they eat has a stench of this vapor.

TOURNEFORT, vol. iii. pp. 95, 137.

4175. ——— Wood and coals are so dear in some parts of Persia, that they are obliged to make use of a turf made of *camel's dung, cow-dung, sheep's dung, horse-dung, and ass-dung*; or else the fire would cost more than the victuals. This turf they use more particularly for heating of *ovens, in which they bake most of their meats* without trouble, and at a small expense. They even apply *human dung* this way.

Le BRUYN, p. 228.

They make in their tents or houses a hole about a foot and a half deep, wherein they put their earthen pipkins or pots, with the meat in them, closed up, so that they are in the hole above the middle. Three-fourth parts thereof they lay about with stones, and the fourth part is left open, through which they fling in their dried dung, which burns immediately, and gives so great a heat that the pot grows as hot as if it had stood in the midst of a lighted coal-heap; so that they boil their meat with a little fire, quicker than we do ours with a great one on our hearths.

RAUWOLF, p. 192.

The common fuel used by the inhabitants of Egypt is prepared from camel's dung, mud, and straw: these ingredients they mix as a paste, and form into circular cakes; from the ashes of which the muriat of ammonia is obtained, and sent into Europe.

CLARKE'S Trav. in Greece, Egypt, and the Holy Land.

4176. [— 15.] In places (of India) where wood is

scarce, the cow-dung is made up into cakes, and dried for fuel, which the Brahmins and Hindoos of rank prefer to any other.

FORBES' *Oriental Memoirs*, vol. iii. p. 96.

4177. [Ezek. iv. 15.] Of *dourra*, or Indian millet, the Egyptian peasants make a bread without leaven, which is baked, through want of fire-wood, with the dried dung of buffaloes and cows. This, tasteless when cold, is, with water and raw onions, their only food throughout the year.

VOLNEY'S *Travels*, vol. i. p. 189.

4178. [Ezek. viii. 7 — 10.] The prophet here evidently alludes to the particular idolatry of Egypt, where dark secluded recesses, ornamented with *every form of creeping things and abominable beasts*, where called *Mystic Cells*; and in them were represented by the animals, &c., the secret mysteries sacred to or hieroglyphical of Isis and Osiris.

MAURICE.

In after ages, when the Egyptians began to worship in temples, the custom of adorning them with paintings, &c. still continued. M. RIPAUD, in his Report of the Antiquities of Upper Egypt, says of them, "If the first aspect of a temple creates an animating surprise in the mind, the *paintings which adorn every part of its surface*, prolong and extend it. They represent offerings and sacrifices, as well as subjects connected with astronomy and agriculture, in a style of drawing frequently approaching to perfection."

See Bib. Research. vol. ii. p. 188.

4179. ——— St. Ephrem, in his commentary on the thirty-third Chapter of Isaiah, makes mention of the two obelisks, so much celebrated, called the needles of Pharaoh: "This house of the Sun," says he, "is the city of Heliopolis in Egypt, where the worship of demons, and the adoration of Idols were most sedulously observed. In this place were some enormous columns worthy of admiration. Each of them was sixty cubits high, and the base on which they stood ten cubits. The cap on the head of every column was of white copper, and weighed a thousand pounds and upwards. On these columns were the figures of men and animals, wont to be adored by the idolaters of those days: the columns were likewise loaded with inscriptions in the characters of the priests, which inscriptions related the mysteries of paganism."

ABD. ALLATIF'S *Relation respecting Egypt*. — Pinkerton's Coll. part lxiv. p. 827.

4180. [— 12.] Not far from the city of Assuan, the

antient Syen described by Strabo, on the confines of Ethiopia, the rocks on the western banks of the Nile are hewn into grottoes, with places of worship, columns, pilasters, and hieroglyphics, as particularly mentioned by modern travellers. Strabo also describes the adjacent island of Elephautina, with its surrounding rocks in the Nile; from whence were hewn those enormous masses used in the magnificent structures of Egypt, and especially of that amazing cube, each side measuring sixty feet, in which the sanctuary of Butis was cut. The island of Elephautina in the time of Strabo contained a small town, with the temple of Cneph, and a celebrated Nilometer.

FORBES' *Oriental Memoirs*, vol. i.  
p. 448.

4181. [Ezek. viii. 12.] Behind the Blue Mountains of North America, in Maddison's Cave, where petrifications are formed into pillars of different heights, if you retire to a distance, and leave a person with a lighted torch moving about among the pillars, a thousand multiplications of his figure present themselves in various forms, and you might almost fancy yourself in the infernal regions, with spectres and monsters on every side.

WELD'S *Travels in N. America*,  
vol. i. p. 229.

4182. [— 14.] An account of the ceremonies, used by the women of different nations, in weeping for Thammuz, or Adonis, may be seen in Dr. W. ALEXANDER'S *Hist. of Women*, from p. 341 to 345 of vol. i.

It is a remarkable property of the river Adonis in Phenicia, that, at certain seasons when it is swelled to unusual heights, it appears *bloody* from a kind of minium, or red earth, periodically mixing with its floods. Hence arose that extraordinary superstition of weeping for Thammuz, or Adonis, yearly wounded. (*Univer. Hist.* vol. ii. p. 300.) — We saw, says MAUNDRELL, the water of Adonis stained to a surprising redness; and observed, that it had discoloured the sea a great way into a reddish hue.

Maundr. *Journ. from Alep. to Jerus.* p. 34.

Adonis, or Thammuz, was the Osiris and Thamas of Egypt.

BRYANT.

petitioner his paper torn, and dismisses him. (*See D' ARVIEUX, Voy dans la Pal.* pp. 61, 154.) — The custom of placing the inkhorn by the side, Olearius says, continues in the East to this day.

*See* HARMER, vol. ii. p. 458.

Such, at this day in the East, is the *costume* of literary persons: The *Hierogrammateus*, when he goes abroad, has a pen in his hair, and in his hand a book and a ruler, with a vessel by his side containing ink, and the reed used for writing. It is his province in the intermediate class of the Egyptian priests, says CLEMENS *Alexandrinus*, to understand the hieroglyphics, as they are called, — cosmography, and geography, with the course of the sun, the moon, and the five planets; and in a more particular manner, the special geography of Egypt, and the description of the Nile. He must also be acquainted with the description of the sacred vessels, and the places consecrated to them, and the measures and all other things used in sacred transactions.

*See* SMITH'S MICHAELIS, vol. iii.  
p. 383.

4184. [Ezek. ix. 11.] The girdles, used by the Turks, are usually of worsted, very artfully woven into a variety of figures, such as the *rich girdles of the virtuous virgins* may be supposed to have been, *Prov.* xxxi. 24. — They are made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse; whilst the *hojias*, i. e. the writers and secretaries, suspend in the same their inkhorns; a custom as old as the prophet Ezekiel who (*ch.* ix. 11) mentions a person clothed in white linen, and an inkhorn upon his loins.

SHAW'S *Trav. in Barbary*. — *Pinkerton's Coll.* part lxiii. p. 659.

4185. [Ezek. x. 7.] When the sun shines hot on a brick wall, or other dark-coloured surface, if the eye of an observer be placed nearly in a line with the wall, while another person, at 30 or 40 yards' distance, extends any object towards the wall, an *image similar to it will appear to come out to meet it*.

*Phil. Trans.* vol. xviii. p. 671.

4183. [Ezek. ix. 2.] The Arabs of the desert, when they want a favor of their emir, get his secretary to write an order agreeable to their desire, as if the favor were granted: this they carry to the prince, who, after having read it, sets his seal to it with ink, if he grant it; if not, he returns the

4186. [Ezek. xi. 1, &c.] Such visions as appeared to Prophets, cannot happen to any man when his *body is awake*.

*See* *ch.* iii. 14, 15. SWEDENBORG, on *Divine Providence*, n. 134.



4187. [*Ezek. xii. 3.*] This is as they do in the caravans, they carry out their baggage in the day-time, and the caravan loads in the evening; for in the morning it is too hot to set out on a journey for that day, and they cannot well see in the night.

CHARDIN MS.

4188. [— 18, 19.] Water is the liquor of the universe; it is the life of animals and plants, and should be of men; and is the only true digester: All sublunary things are water and earth; we are so ourselves. It is a great error to imagine that strong liquors support and comfort us; the comfort is false, being but for a time, and leaving a poison behind.

GODFREY'S *Miscellanea*, p. 42.

See No. 345, &c.

4189. [*Ezek. xiii. 10.*] The mortar in Persia (used by builders) is made of plaster, earth, and chopped straw, all well wrought and incorporated together: but this is not the material with which they cast, or coat over, their walls. For casting they make a mixture of plaster and yellowish earth: this earth, which is rather of a cinnamon color, they obtain from river sides, and work it in a great earthen vessel; but they put so little earth in proportion to water, that it remains liquid like muddy water, or at most like strained juice; and it is altogether of the color of that earth. They make use of it to work the plaster in another earthen vessel, where they mingle this water with plaster in such a quantity, that it retains the color of the earth. Their walls being cast with this mixture, at first look grayish; but when fully dry, they grow so white, that they look almost as if they were plastered over with pure plaster. This mixture is used not only for saving plaster, but also because it holds better than plaster alone.

THEVENOT'S *Trav. part ii. p. 86.*

At Calcutta, they make a mortar called *Puckah*, which is a composition of brick-dust, lime, molasses, and cut hemp or oakum. This, when thoroughly dry, is as hard, firm, and strong, as any stone, closely adhering to the bricks.

*Modern Univer. Hist. vol. x. p. 248.*

4190. [— 18. *Pillows to arm-holes*] In Eastern houses, along the sides of their chamber-walls, on the floor, a range of narrow beds or mattresses, is often placed on rich carpets; and for the luxurious ease of the family, several damask or velvet bolsters are placed on these carpets or mattresses; an indulgence here and elsewhere stigmatized by the prophets.

Dr. SHAW.

4191. [*Ezek. xiv. 9.*] Have I the LORD deceived that prophet? Nay, I have stretched out my hand against him, and will remove him from the midst of my people Israel.

*Bib. Research. vol. i. p. 319.*

4192. [*Ezek. xv. 2.*] From the following quotations it will appear, that all the interrogatives in this Chapter, respecting the Vine, should be turned into affirmatives. — PLINY (*Lib. xiv. chap. i*) speaking of the Vine, says, the Antients very justly reckoned Vines among trees, on account of their magnitude, and because no wood is of a more lasting nature. — At present, it is found, that the great doors of the cathedral at Ravenna are made of vine-tree planks, some of which are twelve feet long, and fifteen inches broad. (EVELYN'S *Silva*.) — There are, on the Barbary coast, Vines of surprising dimensions, some of them, it is said, have trunks eight or nine feet in circumference.

SPEECHLY, on the Vine, p. 251.

4193. [*Ezek. xvi. 3.*] The city Jerusalem is situated in the very middle (of Judea); on which account some have, with sagacity enough, called that city the navel of the country.

JOSEPH. *Wars, b. iii. ch. iii. § 6.*

4194. [— 4.] When the people of Bamba bring their children to the Father, to be baptized, they also bring a little salt upon a leaf, to bless the water.

ANGELO'S *Voy. to Congo*. — *Pinkerton's Coll. part lxiv. p. 159.*

4195. [— 10.] The manufacture of East India *chintz*, known under the name of *Organdi*, has not yet been initiated by any person in Turkey, Persia, or Europe. This fine cotton cloth was known in the time of Job — See *Ch*. The making and painting of it, with the preparation of its colors, give employment in India to male and female, young and old.

In spinning, weaving, and dyeing — or rather painting — their cottons, the Indians excel all other nations in the world.

BARTOLOMEO, by Johnston, p. 399.

4196. [*Ezek. xvii. 8.*] In hot countries, the Vine is said to grow the most luxuriant in a situation which is near the water; but it is generally allowed, that the *flavor* of the grapes, from vines in such a situation, is much *inferior* to that of grapes growing in a *dry* soil.

SPEECHLY, on the *Vine*, p. 210.

4197. [*Ezek. xviii. 8.*] Men were used, says JEROME (*in loco*), to exact usury for the loan of corn, wine, oil, millet, and other fruits of the ground; lending ten bushels in winter, on condition to receive fifteen in harvest, that is, the whole and half as much more. — This was expressly forbidden by JESUS CHRIST, in *Luke* vi. 35.

See BINGHAM's *Antiq.* vol. i. p. 202.

4198. [*Ezek. xix. 10.*] The *bleeding of the vine* affords cogent evidence, that the power secretly governing the motions of sap, does not reside in the *eaves* alone, but depends on some secret *motion of the vessels*, which is destroyed when they are dried. For vine branches, which had been intentionally *dried*, would no longer *bleed* by RAISING THE COLOURED LIQUORS THEY WERE DIPPED IN, as other branches did, which were *green*, and *without leaves*.

See No. 326.

DALYELL's *Spallanzani*, vol. i. p. 233.

4199. [— 11.] The sceptres of the Antients were simply walking-sticks, cut from the stems or branches of trees, generally headed and often knotted with gold.

See BURDER's *Oriental Customs*, vol. ii. p. 267.

4200. [*Ezek. xx. 25, 26.*] Did I therefore give them statutes not good? and judgments whereby they could not live? Or thus —

For, have I given them statutes that were not good, or laws whereby they should not live? Or have I made them impure by their gifts? When I consecrated to myself their first-born, to ravish them with admiration, that they might know I-AM, the LORD.

See *Bib. Research.* vol. i. p. 322.

God's law, by the natural usage in marriage, propagates

and preserves mankind; and, as he often repeats, it never came into his mind to destroy them by sacrifices, &c.

HUTCHINSON's *Nat. Hist. of the Bible*, p. 124.

4201. [*Ezek. xxi. 21.* He made his arrows bright] He mixed together, or shook the arrows.

VULGATE.

4202. [*Ezek. xxii. 18.*] When a mass of metal, consisting of lead and silver, is melted in the open air, the lead will be burnt to ashes, and the silver remain unaltered at the bottom of the vessel in which the mass is melted. Iron, tin, and copper, resemble lead, in being convertible into a kind of ashes, when exposed to the action of air and fire; and gold resembles silver in not undergoing any change from such action: Hence either gold or silver, or a mass consisting of both, may be purified from any or all of these metals by the mere operation of fusion; for these metals will rise to the top of the vessel, in which the fusion is made, in the form of an earth or dross, leaving the gold or silver pure at the bottom.

See *Jer.* vi. 29.

WATSON's *Chem.* vol. iii. pp. 317, 318.

DIODORUS *Siculus* (*Lib.* iii. pp. 183 — 189), in describing the manner of working gold mines in the confines of *Egypt* and *Arabia*, mentions the melting of the mineral in conjunction with a little tin, some small portion of salt, and a lump of lead.

4203. [*Ezek. xxiii. 20.*] *Whose flesh of grapes*, in their offerings, is the *flesh of asses* — i. e. carried by young Princes on *white-asses*; and *whose issue* or drink-offerings, to be poured out in libations of wine, is the *issue of horses* — i. e. carried forth by the worshippers of the Sun, on *white Horses*, in their morning processions to meet that luminary. — Such *flesh and blood of grapes*, — because kept together till they had fermented an *intoxicating wine* or *blood with life or spirit* in it, — were prohibited by JEHOVAH on two accounts, — as offered to *vain objects*, and as intoxicating the *deluded worshippers*.

4204. ——— What country-man was that *Horse*, which

was given to the Roman people for their CONSUL, by their beloved Sovereign and his Pretorian Guards?

See No. 202.

4205. [Ezek. xxiii. 25.] Nadir Shaw, on his return to Persia, gave positive orders at Dehly, if any of his soldiers were found in the city after his march, to cut off their ears and noses, and then send them to him. — Some of whom incurred the punishment.

GLADWIN'S *Khojeh Abdulkurreem*, p. 1.

4206. [—— 37.] Israelitish false worship in imitation of the Egyptian idolatry, is in many places of Scripture emphatically represented; first, by fornication, while the people of Israel were in Egypt, before God had in an especial manner espoused them; and afterwards, by adultery, whereby the unreasonableness thereof is brought home to man, and, by comparisons, the one illustrated by the other.

See HUTCHINSON'S *Nat. Hist. of the Bible*, p. 95.

4207. [—— 47.] VIRGIL represents the wine in Dido's cup, at the time of sacrificing, as unluckily turned by fermentation to blood, the blood of grapes — intoxicating wine:

*Latices nigrescere sacros,*

*Fusaque in obscuro se vertere vina cruore.*

*Æneid. L. iv. v. 455.*

Also VALERIUS MAXIMUS tells us that Xerxes, on the eve before he attacked the city of Sparta, saw the wine which was poured out for him to drink, three times changed into blood: *Infusum nempe patere ejus vinum, in sanguinem, nec semel, sed iterum ac tertio conversum.*

4208. [Ezek. xxiv. 17. *The tire of thy head*] *Peor* (Hebr.) is supposed to have been a kind of ribbon or fillet, which went round the head, and was worn not only by Jews, but by other Eastern nations. Those of princes, though called by other names, are thought to have differed only in the richness of the materials, and of the precious stones that adorned them. See *Ps. xxi. 3. 2 Sam. xii. 30. 1 Chron. xx. 2.*

4209. [Ezek. xxvi. 14.] Passing by Tyre, says BRUCE, from curiosity only, I came to be a mournful witness of the

truth of this prophecy, that Tyre, the queen of nations, should be a rock for fishers to dry their nets on. Two wretched fishermen, with miserable nets, having just given over their occupation with very little success, I engaged them, at the expense of their nets, to drag in those places where they said shell-fish might be caught, in hopes to have brought out one of the famous purple-fish. I did not succeed; but in this I was, I believe, as lucky as any of the old fishers had ever been. The purple-fish at Tyre seems to have been only a concealment of their knowledge of cochineal; as, had they depended on the fish for their dye, if the whole city of Tyre applied to nothing else but fishing, they would not have coloured twenty yards of cloth in a year.

See *Bib. Research. vol. ii. p. 262.*

4210. [Ezek. xxvii. 3.] The power of the city of Tyre on the Mediterranean, and in the West, is well known: of this, Carthage, Utica, and Cadiz are celebrated monuments. We know that she extended her navigation even into the ocean, and carried her commerce beyond England to the north, and the Canaries to the south. Her connexion with the East, though less known, were not less considerable; the islands of Tyros and Aradus (the modern Barhain), in the Persian Gulf. The cities of Faran and Phen'eum Oppidum, on the Red Sea, in ruins even in the time of the Greeks, prove that the Tyrians had long frequented the coast of Arabia and the Indian Sea. But through the vicissitudes of time, the barbarism of the Greeks, and the indolence of the Mahometans; instead of that ancient commerce, so active and so extensive, Tsour (Tyre) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant, says VOLNEY, but a single Greek factor in the service of the French of Saïde (Sidon) who scarcely makes sufficient profit to maintain his family.

*Trav. vol. ii. p. 225.*

This chapter exhibits a true picture of oriental commerce in ancient times; and a very exact description of the port of Surat, at the present day, where we behold at once, the bazars filled with costly merchandise; picturesque and interesting groups of natives on elephants, camels, horses, and mules; strangers from all parts of the globe, in their respective costume; vessels building on the stocks, others navigating the river; Turks, Persians, and Armenians, on Arabian chargers; European ladies in splendid carriages; Asiatic females in haekeries, drawn by oxen; and on the fortifications, the motley appearance of the English and nabob's troops.

FORBES' *Oriental Memoirs*, vol. i. p. 247.

4211. [—— 4.] This city, standing in the sea, on a peninsula, promises at a distance something very magnificent.



But when you come to it, you find no similitude of that glory, for which it was so renowned in antient times. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c.; there being not so much as one entire house left. Its present inhabitants, says MAUNDRELL, are only a few wretches, harbouring themselves in the vaults, and subsisting themselves chiefly by fishing.

*Trav. p. 48.*

4212. [*Ezek. xxvii. 7. Blue and purple*] When Alexander was revelling in Persia, he sent for materials to clothe himself and his attendants with purple robes. These materials, it is said, were produced from the *purpura*, called in *Maccabees* the *purple of the sea*: "Then Judas returned to spoil the tents, where they got much gold and silver, and blue silk, and purple of the sea, and great riches;" *ch. iv. 23.* — It appears from Pliny, l. ix. c. 33, that there were several species of the *purpura*, but that the Pelagium and the *Buccina* were the most valued. From these two separately, or combined, were produced the three kinds of purple most esteemed by the Antients. One was called *porphuris* (*Grk.*), of a strong violet color inclining to black; a second was called *phoinikis*, inclining to scarlet; a third *alourgis*, azure or sky blue. Athenus says, l. iii. c. 12, that the best and largest were found near Lesbos and the promontory of Lectus. Now Lesbos, Tenedos, and the small islands adjacent, were the *isles of Elisha*, whence Tyre had the articles of merchandise here enumerated.

*See Beloe's HERODOT. Urania, ch. cv. note 94.*

4213. — Muslin, as fine as any now procurable, has always been an article of exportation from India to Egypt, and thence to foreign countries.

*Editor of CALMET.*

4214. — It is probable, that the art of dyeing purple was discovered at Tyre, and contributed much to the opulence of that celebrated city. — The Tyrian purple, according to Pliny, was of the color of coagulated blood.

BERTHOLLET'S *Art of Dyeing*, by Hamilton, pp. ix, xi.

Though the Phenicians spared no cost in adorning their women, they did not allow them to wear the Tyrian purple, so famous in those days as a badge of distinction appropriated solely to men; and to such of them only as were of the first rank and dignity, though not then, as it was afterwards, altogether confined to royalty.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 119.

4215. [*Ezek. xxvii. 14.*] In antient times, Armenia was, like Egypt in the south, an aboriginal country of horses in the north, while yet many intermediate nations had no breed of their own, but received their horses either from Egypt or Armenia.

*Smith's MICHAELIS, vol. ii. p. 473.*

4216. — The mule here alluded to, is a species of wild horse (*See Gen. xxxvi. 24*): it resembles an ass in the mane, ears, feet, and tail, and principally in the black streak down the back; in other parts it is like a horse. It is the same which was called by Aristotle the *Hemionus*, found in his days in Syria, and which he celebrates for its amazing swiftness and fecundity. It abounds in the deserts of Tartary, to the south of the Russian dominions. In swiftness, it is said to outstrip the antelope. It is described by the Tartars as exceeding fierce and so untractable as not to be tamed. — Pallas has favoured the world with an accurate description and engraving of this singular animal, in the *New Commentaries of the Academy*; to which we refer the Reader, as well as to Pennant's account of the *Equus Hemionus* in his *History of Quadrupeds*.

*See No. 1813.*

COXE'S *Trav. in Pinkerton's Coll.* part xxvi. p. 824.

4217. [— 16.] On the shores of Bombay there is a small fish, somewhat like a muscle, about four inches long, that has on the top of its back, and near the head, a small valve, on the opening of which you discover a liquor of a strong purple color, which being dropped on a piece of cloth, it retains the hue. It is found chiefly in the months of September and October; and it is observed the female fish has not this valve, which distinguishes the sexes. It is not improbable to suppose that this fish is of the same nature as the antient Murex or shell fish, by which the Romans attained the art of dyeing to such perfection; and is similar to that found formerly on the coasts of Tyre.

PINKERTON, vol. ix. p. 236.

Quere — whether the real Murex were not a species of coral.

4218. [*Ezek. xxviii. 12, 14.*] The king of Tyre, the anointed cherub, was the colossal Idol erected on the rocky summit of the isle of Tyre, covered with gold, carbuncles, and 'stones of fire.'

*Ezek. xxx. 13.*

4219. [Ezek. xxviii. 12, 14.] Hercules was protector of the commercial city of Tyre.

BOISGELIN'S *Malta*, p. 6.

4220. ——— The Old Church at Liverpool was dedicated to "Our Lady and St. Nicholas," — and there was formerly a *Statue* of St. Nicholas in the church-yard, to which the sailors presented *offerings* on their going to sea, to induce the saints to grant them a prosperous voyage. — It is worthy of remark that the *oldest* church, in each of the most ancient sea-ports in England, is dedicated to St. NICHOLAS, the *tutelar* Saint of mariners.

HARROP'S *Mercury*, March 6th, 1810.

By the Phenicians, *Mercury* was particularly revered as the *protector of commerce*.

BOISGELIN'S *Malta*, p. 2.

4221. [———12, 13.] The greatest diamond that ever was known in the world is one belonging to the king of Portugal, which was found in Brazil; it is still uncut: it was of a large size, but a piece was cleaved or broken off by the ignorant countryman who chanced to find this great gem, and tried its hardness by the stroke of a large hammer on an anvil. — This prodigious diamond weighs 1680 carats, and is valued at 5,644,800 pounds sterling.

The uncut diamond which adorns the imperial sceptre of Russia, under the eagle at the top of it, weighs 779 carats, and is worth at least 4,854,728 pounds sterling, although it hardly cost 135,417 guineas. This diamond was one of the eyes of a Malabarian idol, named Scheringham. Being taken thence by a French grenadier, it was sold to a ship captain for 20,000 ruppes; afterward a Jew gave 18,000 pounds sterling for it: at last a Greek merchant, named Gregory Suffras, offered it to sale at Amsterdam, and the late prince Orloff bought it of him for the empress of Russia.

The diamond of the great mogul is cut in rose, weighs 279½ carats, and is worth 350,000 guineas.

Another of the king of Portugal, which is cut, weighs 215 carats, is extremely fine, and worth at least 369,800 guineas.

The cut diamond of the grand duke of Tuscany, now of the emperor of Germany, weighs 139½ carats, and is valued at 109,520 guineas.

The diamond of the late king of France, called the Pitt or Regent, weighs 136½ carats: this gem, being cut, is worth 208,333 guineas. It was sold by governor Pitt to the duke of Orleans for 135,000 pounds.

The other diamond of the same monarch called the Grand Saneis, weighs 55 (Chaptal says 106) carats, and cost, cut, 25,000 guineas.

The diamond called the Pigot, weighs, cut, 47½ carats, valued at 20,000 guineas: parted with by the Pigot family by lottery in 1800.

W. H. PEYVS.

4222. [Ezek. xxviii. 13.] In Hindostan the royal gardens are often called the Garden of God.

FORBES' *Oriental Memoirs*.

4223. [——— 18.] We are taught by experience that the inhabitants of a country are no where so worthless and debauched as in places lying near the sea. In Malabar it is much easier to keep in order fifty congregations in the interior part of the country, than two on the sea-coast, where the inhabitants have intercourse with the Europeans.

BARTOLOMEO, by Johnston, p. 199.

4224. [Ezek. xxix. 3.] What an absurdity! the waters of his river, like the influences on his mind, could not possibly be the same, or *stationary*, for two instants together.

4225. ——— As the word *Pharaoh* signifies a *crocodile*, BOCHART thinks that the prophet keenly alludes here to that striking import of the name.

See *Hieroz.* p. 2. l. 5. c. 17.

4226. [——— 4.] Athenæus, in his *Deipnosophist*, quotes a description of the Lybian lotos, from Polybius, which was used as food by the natives; but that differs very much from the lily of the Nile, or the nymphaea of Hindostan. Did any of the harmless Hindoos eat the seed or fruit of this plant, as they convert its leaves into dishes and plates at their own vegetable meals, they would exactly answer HOMER's description of the innocent lotophagi:

At length we touch'd, by storms and tempests tost,  
The land of *Lotos*, and the flow'ry coast;  
We climb'd the beach, and springs of water found,  
Then spread our frugal banquet on the ground:  
The people there are kind to foreign guest,  
They eat, they drink, and nature gives the feast;  
The trees around them all their food produce,  
*Lotos* the name; divine nectareous juice!  
(Thence called lotophagi) which whoso tastes,  
Insatiate riots in the sweet repasts.

See No. 980.

*Odyssey.*

4227. ——— I will cause the *fish* [*lotos*] of thy rivers to *stick to thy scales*. — The *Lotos* which grows plentifully in the *Lower Egypt*, especially near Rosetto, is a species of water-lily. Its leaves *float on the water*, and *cover the surface of it*, producing many flowers, which were formerly woven into the crowns of conquerors. — The

ancient *Egyptians* made Bread of the *middle* or *pulp* of this plant dried, which resembled that of a poppy; and they also used to eat the *root* of it, which is round and as big as an apple. The *Arabs* make a *drink* of this *Lotos*, which is good for inward heat; and they eat the *stalk* and *heads* of them *raw*, which are very *moist* and *cooling*.

THOMPSON'S *Travels through Egypt and Arabia*, vol. ii. p. 172 (London 1767).  
See Num. xi. 5. See this verbatim in *Univer. Hist.* vol. i. p. 401.

4228. [Ezek. xxix. 4.] The *Lotos*, peculiar to Egypt, is of two kinds: the more common has, on a long stem stretching above the surface of the water, a *white* flower that opens at sunrise and shuts in the evening; its root is eatable, and its head or pod contains a seed resembling millet, which the natives use in making bread. The superior sort, distinguished by its lofty stalks and *rose-coloured* flowers, has a bulbous root and a pod filled with large grains resembling small beans, which are equally most excellent food. — The *Nelumbo* plant found in the island of Ceylon, and the *Colocasia* of Arabia with an edible root like an onion, are undoubtedly the second kind of *Lotos* characterized by its carnation flower.

See No. 977.

Abbe PLUCHE'S *Hist. of the Heav.*  
vol. ii. p. 308.

4229. [—— 14, 15.] Such is the case with Egypt: deprived three and twenty centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length, to the race of Tartars distinguished by the name of Ottoman Turks.

VOLNEY, *Trav.* vol. i. p. 74.

4230. [Ezek. xxx. 5.] Lydia was bounded by Mysia Major on the north; by Caria on the south; by Phrygia Major on the east, and Ionia on the west: it lay between the 37th and 39th degrees of north latitude. — What the Antients style the *kingdom of Lydia*, extended from the river Halys to the *Ægean* Sea.

*Univer. Hist.* vo. v. p. 401.

4231. [—— 13.] Since Egypt was conquered by the *Persians*, this prediction has been literally fulfilled; there has been hitherto no *prince of the land of Egypt*.

Nectanebus, the last king of Egypt, was driven out by

Ochus in the 107th Olympiad, a few years before the conquest of *Persia* by *Alexander*.

*Ibid.* vol. ii. p. 69.

4232. [Ezek. xxx. 16. *Sin shall have great pain*] The Septuagint reads *tarache tarachthesetai e Suene*. If we suppose this to have been the original reading, it alludes manifestly to the cataracts; and the meaning is, that Syene, however habituated to *noise*, shall be deafened by a *superior* noise — with the clamors and tumults of war, which will overpower the sound of the great waterfall. The cataracts are immediately above the city of Syene, at the extremity of Upper Egypt.

BRYANT. — *Bib. Research.* vol. ii.  
p. 265.

4233. [—— 17. *The young men of Aven*] Towards the top of Delta in Egypt was the city *On* or *Heliopolis* (*city of the sun*) so famous for its temple and religious rites, whose inhabitants are reported to have been "the wisest of the Egyptians." The temple is said to have been very magnificent; and its original name *Ain Shems* or *Shemesh*, the *fountain of the sun*: from whence the whole province received its name, being called at different periods *Ain*, *Aven*, and *On*.

— And *Phibeseth shall fall*] As the *mouth* or opening of a river or canal was called by the Hebrews *Pi* or *Phi*; hence *Phi-Haaroht* is, by the Septuagint, translated, *over against* the opening of *Haaroht*; as *Pithom* was properly the canal of *Thom*; *Phi-Nepthim* the canal of *Nepthim*; and *Phi-beseth* the river of BESETH — the ARTEMIS AGRIA, or DIANA AGRESTIS, as interpreted by the Greeks and Romans. This city, renowned for its temple and worship of the Moon, with its district (separated from Heliopolis and its province by the Sebennetic branch and from Arabia by the Pelusiatic branch of the Nile) was by the Greeks called, according to their mode of turning *p* into *b* &c., *Bibesitus* and contractedly *Bubastus*. — These chief cities, thus contiguous in situation and allied by idolatry, are denounced by the prophet as inevitably to become partners in the impending calamity falling on Egypt.

HEROD. ii. p. 1158. — See *Bib. Research.*  
vol. ii. p. 124.

4234. [—— 18.] After the Medes had conquered all the upper or northern part of Asia, it was not long before a war took place between them and the Lydians, which continued for five years together, with various success. In the 6th year they engaged each other, with the utmost of their strength; intending to make that battle decisive, but while the fortune of the day seemed to hang in an equal balance, there happened a total eclipse of the sun, which overspread both armies with a horrible darkness; so that being affrighted at such a



critical judgment of Heaven, as they thought it, both sides put up their swords, and agreed to refer the controversy between them to two arbitrators. Halyattes, king of Lydia, chose Siennesis, king of Cilicia; Cyaxares, the Median monarch, chose Nebuchadnezzar, now busy in leading the Jews into captivity. — This eclipse, predicted by Thales the Milesian in the 37th year of his age, happened on the 18th of May in the proleptic Julian style, in the year of the Julian period 4111, in the 603d year before the Christian era. It was total 4 minutes and a half, where the battle was fought. The shade entered the desert of Barca in Africa, soon after nine in the morning. It traversed the Mediterranean sea, and isle of Cyprus; entered Asia Minor at Cilicia, a little before eleven; about half an hour after, it passed the city now called Erzerum; near which Dr. Stukely supposes the battle was fought, as being at the boundary between the two kingdoms. It is between the river Halys, and the river Melas. on which was the antient city Melitene. The river Melas runs eastward into the Euphrates. At half an hour after twelve, the shade entered on the Caspian sea, and at one on the Kalmuc Tartary.

*Phil. Trans. Abr. vol. xlviii. p. 380.*

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4235. [*Ezek. xxxii. 3.*] The manner of taking the crocodile in Siam is by throwing three or four nets across a river at proper distances from each other; that so if he break through the first, he may be caught by one of the others.

*BROOKES, Nat. Hist. vol. i. p. 332.*

4236. [— 24. *There is Elam and all her multitude*] While the Assyrians reigned at Nineveh, Persia was divided into several kingdoms. Amongst others there was a kingdom of Elam, which flourished in the days of Hezekiah, Manasseh, Josiah, and Jehoikim, kings of Judah; and fell in the reign of Zedekiah; *Jer. xlix. 34—39.* This kingdom seems to have been very powerful, and to have waged war with the king of Touran or Scythia, beyond the river Oxus, with various success; and at length to have been subdued by Cyaxares, in conjunction with the Babylonians.

*Univer. Hist. vol. iv. p. 393.*

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4237. [*Ezek. xxxvii. 1, &c.*] Every Nation in a state of nature, and even the greatest part of those who are civilized, have made the tombs of their forefathers the centre of their devotions, and an essential part of their religion. When Europeans here proposed to savage nations a change of territory, this has been their decisive reply: "Shall we say to

the bones of our Fathers, Arise, and accompany us to a foreign land?"

*St. PIERRE'S Studies of Nature, vol. iii. p. 87.*

4238. [*Ezek. xxxvii. 12.*] Savages consider the tombs of their ancestors as titles to the possessions of the lands which they inhabit. "This country is ours," say they, "the bones of our Fathers are here laid to rest." — When they are forced to quit it, they dig them up with tears, and carry them off with every token of respect.

*Ibid. p. 265.*

About thirty miles below the Falls of St. Anthony in North America, several bands of the Naudowessie Indians have a burying-place, where these people, though they have no fixed residence, living in tents, and abiding but a few months on one spot, always contrive to deposit the bones of their dead.

At the spring equinox these bands annually assemble here, to hold a grand council with all the other bands; wherein they settle their operations for the ensuing year. At this time in particular, they bring with them their dead, for interment, bound up in buffaloes' skins.

If any of these people die in the summer, at a distance from the burying ground, and they find it impossible to remove the body before it would putrify, they burn the flesh from the bones, and preserving the latter, bury them in the manner described.

*CARVER'S Trav. in N. America, pp. 40, 53, 263.*

4239. — Whilst the Abbe Hussey was here (in the oblivious convent of Latrappe) digging his own grave, and consigning himself to perpetual taciturnity, he was a very young man, high in blood, of athletic strength, and built as if to see a century to its end. — When he came forth again into the world, I am persuaded, says RICHARD CUMBERLAND, that he left behind him in his coffin at La Trappe no one passion, native or engrafted, that belonged to him when he entered it.

*Memoirs of R. Cumberland, pp. 358, 360.*

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4240. [*Ezek. xxxviii. 2.*] The tribes of the Curds are more than can be exactly numbered; but it is said that in Pars (Persia) there are above five hundred thousand families, which, during winter and summer, remain on the pasture-lands. Some of these Curds maintain two hundred persons, such as shepherds, and labourers, and grooms, and boys and servants, and such like. One tribe of them goes forth two

thousand horsemen; and there is not any tribe of less than a hundred horsemen. Their weapons and accoutrements, their numbers, war-horses, and troops, are such that they are able to contend with kings; and it is said that their race is originally Arabian. (EBN. HAKAL, pp. 85, 92.) — The wandering Curds or Turkomans, whom Captain FRANKLIN met in the vicinity of Persepolis, informed him, that their tribe was Ort. (*Tour to Persia, &c. Oct. Edit. p. 199.*) — We are inclined to think, say the Gentlemen who wrote the *Univer. Hist.*, that the parts between the Euxine and Caspian seas are most likely to be those in which Magog settled.

Vol. i. p. 371.

4241. [Ezek. xxxviii. 4.] Horses and horsemen, clothed with perfection; or, as Kimchi translates, expert in all kinds of weapons.

Univer. Hist. vol. v. p. 297.

4242. [—— 5.] Here Cush comprehends Arabia and the proper Ethiopia; as if we had read Persia, Arabia, Ethiopia, and Libya. — Compare Ezek. xxx. 5. with Jer. xxv. 20, 24.

See Univer. Hist. vol. xviii. p. 497, note (P).

4243. [Ezek. xl. 1, &c.] Villalpandus acknowledges that, after twenty-three years' study, he was still unable to comprehend the mysteries of this vision.

4244. [—— 44.] See Nehemiah xii. 24.

4245. [Ezek. xliii. 7 — 9.] The pagodas, or Pagan temples of India, consist of three divisions. The first forms the main body, or nave; the second, the sanctuary; and the third, the chapel in which the sacred body is preserved.

BARTOLOMEO, by Johnston, p. 62.

4246. ——— It was an antient custom among the Romans to set up the images of illustrious men in the curia, and in their temples. Thus the image of Scipio Africanus

was set up in the temple of Jupiter Capitolinus, and that o Cato the censor in the curia, or senate house, as we read in VALERIUS MAXIMUS, l. viii. c. 15. — *Univer. Hist. vol. xiii. p. 491.*

Accordingly Caius Cesar, desirous to be called a God by every nation in subjection to the Romans, sent Petronius with an army to Jerusalem to place his statues in the temple, and commanded him that, in case the Jews would not admit of them, he should slay those that opposed it, and carry all the rest of the nation into captivity. — The Jews declaring that they would suffer themselves to be slain, rather than permit this, Caius providentially died before his wicked and bloody threat could possibly be executed.

See JOSEPHUS' Wars, b. ii. chap. x.

4247. [Ezek. xliii. 7 — 9.] In Egypt, the dead body of a distinguished person (when embalmed), was enclosed in a case of wood, made to resemble a human figure, and placed (as Saul's body was, 2 Sam. xxxi. 10) against the wall in the repository of their dead.

HEROD. Euterpe, lxxxvi.

Now a carpenter that fells timber, after he had sawn down a tree meet for the purpose, carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man; or made it like some vile beast, laying it over with vermillion, and with paint, colouring it red, and covering every spot therein; and when he had made a convenient room for it, set it in a wall, and made it fast with iron: for he provided for it that it might not fall, knowing that it was unable to help itself (for it is an image, and has need of help): He then makes prayer for his goods, for his wife and children, and is not ashamed to speak to that which has no life. For health, he calls on that which is weak; for life, prays to that which is dead: for aid, humbly beseeches that which has least means to help: for a good journey, he asks of that which cannot set a foot forward: and for gaining and getting, and for good success of his hands, asks ability to do, of him that is most unable to do any thing.

See No. 2835. Wisdom of SOLOMON xiii. 11 — 19.

4248. [—— 11.] The principles of all forms, like those of colors (see Job xli. 18), are reducible to five; the line, the triangle, the circle, the ellipse, and the parabola.

St. PIERRE'S *Studies of Nature*, vol. ii. p. 122.

4249. [—— 14.] "The lower settle" was for the Priests to walk on, as they placed the consecrated offerings on the upper or "greater settle." (See Plate i. fig. 3, in BOISGELIN'S *Malta, opposite p. 18. vol. i.*) — Or, more probably, the Priests, who served up the dishes to the High

Priest, walked on the *lower settle*, and the *High Priest* on the *higher*.

See *Ecclesiastics* L. 11 — 15.

In the Pagodas or Pagan temples of India, the *high-priest alone* has the right of approaching the image or sacred body.

BARTOLOMEO, by Johnston, p. 62.

4250. [*Ezek.* xlv. 18.] The Assyrians have two vests, one of linen which falls to the feet, another over this which is made of wool; a white sash connects the whole.

HEROD. *Clio*, xcxcv.

4251. ——— At Malta, the prior of St. John officiated in his episcopal habit; and whilst he was at the altar, one of the acolytes was employed in refreshing him by means of a large fan of feathers, with a handle of burnished gold.

BOISGELIN'S *Malta*, vol. i. p. 34.

4252. [*Ezek.* xlv. 1.] Instead of *reeds*, the Septuagint write *cubits* in this translation.

Univer. Hist. vol. iii. p. 564.

4253. [——— 1 — 8.] The land of *Egypt*, in like manner, was divided into *three* parts: 1. *One* belonged to the *PRIESTS*, from the produce of which they provided all sacrifices, and maintained all the ministers of religion. 2. A *second* part was the *KING's*, to support his court and family. Hence there were no *taxes*, the king having so ample an estate. 3. *The remainder* of the land (*as here*) belonged to the *SUBJECTS*.

See DIODORUS *Siculus*, lib. i.

4254. [——— 5] *Chambers* or *Colleges*. In India, youth destined to be Brahmins must spend ten years within the precincts of the temple at *Tricium*, and avoid all intercourse with the female sex. They are obliged also to observe the strictest silence, which continues five years.

BARTOLOMEO, by Johnston, p. 266.

4255. [——— 11.] A *bath* is supposed to have held, in liquids, seven gallons two quarts and a half pint.

Essay for a New Translation,  
part ii. p. 38.

4256. [*Ezek.* xlv. 12.] Ezekiel is thought by many to speak thus of a *Maneh* which was of a modern date, and which differed both in weight and coin from the ancient maneh, 1 *Kings* x. 17.

As twenty *gerahs* made a sacred shekel, each of them was in value five farthings and a fourth of a farthing, English.

4257. [——— 14.] A *cor* or *chomer* is supposed to answer to *eight bushels* and almost a *half*, Winchester measure; and to *seventy-five* wine gallons, five pints, and a little more.

Essay for a New Translation,  
part ii. p. 37.

4258. [——— 17.] In the great or *outer court* there was a house called *Beth Yazeq*, where the *beth din*, or *senate*, sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them.

CUDWORTH. — See Dr. A. Clarke's  
*Eucharist*, p. 13.

4259. [*Ezek.* xlv. 3.] On grand festivals, celebrated by the whole nation, the lower ranks of Indians must deposit their offerings before the door of the temple in which the higher orders assemble, and be contented to worship the deity in it at a distance. In general, almost the same divisions, and the same degrees of rank, are found among the Indians, as those which were common among the Jews.

BARTOLOMEO, by Johnston, p. 289.

4260. [——— 6.] The Hebrews, the Greeks, the Romans, and all the Antients in general, used to assemble at the time of the New Moon, to discharge the duties of piety and gratitude: whatever might be of concern to them during the new month, was proclaimed to them on that day. They met again, for the same purposes, at the full and at the two quarters.

Nature Displayed, vol. iv. p. 34.

4261. [——— 9.] See *Mark* xi. 16.

4262. [*Ezek.* xlvii. 1 — 5.] The waters must have been thus increased by successive springs. *Ps.* lxxxvii. 7. The king's portion included that holy portion in which the springs were. *Ch.* xlviii. 21.



4263. [Ezek. xlvii. 2.] Shiloah, called also Siloam (*John ix. 7*) was a fountain under the walls of Jerusalem, towards the East, between the city and the brook *Kidron*. CALVER thinks that this was the same with *Eurogel*, or the *Fuller's fountain*, which is mentioned in *Joshua xv. 7* xlviii. 16; in *Lam. x. 17*, and in *1 Kings i. 9*. Its waters were collected in a great reservoir for the use of the city; and a stream from it, supplied the pool of Bethesda.

See Dr. A. CLARKE, on *John ix. 7*.

4264. [— 9.] About eight miles up Savannah river, at the villa of the Hon. Jonathan Bryan, Esq., I observed, says BARTHAM, in a low wet place at the corner of his garden, the *Ado* (*Arum esculentum*); this plant is much cultivated in the maritime parts of Georgia and Florida, for the sake of its large turnip-like root, which, when boiled or roasted, is excellent food, and tastes like the Yam: perhaps this may be the *Arum Colocasia*. There is also another species of the esculent *Arum*, called *Tannier*, which is a large and beautiful plant, much cultivated and esteemed for food, particularly by the Negroes.

Trav. p. 467.

4265. [— 10.] There are no fish in the Dead Sea; but there are certain *Zoophytes*, such as the *actinia calandula*, thus described by HÜBNER: At the north end of the island of Barbadoes, in St. Lucy's parish, is a cave about 14 feet long, and 11 wide: its bottom is a basin always full of transparent salt water, covering a porous stone of about 4 feet long, and 3 in breadth. From small holes in the sides of this stone, at different depths, appear in full bloom, at all times of the year, several seemingly fine radiated yellow flowers, resembling marigolds; which, on the approach of a finger, shrink, stalk and all, into the stone; re-appearing after a few minutes, in their former beauty. (See *Exod vii. 11, 12*.) — The top of the stone, out of which these seeming flowers grow, is covered over with small blue flowers resembling the yellow ones, and with clusters of water-bottles that resemble unripe grapes. — These corallines probably are the plants bearing fruit that never come to ripeness, said in the book of Wisdom (x. 7) to be in or near the Dead Sea.

See *Phil. Trans. Abr. vol. viii. p. 717*

The lake Asphaltis, is called the Dead Sea, because no animal lives in it; and, if by chance any fish come into it, they die, and swim on its surface.

JEROME, in loco.

The intense saltness of its waters is what prevents either animals or vegetables from living in it.

See TACITUS, *Hist. lib. v. cap. vi* PLIN. *lib. v. cap. xv & xvi*. VOLNEY, *vol i. p. 281*.

STRABO states that no person could dive in this water, nor wade into it above the navel.

Geogr. vol. ii. p. 1107.

POCOCKE, in confirmation, says that he could lie motionless on its waters, in any attitude, without sinking.

See his *Trav. in 1743, vol. ii. p. 34*.

When Vespasian went to see this lake, he commanded that some who could not swim, should have their hands tied behind them, and be thrown into the deep; when it so happened, that they all swam, as if a wind had forced them upwards.

JOSEPH. *Wars, b. iv. chap. viii. § 4. — vol. v.*

From a chemical analysis accurately made by MARCET, it appears, that the water of the Dead Sea, contains salts nearly one-fourth of its weight.

See *Phil. Trans. for 1807, vol. ii. p. 296*.

This lake is situated in the south of Syria, near Jerusalem, occupying an extent of from 60 to 70 miles in length, and from 10 to 20 in breadth.

MARCET.

En-eglaim is at the beginning of the Dead Sea, where the Jordan enters it: En-gedi is on the opposite side, not far from Jericho.

See *Matt. i. 6*.

CALMET.

The Greeks call this lake Asphaltis, on account of the bitumen it abounds with; and the Jews call it the Dead Sea, because fish cannot live in it.

Dr. A. Clarke's FLEURY, p. 277.

4266. [Ezek. xlvii. 10, 11.] Covalam, in India, produces nothing but millet and salt.

See *Jonah i. 17*. BARTOLOMEO, by Johnston, p. 74.

4267. [— 12.] Those plantations of palm-trees that are near the banks of the river Jordan, are much more flourishing and fruitful, than such as are remote from its waters.

JOSEPH. *Wars, b. iv. ch. viii. § 2*.

Verse 19.] The river, called *Sichor* on the border of Egypt; near to the Isthmus of Suez. See *Josh xiii. 3*.

THE BOOK OF THE  
PROPHET DANIEL.

**I**N all barbarous or uncivilized countries the stateliness of the body is held in great veneration ; nor do they think any capable of great services or actions, to whom nature has not vouchsafed to give a beautiful form and aspect. (Q. CURTIUS, *Hist. l. vi. c. v.*) — And it has always been the custom in Eastern nations to choose such for their principal officers.

Verse 4. See Sir PAUL RICAUT'S *Present state of the Ottoman Empire*, b. i. c. 5. p. 13.

4269. [*Dan. i. 5—20.*] Dr. Barwick tells us in the life of his brother, who, in the civil wars, had for many years been confined in a low room in the tower, during the usurpation ; that, at the time of his going in, he was under a phthisis, atrophy, and dyscasy, and lived on bread and water only, several years there ; and yet came out at the restoration, sleek, plump, and gay.

See Dr. CHEYNE'S *Method of Cure in the Diseases of the body and the mind*, p. 211.

4270. ——— It appears hence, that vegetable food is not only the most nutritive, but contributes exceedingly to strengthen the intellectual powers of man.

PLUTARCH, in his *Treatise on Animal Food*, intimates, that an indulgence in that article contributed greatly to obscure the intellectual faculties.

4271. [——— 8. *The wine which he drank*] That is, "the royal wine" — made by mingling palm-tree with that of the grape. See *Esther i. 7. Isai. v. 22.*

See No. 113.

4272. [——— 10.] Whatever is wholly new is sure to

be pronounced, by the mass of mankind, *impracticable* ; be it the discovery of gunpowder, the discovery of printing, the discovery of America, or any other *novelty* of however great or however minute a scale.

*Essay on Sepulchres.*

4273. [*Dan. i. 12.*] *Gray peas*, steeped a night in water, and fried with butter, are still eaten as a dainty in the north of England.

4274. [*Dan. ii. 28.*] There are dreams that come by influx from heaven, as well as visions ; with this difference, that dreams come when the corporeal part is asleep, but visions when it is not asleep.

SWEDENBORG, *Arcana*, n. 1975.

4275. [——— 31.] The Greatest Man is the universal heaven, which in general is a likeness and image of the Lord.

*Ibid. n. 3883.*

4276. [——— 32.] They who are of the most antient Church called Man or Adam, and were celestial men, are above the Head (of the Grand Man of the *Spiritual Heavens*) in a very high elevation (of the *Angelic Heavens*) ; where they dwell together in the utmost happiness, in an *aura*

of light, bright and transparent as pearl and sometimes as *diamond* (or the element *carbon*).

*Ibid.* nn. 1115, 1116.

4277. [*Dan.* ii. 33.] Soda should, with propriety, be treated as an *elementary* principle. — The vapor of red hot hydrate of soda, passed over iron turnings in a gun-barrel heated to whiteness, is decomposed into water and soda, and the former again into oxygen, which unites to the iron, and hydrogen which escapes, whilst the *soda unites to the iron or its oxide, forming a white metallic compound*. — Clay is a mixture of two or more earths with iron.

DALTON'S *Chem. Philos.* part ii.  
pp. 494, 503, 527.

4278. ——— It is probable, that the *magnetic sphere* (the *iron*) arising from our earth, is the *elater* of the aqueous vapor, the abyss in and above the clayey particles, the dust of the earth floating on our atmospheric air.

4279. [——— 35.] The vegetation of stones has been admitted by many, and some have contended that minerals, as well as animals and vegetables, spring from seed, the greatest rock being nothing but the expansion of the parts of a minute grain of sand.

WATSON'S *Chem. Ess.* vol. v. p. 165.

In stones and metals we may behold sundry shapes and veins, such as the shoots, as it were of branches and roots, spread far and wide, which they have in their mines and quarries; from whence a friendly aliment gently filtrates, first through more lax, afterwards gradually through more narrow ones, to refine and make pure the nutriment; and finally, an exhalation passes through thin and hidden pores.

See 1 *Peter* ii. 4. TOLAND'S *Pantheisticon*, p. 29.

4280. ——— As growing trees and trees hewed down differ, so do stones in quarries, and stones hewed out of them: Those are alive, and these are dead; those in their native beds are full of sap, these torn asunder are destitute of moisture, and at length are reduced to dust.

*Ibid.* p. 32.

4281. [——— 38.] This prince (Nebuchadnezzar) was not only the *first emperor* at Babylon; but also the man in whom the Assyrian or Babylonian greatness arrived at its utmost height.

*Univer. Hist.* vol. iv. p. 304.

4282. [——— 39, 40.] Juan II. of Castille, was caught

in a shower of stones one day when he was hunting; they were like pumice stones in their appearance, and so light, that some which were as big as half a bushel did not weigh half a pound, and might have fallen upon any person's head without hurting it. This fact has, I believe, escaped the notice of writers who have investigated this singular subject. It is well authenticated. The king sent some of them by his physician to Juan de Mena, and the physician relates the circumstance in his letters. It is, perhaps, the most important fact of the kind, as, from the levity of the stones, it is plain that they must have been *formed in the atmosphere*.

*Athenæum*, No. 4. p. 360.

These, in reference to the harder atmospheric stones that occasionally fall, are like flakes of snow compared with hail: both originate from the same causes and materials, but they are differently modified, probably, in the medium through which they descend.

Men of great chemical knowledge, are inclined to suppose that not only the substances analogous to the Alkalies are of a metallic nature, but that sulphur, phosphorus, and carbone, are also metallic compounds not saturated with oxygen, and that even hydrogen and azote are *metallic substances in a gaseous state*.

*Ibid.* vol. ii. p. 73.

4283. [*Dan.* ii. 39, 40.] The idea of the four ages of the world originated among the Indians. Originally, these four ages were merely the four seasons; and as each season was under the supposed influence of a planet, it bore the name of the metal appropriated to that planet: thus spring was the age of the sun, or of gold; summer the age of the moon, or of silver; autumn the age of Venus, or of copper; and winter the age of Mars, or of iron. Afterwards, when astronomers invented the great year of 25 and 36 thousand common years, which had for its object the bringing back all the stars to one point of departure and general conjunction, the ambiguity of the terms introduced a similar ambiguity of ideas; and the myriads of celestial signs and periods of duration which were thus measured, were easily converted into so many revolutions of the sun.

The periods assigned for renewing the face of nature, were at first the period of the year, and afterwards periods of 60, of 600, of 25,000, of 36,000, of 432,000 years.

See No. 1313.

VOLNEY.

4284. [*Dan.* iii. 4, 5.] At the coronation of Solyman, king of Persia, says CHARDIN, p. 51, the general of the musqueteers, having whispered some few minutes in the king's ear, among several other things of less importance, gave out, that both the loud and soft music should play in the two balconies on the top of the great building, which stands at one



end of the palace royal. *No nation was dispensed with, whether Persians, Indians, Turks, Muscovites, Europeans, or others.* And this same *confusion of instruments*, which sounded more like the noise of war than music, *lasted twenty days together*, without intermission or the interruption of night: which number of days was observed to answer the number of the *young monarch's* years, who was then twenty years of age.

4285. [*Dan. iii. 12.*] Daniel was not accused as well as his friends; because, probably, his enemies might think it dangerous to begin with so great a favourite, choosing to pave the way to his destruction by that of his three friends. These however being miraculously delivered, Daniel escaped of course.

*See Univer. Hist. vol. iv. p. 316.*

4286. [— 21. *Hosen*] The Eastern people, in general, appear not to have used *stockings*.

*See Frag. to Calmet, Third Hundred, p. 99. — HARMER.*

4287. [— 26.] To consume a body by fire, *passing air* is necessary to receive and carry off the *separated particles* of such body: Hence, *charcoal* in a well luted crucible, though long kept in a *strong fire*, comes out *unconsumed*.

*See No. 1009.*

*Dr. FRANKLIN'S Philosophical and Miscellaneous Papers, p. 74.*

4288. [— 27.] It is singular that direct experiment has already brought *animalcula* into view which resist the heat of *ebullition*. — It may remain to expose the germs of these *animalcula*, or rather the substances where they lodge, to *fire*. — M. Robinet thinks that *fire* is only an *aggregate of animalcula*! Others have supposed it the *natural element* of a race of *animalcula*.

*DALVELL'S Spallanzani, vol. i. p. 210.*

4289. [*Dan. iv. 30.*] A brick sent from the ruins of Babylon to the Antiquarian Society, in the year 1800, is of a square figure, each side measuring about  $13\frac{1}{2}$  inches, is three inches thick, and weighs thirty-eight pounds and eleven ounces avoirdupoise. It is of a stone color, has not been burnt, but only hardened by the heat of the sun. It is in high preservation, and part of the cement, against which it

lay, is still adhering to it, and found to be what the Greeks called *asphaltos*, and the Latins *bitumen*; brought, says HERODOTUS (*Lib. i. p. 84. Edit. L. C. Valek*) by the river *Is* into the *Euphrates*, and thence conveyed in lumps to the walls of *Babylon*. — These things considered, we cannot but conclude, that the Babylonians could, in a very short time and at a moderate expense, erect such immense structures, as the walls which surrounded their city, the vast edifice of the temple of Belus, the palace, the hanging gardens, and other magnificent works; which, adorned or built by Nebuchadnezzar, so filled his heart with pride.

*Archæologia, vol. xiv. pp. 55 — 60.*

4290. [*Dan. iv. 30, 31.*]

Vain glory, like a circle in the water,  
Never ceases to enlarge within us,  
Till by broad spreading it disperse to nought.

SHAKESPEARE.

Here was one of the awful reactions of a righteous Providence.

H. HUNTER, D. D.

4291. [— 33.] In the icicles of wine, collateral shoots stand at equal height, and at acute angles with their main and longer shoots, like feathers. — Hence, as fowls have no organs for evacuation of urine, the urinous parts of their blood are evacuated by the habit of skin, where they produce and nourish feathers.

*Phil. Trans. of R. S. vol. ii. p. 56.*

The upper part of the Ostrich's head and neck are covered with a very fine clear white hair, that shines like the bristles of a hog; and in some places there are small tufts of it, consisting of about twelve hairs, which grow from a single shaft about the thickness of a pin.

*GOLDSMITH'S Hist. of the Earth, vol. v. p. 51.*

4292. — The received opinion is, that Nebuchadnezzar fell into a black melancholy, and, under this impression of mind, fancied himself an ox: as in a lycanthropy a man persuades himself he is a wolf, a dog, a cat; a change which exists no where but in the distempered brain, nor to be discovered but by his motion, and behaviour.

*CALMET, Dict. Art. Nebuchad. iii.*

4293. [*Dan. v. 1. Belshazzar*] Nabonadius, a descendant from Nebuchadnezzar and the last king of Babylon, was

unquestionably the prince here called Belshazzar; 2 *Chron.* xxvi. 20.

See *Univer. Hist.* vol. iv. p. 401. —

See also HERODOTUS, *Clio*, xcxi.

4294. [*Dan.* v. 6. *The joints*] The beaded lacings; See 2 *Kings* i. 8.

4295. [——— 25.] It is supposed the writing was in what we now call the Samaritan character, which being unknown to the Chaldeans, they could not read it.

*PRID. Connex.* vol. i. part i. p. 122.

4296. [——— 30, 31.]

Wine urg'd to lawless lust the Centaurs' train :

Thro' wine they quarrel'd, and thro' wine were slain.

*Dryden's VIRG. Georg.* ii. l. 637.

In the Jewish greater chronicle *Seder Olam Rabbah*, the Medo-Persian empire, from the building of the temple in the second year of *Darius Hystaspes*, flourished only 34 years.

*Univer. Hist.* vol. v. p. 88.

4297. ——— Nabonadius, Nebuchadnezzar's son's son (*Jer.* xxvii. 7), is believed to have been the Belshazzar of Scripture; and Cyaxares, the Darius the Mede.

Thus the Assyrian monarchy, whether the first at Nineveh, or the second at Babylon, never obtained dominion over the nations for any considerable time: it contended for, rather than enjoyed empire in any settled form. — Darius cannot properly be said to have stormed the city or won it by conquest, as that was done by Cyrus in the absence of Darius. Yet, as Cyrus was Darius's general conquering with his master's joint forces of Medes and Persians, in that sense *Darius the Median took the kingdom.*

*Ibid.* vol. iv. pp. 350, 405, 354, 403.

4298. ——— Darius took the kingdom in consequence of Cyrus's cutting off that branch of the Euphrates, which passed through the midst of the city. — He could then march his army by the channel of the river, to an easy victory in the night over the drunken and slumbering Babylonians. — In Ptolemy's map Babylon is seated on the Naharmalcha; an artificial stream brought out of the Euphrates. This cut was probably filled up at the head by the Median conqueror. The water would necessarily resume its former course, and not drown the adjacent country. (See *Univer. Hist.* vol. iv. p. 323.) — In this view of the operation, the whole affair becomes intelligible and consistent.

4299. [*Dan.* vi. 8.] According to the law of the Medes and Persians, which altereth not; — because it was written. See *Esth.* x. 2.

Other nations, besides the Jews, had not at that period any written laws. Even the polished Athenians were regulated by nothing more stable than ancient customs, until the year B. C. 623; when Draco, the Archon, undertook to compose for them a code of laws, so sanguinary, that every offence was indiscriminately punished with death. This induced Demades, an Athenian orator, to say, They were written not with ink, but with blood. — Even at this day, among the natives of Sierra Leone, the laws are traditional, and are merely the local customs of the country.

Lieut. MATTHEWS.

4300. [——— 8.] In absolute Monarchies there are no remedies against the worst disorders of human nature. The rule of men's actions is inconstant, dubious and altogether unknown, since the Prince, without being accountable to any, can abolish to-morrow what he has established to-day; — he may not only change his own decrees, but also dispense with the very laws of God and oppose the clearest dictates of nature.

TOLAND'S *Anglia Libera*, p. 6.

4301. [——— 10.] The people of Bagdad pray with their faces towards the west; and in Damascus the south is their Kebab, or point of direction.

KROJEH ABDULKURREEM, p. 148.

4302. [——— 12.] The writing which is written in the king's name, and sealed with the king's ring, may no man reverse. *Esther* viii. 8.

The Persian is now the general language of Western Asia, particularly among the higher classes; and is understood from Calcutta to Damascus.

*Christian Researches in Asia*, p. 203.

4303. [——— 22.] The lion has been often seen to despise contemptible enemies, and to pardon their insults when it was in his power to punish them. He has been seen to spare the lives of such as were thrown to be devoured by him, to live peaceably with them, to afford them a part of his subsistence, and sometimes to want food himself rather than deprive them of that life which his generosity had spared.

GOLDSMITH'S *Hist. of the Earth*, &c. vol. iii. p. 218.

4304. [*Dan. vii. 7.*] Some sheep in Persia, have six or seven horns standing straight out of their forehead; so that when their rams engage, there is usually much blood spilled in the battle.

Horns being considered by the Antients as emblems and symbols of power and majesty, Alexander is always described by the Grecian historians, as having a horn on his forehead, or rather a particular lock of hair, resembling one; and it is also observed on the coins and medals of that prince, which are still to be seen in the cabinets of the curious.

PINKERTON, *part. ix. pp. 184, 272.*

4305. ——— Alexander the Great is represented on his medals with a crest of goats' horns. The goat, indeed was the symbol of the kingdom of Macedon. The original of that symbol may be found in Justin.

Langhorne's PLUTARCH, *note on vol. iii. p. 12.*

4306. [——— 9. *The thrones were cast down*] *Remiv* (*Hebr.*), *were exalted, raised, or set up.*

Univer. *Hist. vol. iii. p. 162.*

These thrones were three spiritual spheres above and around our earth; on each of which the *Image* of God was distinctly exhibited, as *Adam* on the highest; as the *Antient of days*, on the middlemost; and as *Jehovah*, on the lowest. — The fourth sphere, expanded under the other three, — the new heaven which John saw, — the place prepared in the air, where we must all stand before the judgment seat of *Christ*, — was not yet formed: it could not exist, till during the incarnation, the Glory which came forth from the Father into the Person of Jesus Christ, was *raised* or returned through the medium of his body, *to cover the earth as the waters cover the sea.*

4307. [——— 12.] In the antient dialect of Astronomy the earth was said to enter successively into the ram, the bull, the goat, and thus to pass from one animal into another till she had gone through all the signs of the zodiac. Now as deceased souls remain for some time on the spiritual spheres of the earth thus traversing the constellations, they were said in a language that has been completely misunderstood, *to transmigrate into animals*, particularly into such as predominated respectively at the times of their decease.

See No. 1755, 1756. See *Abbe PLUCHE's Hist. of the Heav. vol. i. p. 242.*

4308. [——— 13.] When two achromatic prisms or wedges are applied between the object-glass and eye-glass of an achromatic telescope, by moving the prisms nearer to, or farther from, the object-glass, the two images of an object

produced by them appear to *approach to, or recede from*, each other, being at *the greatest distance*, when the wedges are close to the object-glass, but *united*, when the prisms are removed, in a parallel position, to the focus of the eye-glass.

*Phil. Trans. vol. xiv. p. 257.*

4309. [*Dan. viii. 2.*] Shushan is doubtless the city Susa in Susiana, situated on the river *Eulæus* stiled by the prophet *Ulai*.

It now lies in ruins and is known, as TAVERNIER informs us, by the name of Scheuster or Suster.

*Univer. Hist. vol. iv. pp. 471, 474.*

4310. [——— 5.] An antient bronze figure of a goat with one horn, which was the old symbol of Macedon, was dug up in Asia Minor, and was brought, together with other antiquities, into this country by a poor Turk. As it has a square hole underneath its body, it is very probable that it might have been affixed to the top of a military standard, in the same manner as the Roman eagle. This supposition is somewhat supported by what is related of Caramus (JUSTIN, *Lib. vii. cap. i*) that he ordered *goats* to be carried before (as the standards of) his army. (*Archæologia, vol. xiv. pp. 14 — 19.*) — Accordingly the king of Persia, when at the head of his army, wore a ram's head made of gold and set with precious stones, instead of a diadem.

AMMIANUS MARCELLINUS, *lib. xix. cap. i.*

The type of Persia being a ram, AMMIANUS MARCELLINUS informs us, that the king of Persia, when at the head of his army, wore a ram's head made of gold, and set with precious stones, instead of a diadem.

*lib. xix. cap. 1.*

4311. ——— The Persian goats are highly valuable for the fine wool they yield, of which great quantities are annually exported.

PINKERTON, *vol. ix. p. 184.*

4312. [*Dan. ix. 24, 25.*] These weeks are to be understood not of days, but years; so that 70 by 7 are 490 years, which are to end with the destruction of the Holy City, that is, in the seventieth year of the Incarnation. Now the first commandment for rebuilding Jerusalem was given by Cyrus, the third by Artaxerxes; but the second and most



express was issued by Darius Nothus in the second year of his reign, proved by Scaliger to be in the four hundred and twentieth year before Christ. Consequently this whole interval of 420 B. C. added to A. D. 70, when Jerusalem was utterly destroyed, constitutes expressly 490 years.

See Dr. GREGORY, *de Æris et Epochis*, p. 156.

4313. [*Dan. x. 1, 2, &c.*] This fasting and prayer seem to have been caused by Cyrus's order to suppress the rebuilding of the Temple, issued in the 3d year of his reign, on the 3d day of the first month.

See USHER, *sub. A. M.* 3470.

4314. [— 13.] *Michael* signifies one like to God, the express *Image* of the Father's person; the *Similitude* of Jehovah, *Num. xi. 8.*

4315. — In the *Talmud*, this *Michael* the Archangel is said to be "so near the King of heaven as to be admitted to sit down by him." See *Ezek. i. 26* — 28.

4316. [— 20.] Javan, the fourth son of Japheth, is here used for Greece: he is said to have come into Greece after the confusion of Babel, and to have settled in Attica, whence the Attics were named Jaones and Jones.

*Univer. Hist. vol. vii. p. 56.*

4317. [*Dan. xi. 2. Greece*] The original is *Javan*, the fourth son of Japheth. See *Ch. x. 20.*

See, on these predictions (or rather, historic facts), *Univer. Hist. vol. viii. pp. 466, &c. and pp. 546, &c. pp. 579, &c.*

— *Three kings in Persia*] Cyrus, then on the throne; Cambyzes his son; and Darius the son of Hyaspes.

*And the fourth*] Xerxes, who invaded Greece with a formidable army.

Verses 3, 4. *And a mighty king, &c.*] Alexander the Great, whose vast empire at his death was separated into four great kingdoms, and into many petty states, such as Cappadocia, Armenia, Bithynia, &c.

Verse 5. *And the king of the south*] Ptolemy the son of Lagus, the first who reigned in Egypt after Alexander.

— *Shall be strong*] He had dominion over Egypt, Libya, Cyrene, Arabia, Palestine, and Cælo-Syria; over most of the maritime provinces of Asia Minor; over Cyprus, and other isles in the Ægean Sea; and over the cities Cicyon and Corinth in Greece.

— *And he shall be strong above him*] That is, Seleucus Nicator, the king of the north (verse 6), should be more powerful than Ptolemy, the king of the south. Accordingly, this Seleucus Nicator had under him all the countries of the East, from mount Taurus to the river Indus; several provinces in Asia Minor, lying between Taurus and the Ægean Sea; and, before his death, the kingdoms of Thrace and Macedon.

Verse 6.] *They* — the two kings — *shall join themselves together* — by a treaty of peace, effected when

— *The king's daughter of the south*] Bernice

— *Shall come to the king of the north*] Antiochus Theus, king of Syria; and *make an agreement* — be married to him, as she actually was.

— N. B. With respect to Judea, Syria lies to the north, and Egypt to the south.

*But — neither shall he* — Antiochus Theus — *nor she* — Bernice — *stand, or continue in power; on the contrary, they both, with him that begat and strengthened her* — Antiochus her father, *shall be given up or destroyed, together with those that brought her out of Egypt.*

4318. [*Dan. xi. 10.*] *But his* — the king of Syria's — *sons* — Seleucus Cerannus and Antiochus, afterwards surnamed the Great — *shall be stirred up, and shall assemble a multitude of great forces: and one* — Antiochus the Great — *shall certainly come* — against Ptolemy Philopater king of Egypt — *and overflow* — dispossessing him of Cælo-Syria — *and pass through* — defeating Ptolemy's generals in the passes near Berytus — *then shall he return* — having conquered part of Phenice — *and be stirred up* — advancing — *even to his fortresses* — on the frontiers of Egypt.

4319. [— 11. *And the king of the south, &c.*] Ptolemy Philopater, an indolent effeminate prince, whose generals however, at Raphia, gained a signal victory over Antiochus the king of the north, who lost a great multitude — upwards of ten thousand foot, and three hundred horse, besides four thousand taken prisoners.

Verse 13. *The king of the north shall return*] Antiochus, fourteen years after this defeat, raised a mighty army in the provinces he had conquered beyond the Euphrates, and returned against Egypt during the minority of Ptolemy Epiphanes, defeated Scopas near Pnceas, and regained the whole

country which Philopater had reduced after the victory at Raphia.

the 15th of the month Chisleu, which answers to part of our November and December.

*See Univer. Hist. vol. ix.  
p. 608, &c.*

4320. [*Dan. xi. 31.*] The prophet here foretells the oppression of the Jews by Antiochus Epiphanes, king of Syria; which took place in the year B. C. 170, accompanied with the following horrid circumstances. — After the Jews had returned from the Babylonish captivity, they were subject to Persia till the time of Alexander: they were afterwards in subjection either to Syria or Egypt, as the events of war between these two kingdoms alternately determined. Egypt being at length considerably reduced by Antiochus, the Jews fell under his power, and were treated by him very tyrannically. On a report of his death, therefore, they shewed some signs of joy; when Antiochus came against them in all the fury of revenge, took Jerusalem by storm, and committed such acts of cruelty and outrage, that the wretched inhabitants were constrained to fly to caverns, and holes of rocks, to escape the fierceness of his wrath. Their religion was abolished; their temple profaned; and an image of Jupiter Olympus set up on the altar of burnt-offerings, on

4321. [*Dan. xi. 31.*] This first *abomination*, I conceive, implies the statue of Jupiter Olympus, which Antiochus Epiphanes caused to be placed in the Temple of Jerusalem.

4322. [*Dan. xii. 11.*] This second *abomination* probably relates to the ensigns of the Romans, during the last siege of Jerusalem by Titus on which the figures of their gods and emperors were embroidered, and placed in the Temple after it was taken.

## HOSEA.

**H**OSEA is the first, whose prophecies have been transmitted to us in writing: he continued in the exercise of his prophetic office nearly 70 years, during the reigns of Uzziah or Azariah, Jotham, Ahaz and Hezekiah. In the four first Chapters, he exposes the various iniquities of the Ten Tribes; from thence to the 12th, he denounces their punishments, particularly by Shalmanezar. The remaining two Chapters are filled with comfortable promises to the penitent.

*Univer. Hist. vol. iv. p. 64.*

*Hosheagh (Hebr.) signifies Saviour.*

4324. [*Hosea iii. 2*] He who is desirous to adopt a child, must inform the magistrate thereof, and shall perform the *Jugg* (the sacrifice usual on the occasion) and shall give gold, and rice, to the father of the child, whom he would adopt; then, supposing the child not to have had his ears bored, nor to have received the Brahminical thread, nor to have been married in his father's house, and not to be five years old, if the father will give up such a child, or if the mother give him up by order of the father, and there are other brothers of that child, that child may be adopted.

*Gentoo Laws.*

4325. ———— *A half homer*] *Lethech*, in English measure four bushels and a half. See *Ezek. xlv. 14*.  
See No. 15.

4326. [*Hosea iv. 19.*] They who are addicted to revenge; and they who fancy themselves greater than all others, esteeming others as nothing in respect to themselves,

are punished after death by being stretched out and set in rotation in a direction upwards, continually tending towards heaven, whilst it is proclaimed publicly what is the nature of their offence. This is continued till they are inwardly touched with shame, beg forgiveness, and submit to authority.

SWEDENBORG, *Arcana n. 956.*

See *Job i. 19*, for a similar whirlwind on earth.

See No. 1171.

4327. [*Hosea ix. 1, 2.*] In Samaria, during the revolt of the ten tribes, the kings and the priests of Israel exacted *tythes* for their support. This was a principal cause of their being sent into captivity. See *Ezek. xlv. 8*.

4328. [——— 10.] PLINY, *Nat. Hist. b. xv. ch. 18*, enumerates nineteen species of fig-tree: one produces fruit called by the Latins *mamillæ*, from its resemblance to a woman's breast; another yields figs quite red, and not bigger than an olive; another, white fruit; another, black; another bears fruit of the color of porphyry; and the fig-tree of Hyrcania is sometimes loaded with more than two hundred bushels of fruit. Besides those noticed by Pliny, there is a great variety of others unknown to the Romans and to us; with fruits, some green and just beginning to shoot, while others are violet and cracked—their crevices stored with honey.

ST. PIERRE'S *Studies of Nature*,  
vol. ii. p. 166.

4329. [——— 17.] To this day, the Ten Tribes are subject to the kings of the Persians, nor has their captivity ever been loosed.—They still inhabit the cities and mountains of the Medes.

JEROME, *Tom. vi. pp. 7, 80.*



4330. [*Hosea* x. 6.] *Jareb* appears to be a contraction of Sanherib, the Hebrew name for Sennacherib.

See *Univer. Hist.* vol. iv. p. 195.

4331. [*Hosea* x. 9.] The prophet seems here to accuse the Israelites as still guilty of the enormities committed in Gibeah, when the Levite's concubine was abused to death; See *Judg.* xix. 14, &c.

Compare *Gen.* xix. 8, &c.

4332. [—— 11.] In Languedoc, the corn is all roughly stacked around dry firm spots, where, in treading it out at each place, great numbers of moles and horses are driven on a trot round a centre, a woman holding the reins; and another, or a girl or two, with whips drive the men supply and clear the floor; other parties are dressing, by throwing the corn into the air for the wind to blow away the chaff.

YOUNG'S *Travels in France.* —  
*Pinkerton's Coll.* part xiv.  
p. 113.

4333. [—— 14. *Shalman*] Supposed to be the same person as is variously named Salmanesir, Salmanaassar, and Enemessar (*Tobit* i. 13). — Chronologers have identified him with Nabonassar.

See GREGOR. *Postum.* p. 246, and  
GREGOR. *Synsell.* *Chron.* p. 204.

4334. [*Hosea* xi. 2.] The Egyptians represented the Supreme Being, and his Divine Attributes, his Immensity and Omnipotence, his Fecundity and infinite Perfection, under the symbol of the Sun; and they represented Nature or matter, which is altogether dependant on that Supreme Being, and diversified every moment, under the image of the Moon, who borrows her light from the Sun, and is perpetually changing her appearance. This mode of representation was undoubtedly the primary cause of idolatry and superstition; men growing by degrees forgetful of the Supreme Being, and confining their attention to that glorious luminary the sun, as the immediate Cause of what they beheld, instead of considering it, as the material Representative of its Spiritual Source, the invisible Producer of all visible objects.

*Nat. Delin.* vol. i. p. 292.

4335. [*Hosea* xi. 11.] The priestesses of Dodona assert, says HERODOTUS, that two black pigeons flew from Thebes in Egypt, one of which settled in Libya, the other among themselves; which latter, resting on the branch of a beech-tree, declared with a human voice that here by divine appointment was to be an oracle of Jove. — If, he adds, the Phenicians did in reality carry away two priestesses from Thebes, and sell one to Libya, the other to Greece, — the name of *doves* was probably given them because, being strangers, the sound of their voices might, to the people of Dodona, seem to resemble the tone of those birds. When the *woman*, having learned the language, delivered her thoughts in words which were generally understood, the *dove* might be said to have spoken with a human voice. — It certainly cannot be supposed, he argues, that a dove should speak with a human voice; and the circumstance of her being *black*, explains to us her Egyptian origin.

See *Euterpe*, lv, lvi, lvii.

4336. [*Hosea* xiv. 2. *Calves*] *Fruit* : *Heb.* xiii. 15. In this case the whole *branch* was value that piece of money stamped with the figure of a *bull* : Its *clusters*, its *fruit*, each were value the money denominated from its stamp a *calf*. In the same way the branch value a *ram*, had *grape-clusters* each value a *lamb*. — Hence, JESUS CHRIST, when drinking the vious *blood of the lamb*, says, "I will drink no more of this *fruit* of the vine, till I drink (after my resurrection, at the feast of Pentecost) new with you in my FATHER's kingdom." *Matt.* xxvi. 29.

4337. [—— 5.] *Auger de Busbequius*, Ambassador from Ferdinand the First King of the Romans to the Porte, in 1562 transported the *lilac* from Constantinople to Europe.

See St. PIERRE'S *Studies of Nature*,  
vol. iii. p. 270.

4338. [—— 6.] The great and small cedars of Lebanon have a fragrant smell : and sweet-scented greens from top to bottom, particularly in its great rapture, clothe its surface.

See MAUNDRELL'S *Journey*, May 9.

4339. [—— 7.] The Vines of Hermon and Lebanon yield wine of a *red* color, very generous, grateful, and so light as not to affect the head, though taken freely.

*Travels from Ephesus through Asia Minor*, by ÆGIDIUS VAN EGMONT,  
and Professor HEYMAN.

## JOEL.

**T**HE Palmer (or cocoa-tree) is the most profitable tree in the world: it always bears fruit, and yields wine, oil, sugar, vinegar, cords, coals; and of the leaves are made thatch for houses, sails for ships, mats to sit or lie on: of the branches the (East) Indians make their houses, and their brooms; and of the tree, wood for ships, &c.

Verse 4.

FITCH. — *Pinkerton's Coll.* vol. ix.  
p. 408.

4341. [*Joel i. 5.*] The prophet here threatens a desolation of the vineyards by locusts, which it seems, injures their produce for many years. — Since the locusts destroyed the vineyards at Algiers in the year 1723 and 1724, the wine, says Dr. SHAW, has not in ten years recovered its usual qualities.

*Trav.* p. 146.

It is not a few fields, or only two or three villages, that are ruined by these voracious creatures; the face of the country is covered with them for many miles; yet in India they are not near so pernicious as in Arabia, and many parts of Africa, where they prove a scourge of the severest kind.

FORBES' *Oriental Memoirs*.

4342. [*Joel ii. 1. Blow ye the trumpet*] The *Jubilee* trumpet probably; as the locust is a septennial insect, seen only (a small number of stragglers excepted) every seven years, when its swarms do the greatest mischief. The years when they thus arrive in the interior colonies of North America, are denominated there the locust-years.

CARVER'S *Trav. in N. America.* p. 327.

Swarms of locusts sometimes visit the heart of Persia in

such numbers, that they look like a cloud, and perfectly obscure the sun: wherever they alight, they destroy the fruits of the earth. But there are certain birds which generally visit the country about the same time, to eat up the locusts, and so prevent the ruin of the husbandman.

PINKERTON, vol. ix. p. 184.

4343. [*Joel ii. 6. Gather blackness*] That is, suffer extreme confusion or terror.

See *Nahum* ii. 10.

*Bib. Research.* vol. ii. p. 121.

Kumail, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him because in such a garden, and before such and such persons as he named to him, he had made a great many imprecations against him, saying, *the LORD blacken his face*, that is, *fill him with shame and confusion*; and wished that his neck were cut off, and his blood shed. — It is true, said Kumail, I did say such words in such a garden; but then I was under a vine-arbor, and was looking on a bunch of grapes not yet ripe: I wished that it might be turned black soon, cut off, and made into wine.

OCKLEY'S *Hist. of the Saracens*,  
vol. ii. p. 319.

4344. [— 30. *Pillars of smoke*] Such exhalations impregnating the clouds, probably caused in the year 1762, the phenomena at Detroit in Canada, thus recorded by CARVER: "It rained on this town and the parts adjacent, a sulphureous water of the color and consistence of ink; some of which being collected into bottles, and wrote with, appeared perfectly intelligible on the paper, and answered every purpose of that useful liquid.

*Trav. in N. America*, p. 96.

4345. — GREGORY DE TOURS, in the sixth century, made observations on the *Auroræ Boreales*.  
See his *History*.

forty-seven years before the taking of Babylon, and 585 years before Christ.  
See No. 729. See *Univer. Hist.* vol. iv. p. 389.

4346. [*Joel* ii. 31.] PLINY (*lib.* i. c. 12) says, Thales the Milesian was the first that foretold an eclipse of the sun; which, according to Sir ISAAC NEWTON (*Chron. of antient kingd. amended*, p. 316) took place on the 28th of May,

4347. [*Joel* iii. 2.] As *Jehoshaphat* imports *Jehovah's judgment*, the word may be applied to any place where God inflicts judgment on offenders of any kind. — The 12th verse proves, that a particular judgment on Gentiles is here meant.

## A M O S.

**T**HIS prophet, it seems, was carried into captivity with the Ten Tribes. After his return into the land of Judah, he probably retired into the city of Tekoah, where he foretold the calamities which the Israelites would fall into after Jeroboam the Second's death, the murder of his son and successor; the coming of Pul and Tiglath-pileser, kings of Assyria, against Israel; and the consequent captivity of the Ten Tribes. Other of his prophecies are levelled against Syria, Tyre, the Philistines, Edomites, Ammonites and Moabites; and some against Judah.

*Univer. Hist.* vol. iv. p. 64.

Verse 1.] See *2 Chron.* xxvi. 19.

4349. [*Amos* i. 5.] Palestine is about one half of Syria.  
OUSELEY's *Ebn Haukal*, p. 39.

This Eden was near Damascus in Syria.

See *2 Kings* xix. 12. *Isai.* xxxvii. 12.

4350. — The tides force their way from the Sea up the Seine, and make it flow backward against its course. It is heard coming from a very great distance, especially in the night-time. They call it *the Bar*, because it obstructs the whole course of the Seine. This Bar is usually followed

by a second Bar still more elevated, which pursues it at the distance of about a hundred fathoms. They run much faster than a horse at full speed.

See *Jonah* ii. 10.

St. PIERRE's *Studies of Nature*, vol. iv. p. 121.

In North America, opposite the mouth of Buffalo Creek, there is a very dangerous *sand bar*, which at times it is totally impossible to pass in any other vessel than bateaux, or flat bottoms.

WELD's *Trav. in N. America*, vol. ii. p. 145.

4351. [*Amos* ii. 13.] Behold! I press your place, as a thrashing-wain presses the full sheaves.

Compare *Matt.* xi. 12.

In Egypt they thrash, or rather tread, rice by means of a sledge drawn by two oxen; and in which the man who drives them, is on his knees, whilst another man has the care of drawing back the straw, and of separating it from the grain that remains underneath. In order to tread the rice, they lay it on the ground in a ring, so as to leave a little void circle in the middle.

NIEBUHR's *Trav.* p. 80.



4352. [Amos iii. 2. *You only have I known*] You only have I distinguished.

*Biblical Research.* vol. i. p. 6.

4353. [——— 12. *Two legs, or a piece of an ear*] As evidences in the shepherd's favor, that the animal intrusted to his care, is missing neither through theft nor carelessness, but in consequence of its destruction by some voracious beast of prey.

See *Exod.* xxii. 13.

4354. ——— The corner is the most honourable place in Oriental countries. It is also the most commodious, as it is the only one in which a person can lean on both sides on the cushions which are placed round the walls.

*Modern Univer. Hist.* vol. vi. p. 69, note (U).

4355. [——— 15.] At the Hermitage adjoining the palace in Petersburg the metropolis of Russia, a winter and summer garden, comprised within the site of the building, are singular curiosities, and such as do not perhaps occur in any other palace in Europe. The summer garden, in the true Asiatic style, occupies the whole level roof of the edifice. The winter garden is roofed and surrounded with glass frames; it is a high and spacious hot-house, laid out in gravel walks, ornamented with parterres of flowers, orange trees, and other shrubs, and peopled with several birds of sundry sorts and various climates, which flit from tree to tree.

*PINKERTON'S Coll.* part xxv. p. 677.

The *ivory houses*: so named, probably, from the ivory seats and furniture they contained.

At Constantinople, near the Grand Seraglio's Seraglio, is a *Kiosch*, or summer-house, for the recreation of the sovereign in sultry weather. It is an irregular building, of about sixty feet in circumference, and twenty in height, consisting of one large saloon, very magnificently furnished.

SMITH.

— "In some alcove or summer-house."

*PINKERTON*, vol. x. p. 181.

4356. ——— The hills and the valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of summer. They are little white houses, shaded with a variety of fruit-trees and ever-greens.

*SHAW'S Trav.* p. 34.

4357. [Amos v. 8.] A contest between Cyaxares king of Media, and Alyattes king of Lydia, had continued during five years, with alternate advantages to each party: in the sixth there was a sort of nocturnal combat. For, after an equal fortune on both sides, and whilst the two armies were engaging, the day suddenly became night. Thales, the Milesian, had predicted this phenomenon to the Ionians: and had ascertained the time of the year in which it would happen. The Lydians and the Medes, seeing that the night had thus taken the place of the day, desisted from the combat; and both parties became desirous of making peace.

HERODOTUS, *lib. i.* § 74.

The eclipse here alluded to, happened September 30th, 610 B. C.

*Phil. Trans.* for 1811, part ii. pp. 234, 241.

4358. ——— The various situations of the sun, as he passes through the different constellations, have induced ignorant people to ascribe to those stars all such excessive heats, rains, or winds, as have happened under their various aspects. This vulgar error has swelled the works of the Antients, especially the *Georgics* of Virgil, with maxims and observations respecting the aspect of the Dog-star, the setting of the Pleiades, and the rising of Orion, as perfectly erroneous in his time as we see them to be at present.

*Nature Delineated*, vol. i. p. 291

4359. ——— It is not improbable, that the names of the planets and *Zodiacal* stars, which the *Arabs* borrowed from the *Greeks*, but which we find in the oldest *Indian* records, were originally devised by the same ingenious and enterprising race, from whom both Greece and India were peopled; the race, who, as DIONYSIUS describes them,

——— first assayed the deep

And wafted merchandise to coasts unknown,

Those, who digested first the starry choir,

Their motions mark'd, and call'd them by their names.'

*Works of Sir W. JONES*, vol. i. p. 33.

4360. ——— In the succedaneous revolutions which the sun makes from one tropic to another, he would intolerably scorch the inhabitants of the torrid zone, had not the Almighty, by a peculiar indulgence, thrown over them an immense body of rarified vapors, as a veil to screen them from the burning heat; causing their winter, or at least the coolest and most agreeable part of the year, at the very season when one would be apprehensive of their inevitable destruction. — From the torrid zone such a genial warmth is diffused over the two temperate ones, as renders them both extremely fertile: and from the latter, there are such refreshing vapors diffused over the former, as moderate its excessive heats, and enable the inhabitants to live there with some degree of satisfaction.

All nature is thus linked together in one chain, for mutual benefit. The whole universe is indeed conspicuously, the handiwork of one all-wise and omnipotent Being, who has unceasingly made the welfare of mankind the ultimate end of his creating power.

*Nat. Delin.* vol. iii. pp. 96, 119.

4361. [*Amos v. 26.*] The sun, moon, and stars, were the first objects of false worship; afterwards the deification of dead men took place; and from very early antiquity was formed a mixed kind of idolatry, in which were worshipped the stars and dead men, a planet being assigned to each of their deified worthies. The highest and most remote of the planets then known was Saturn, whom the old Egyptians called Remphan, Raphan, Ramphan, Rephan, Rompha or Repha; but the Arabians, Civan or Ciwan (whence the Hebrew *Chiun*) as the Turks, Arabs, and Persians, do at this day. The Ammonites, Idumeans, and Canaanites, though they had a knowledge of this planet, and considered it as conjoined with a deified prince, yet they adored this prince (Moloch) under a bodily representation: whereas the Arabians and Egyptians paid divine honors to the star, with which they imagined him conjoined. Now as the Israelites had learnt the Egyptian idolatry during their abode in Egypt, and that of the Arabians whilst they were in Arabia Petrea, or at least in its neighbourhood, where they worshipped the false god of the Moabites, *Num.* xxv. 2; and as at the same time they were on the borders of the Canaanites, with whom doubtless they had some kind of intercourse, it is natural to suppose, that they were likewise initiated in their form of superstition. This will account for their having with them the Canaanitish image of Moloch, in a small portable temple, or tabernacle, carried either on men's shoulders, or by oxen: and a star painted on the inside of this tabernacle, or on the idol itself, in compliance with the Egyptian and Arabian custom.—The Original runs literally thus: "But ye have born the tabernacle of your Moloch, and Chiun your likenesses, the star of your god, which you made for yourselves."

*See Univer. Hist.* vol. xxi. p. 460, note (F).

4362. ——— *Cohen* is a prince, a priest; that is, a high-priest: and *Chiun*, the Image in which such high-priest was enshrined after death.

*Melch* is a prince or King: and *Moloch*, the Colossal Image in which such king was enshrined after death.

4363. ——— The Antients (the Phenicians) used *itinerant temples*, carried about on carts, drawn by beesves, in the same manner as the *ark*, or *epitome of God's tabernacle*, was sent home (1 *Sam.* vi) by the Philistines, successors to the old Phenicians in their religion and abode, on a new cart drawn by milch-kine.

*Univer. Hist.* vol. i. p. 179.

4364. [*Amos v. 26.*] On my return from Gaukarna in the north part of Canara, I met with an itinerant Image in a palanquin, attended by a priest and many *vairagis*. He had in his retinue tents, flags, Thibet-tails, and all other insignia of honor. He was on an expedition to collect the money that individuals in distress had vowed to his Master, the Idol at Tripathi; and from his style of travelling seemed to have been successful. Many such collectors are constantly travelling about the peninsula. Out of the contributions the priest defrays all the expenses of the party, and pays the balance into the treasury at Tripathi, which is one of the richest that the Hindoos now possess.—Had the image been that of one of the great gods, it would have been carried in a rath, or chariot.

BUCHANAN, in *Pinkerton's Coll.* vol. viii. pp. 756, 766.

4365. ——— The grand Hindoo festival of the Rutt Jattra takes place on the 18th of June annually. This being the great day of the feast, at 12 o'clock precisely the Moloch of Hindostan is brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol is placed on his throne, a shout is raised by the multitude, which, kept equable for a few minutes, gradually dies away. After a short interval, a body of men are seen at a distance, advancing with green branches, or palms in their hands. When come sufficiently near, they fall down before him that sits on the throne, and worship; while the multitude again send forth a voice 'like the sound of a great thunder.' The throne is now placed on a stupendous car or tower about 60 feet in height, resting on wheels which indent the ground deeply, as they turn slowly under the ponderous machine. Attached to it are six cables, each the size and length of a ship's cable, by which thousands of men, women and children draw it along. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel.

See No. 861.

*Christian Researches in Asia*, pp. 23,—26.

4366. [*Amos vi. 14.*] Jeroboam (the redress of whose injuries is here predicted) had subdued the kingdoms of Damascus and Hamath, about 10 or 20 years before the reign of Pul.

*Univer. Hist.* vol. iv. p. 188.

4367. [*Amos vii. i.*] The late rain shall fall after the king's cutting.—This is commonly understood of the sheep-

*shearing*; but it suits the connexion better to refer it to the *mowing of the pastures*. And if this be correct, then the king must at this time have arrogated the right of cutting the first and best grass of the public pastures, and have only left the after-growth to the Israelitish herdsmen.

Smith's MICHAELIS, vol. i. p. 304.

4368. [*Amos* vii. 7, 8.] The surface of a lake, or a calm sea, is always perpendicular to the direction of a plumb line, hence methods have been obtained for measuring the surface of the earth.

Joyce's *Introduc. to the Sciences*, p. 78.

4369. [— 14. *A gatherer of sycamore fruit*] We should read a *dresser* of that kind of fruit, by letting out its water, &c.—The *domez* of Egypt is called by the Europeans Pharaoh's fig; it is the sycamore of the Antients, and is properly a *wild fig*. The fruit is small, but like the common figs. At the end of it a sort of water gathers together; and unless it be cut, and the water let out, it will not ripen.—It is a large spreading tree with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood, and these bear the fruit. It was of the timber of these trees the antient Egyptians made their coffins for their embalmed bodies, and the wood remains sound to this day. *These trees are likewise in some parts of Syria*. (POCOCKE, vol. i. p. 205.)—That they were common in Judea, see 1 *Kings* x. 27. *Isai.* ix. 10. *Luke* xix. 4.

4370. [*Amos* viii. 9.] Archbishop USHER has observed in his *Annals*, that about eleven years after the time that

Amos prophesied, there were two great eclipses of the sun.

4371. [*Amos* ix. 5.] *He touches the land of their captivity, Babylon; and it shall melt or soften into a morass.*—There shall rise up, in consequence of Cyrus's cutting the banks of the Euphrates, an overwhelming flood, and it, the land around Babylon, shall be drowned; or it, the flood at Babylon, shall drown as did the flood of Egypt.

See No. 259, &c.

4372. [— 6.] May 27th, 1811, at Shrewsbury, and in a district of several miles around that place, there was a dreadful storm of thunder, lightning and rain.—A cloud burst, and rivers and brooks so rapidly overflowed their beds, as to sweep down bridges, trees, mills, houses, cottages, &c.; and many lives were lost. Ten persons perished from one building.

*Public Prints.*

4373. [— 7.] The Casluhim and Capthorim, from whom the Philistines had their origin, were certainly of Egypt; whence they had but just migrated, when they seized on the land, which was afterwards called Palestine.—This country became in time of such consequence as to communicate its name to the whole *land of Promise*.

Palestine, properly so called, was a slip of land, scarcely 40 English miles in length, stretching along the sea-side; bounded on the east, by the tribes of Judah and Simeon; on the south by Amalekitis, and partly by Edom; on the west by the Mediterranean, or Midland-sea; and towards the north it interfered with the tribe of Dan.

*Univer. Hist.* vol. ii. p. 190.



## OBADIAH.

THE Pythian priestess is supposed to have been made drunk with the infusion of laurel leaves, when she delivered her oracles. This intoxication, or inspiration, is finely described by VIRGIL.

Verse 16. *Life of Dr. Darwin, by Seward, p. 333.*

## JONAH.

ARISE, go to Nineveh, that great city, now called Mosul, where the sect of the Nestorians has taken shelter — 150 furlongs in length and 90, on the shortest side. Of course the compass of the city, at the time Diodorus thus describes it, must have been 60 English miles.

Verse 2.

See Dr. GREGORY'S *Assyrian Monarchy*, p. 192.

4376. ——— Josephus describes Nineveh as an exceeding great city of three days' journey; twenty miles a day was the common oriental journey for foot travellers. Diodorus Siculus, and other authors, make its extent more than sixty miles; it contained habitations for six hundred thousand inhabitants; with the gardens and pastures usual in eastern cities.

FORBES' *Oriental Memoirs*, vol. iii. p. 118.

its infancy; there was as yet no king of Assyria, distinguished as such.

See 2 Kings xv. 19.

*Univer. Hist. vol. iv. p. 327.*

4378. [Jonah i. 3.] Yafa, the ancient Joppa, is situated on a part of the coast the general level of which is very little above the sea. The city is built on an eminence, in the form of a sugar-loaf, in height above one hundred and thirty feet perpendicular. The houses, distributed on the declivity, appear rising above each other like the steps of an amphitheatre. On the summit is a small citadel, which commands the town; the bottom of the hill is surrounded by a wall without a rampart, of twelve or fourteen feet high, and two or three in thickness. The battlements at the top are the only difference by which it is distinguishable from a common garden wall. This wall, which has no ditch, is environed by gardens, where lemons, oranges, and citrons, in this light soil, grow to a most prodigious size.

VOLNEY.

4377. ——— In the time of Jonah, Nineveh was in

4379. [Joah i. 4.] While a fleet was in Malacca Strait, during a calm day a squall of descending wind commenced suddenly from a dense cloud : its centre of action seemed to be in the middle of the fleet, which was much scattered. The breeze spread in every direction from a centre, and produced a singular appearance in the fleet ; for every ship hauled close to the wind as the breeze reached her, and when it became general, exhibited to view the different ships sailing completely round a circle, although all hauled close to the wind.

Retrospect, vol. ii. p. 300.

4380. [—— 17. A great fish] A floating mass of seaweed or rock-samplire. Jonah was now in the *Yam suph* (Hebr.), the weedy sea, as it is termed in Scripture. Dagh, in Persic, signifies a mountain (or rock).

See John xxi. 9. And note on PINKERTON, part xxix. John xxi. 3. p. 493.

4381. ——— Sea-plants, finding in the water a sufficient quantity of saline particles, oils, and all such spirits as are requisite for their vegetations ; stand in no need of roots in the earth to feed them with proper juices.

Nat. Delin. vol. iii. p. 168.

The fleshy coralline is very frequently cast up on the shores of the American islands, particularly Jamaica. — Mr. ELLIS, on opening the joints of a coralline, observed the internal parts to be full of a clear gelatinous substance. — Some corallines are of a flat kidney-shaped form, of about an inch in height, though sometimes expanding to a large subdivided, lobed, and undulated mass, from one to five inches broad, and as many in height. (REES.) — Among corallines, the character of a *sertularia* is that of a branched animal, with the hard parts without, and the fleshy parts within ; and the *gorgonia*, on the contrary, has its fleshy or soft parts without, and its bone or hard parts within. — The gorgonia also is clothed with a kind of scales, placed like tiles, one over another, as in fish.

ELLIS, Phil. Trans. Abr. vol. xiii. pp. 726, 728.

4382. ——— Millet, which is a name for the *Lotos*-plant, as well as for a "fish", thrives best on districts not far from the sea-coast.

See No. 1063. BARTOLOMEO, by Johnston, p. 26.

4383. [Jonah ii. 3.] The billows of the sea, in the most violent storms, seldom trespass more than seven feet, in pass-

ing their stated marks on the shore : at Brest, however, they have been known to rise nine, and at St. Malo forty-five feet, beyond their usual bounds.

Nat. Delin. vol. iii. p. 126.

4384. [Jonah ii. 5.] The Japanese are said to extract nourishment from the sea-weed of their coasts ; and it was in the polar ocean that navigators succeeded in fishing up the *fucus pyriferus*, of more than 200 feet in length. — The shores of Greenland, Spitzbergen, and Nova Zembla, are in a manner carpeted with sea-plants ; on which the animals, known by the name of sea-horses and sea-lions, are in the habit of resting, as on a couch.

St. PIERRE'S Harmonies of Nature, vol. i. p. 92.

4385. ——— These weeds might have been brought by the storm from the gulf-stream, which circulates in the basin of the Mediterranean. — There, as elsewhere, the elevated temperature of the waters, their strong saltness, indigo-blue color, and the shoals of sea-weed which cover the surface, as well as the heat of the surrounding atmosphere, sensible even in winter, all indicate the Gulf-stream.

See No. 1065. HUMBOLDT'S Travels in S. America.

4386. ——— The gulf-weed in the Atlantic Ocean is deposited in long parallel veins in the direction of the wind.

Retrospect, vol. ii. p. 300.

4387. [—— 6.] Joppa is not naturally a haven, for it ends in a rough shore, where all the rest of it is straight, but the two ends bend towards each other, where there are deep precipices, and great stones that jet out into the sea. When the wind, called by those that sail there, the black north-wind, opposes and beats on the shore, it dashes mighty waves against the rocks which receive them, and renders the haven extremely dangerous.

See JOSEPH. Wars, b. iii. ch. ix. § 3.

4388. [—— 10.] From Ch. i. 13, it appears that the tempest, which had endangered the ship, blew against them from the land. The swell then, which brought back Jonah on his float of gulf-weed, and cast him finally on the beach, must have come in an opposite direction. This frequently happens at sea in creeks near to promontories.

See on Acts xxvii. 41.

4389. ——— Beds of madrepores, or starry corals, seven or eight feet high, resembling ramparts, have been left

quite dry in the Isle of France, more than three hundred paces from the shore. This Island is surrounded with a bank of madrepores, which opens only at the places where the rivers of that island empty themselves into the sea. Other islands, several of the Antilles in particular, are defended by forests of *mangliers* which grow in the sea-water, and break the violence of the waves, by yielding to their motion.

Madrepores, when in a state of life, are brown, red, and of various other colors; but, rooted up and put into sea-water on the brink of the shore, they become in a little time white as snow.

A border of mangliers, covered with oysters, opposed its floating foliage to the violence of the waves.

The manglier grows between the Tropics actually in the salt water.

The Jesuits' powder is the pounded bark of a species of *fresh-water manglier* of Mexico.

St. PIERRE'S *Studies of Nature*,  
vol. i. pp. 172, 194, 214, 221.  
— ii. pp. 252, 462.

4390. [*Jonah* iii. 3.] In China, the walls of Pekin inclose a circumference of twelve leagues.

MACARTNEY'S *Embassy*.

4391. ——— Old Nineveh lay on the east side of the Tigris, extending its suburbs even on the west of that river where the city Mosul now stands. (THEVENOT, *part 2. l. i. c. 11. p. 50.*) — DIODORUS *Siculus* (*lib. 2. p. 65*) says, what appears almost incredible, that it was 480 furlongs, or sixty of our miles in circumference. — STRABO again (*lib. 16. p. 737*) assures us, that it was considerably larger than Babylon. These accounts would be rendered probable, if we could believe that *Jonah's three days' journey* had reference to its circuit; twenty miles being full as much as a person in that hot climate could well walk in a day. But it is more likely he should mean, that it would take a man three days to traverse its streets as he did in predicting its destruction.

4392. [——— 6.] We know little of Sarac, the last king of Nineveh; and of the exact time when the Assyrian empire utterly fell. Yet it is certain, that in the 2d, 3d, or 4th year of Jehoiakim, the Scythians destroyed Nineveh.

*Univ. Hist. vol. iv. pp. 218, 220.*

4393. [——— 8.] Barbadoes alone, though not more than 25 leagues in circuit, maintains 60 thousand inhabitants: I should have said, adds the polite *Abbe PLUCHE*, a hundred

thousand, counting the *negroes*, were it usual to reckon *beasts of burden*.

*Nat. Delin. vol. iv. p. 208.*

4894. [*Jonah* iv. 5. *And there made himself a booth*] In Arabia the sheds occupied by the lower people are small huts having a *round root, covered with a certain herb*.

NIEBUHR, *Trav. vol. ii. p. 220.*

4395. [——— 5, 6.] Thus the hovel of a poor un-industrious Negro is frequently placed under the shade of a great gourd-plant, the calabasse, which furnishes him with dishes of every form.

St. PIERRE'S *Studies of Nature*,  
vol. ii. p. 433.

4396. ——— It is exceedingly curious to behold the Wild Squash climbing over the lofty limbs of the trees; its yellow fruit, somewhat of the size and figure of a large orange, pendant from the extremities of the limbs over the water.

BARTRAM'S *Trav. p. 135.*

4397. ——— *A gourd*] Celsius appears to me, says MICHAELIS, to have proved, that the *kikim* is the *kiki* of the Egyptians: he refers it to the class of the *Ricinus* (or great *Catopucus*).

*See his Questions, No. 87.*

At Basra, I saw for the first time, says NIEBUHR, the plant *el-kheroa* mentioned in Michaelis' Questions. It has the form of a tree: the trunk appeared to resemble leaves, rather than wood; yet it is harder than that which bears the Adam's fig. Each branch of the *kheroa* has but one large leaf with six or seven foldings in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had risen in five months' time, about eight feet, and bore at once, flowers and fruit, ripe and unripe. Its flowers and leaves which I gathered, withered in a few minutes: as do all plants of a rapid growth. This tree is called at Aleppo, *Pulma Christi*: an oil is made from it, called *oleum de kheroa*, *oleum cicinum*, *oleum ficus infernalis*. — The Christians and Jews of Mosul (Nineveh) say, it was not the *kheroa*, whose shadow refreshed *Jonah*, but a sort of gourd, *el-kerra*, which has very large leaves, very large fruit, and lasts but about four months.

*Descrip. Arab. p. 130, Fr. Edit.*

Whoever has travelled to Cairo, or Rosetta, knows that the species of gourd called *kerra*, will, in twenty-four hours, send out shoots nearly four inches long.

VOLNEY, *Trav. vol. i. p. 71.*



4398. [*Jonah* iv. 6.] From Latikea to Aleppo, says Col. CAMPBELL, we were nearly ten days on the road; during which time, we travelled only in the morning early, and in the heat of the day we *reposed under the shade of trees*.

4399. ——— In the scorching desert, the Israelites had a *cloud covering them*; *Psal.* cv. 39: which, among other uses, screened them from the rays of a burning sun by its cooling aqueous particles. Thus the Apostle, *1 Cor.* x. 1, 2, represents the whole camp as being *under the cloud*, sprinkled or immersed in the humidity of its vapors, and in this sense *baptized in the cloud*.

See Dr. A. CLARKE, on *Exod.* xiii. 21.

— 7. *A worm*] A waterspout, at the bottom, is *wormed* like a cork-screw: this writhing or whirling *worm*, the instant it *smote* the overshadowing cloud, would suck up its vanishing contents. — Such a process *Jonah* might *see*, not in the earth at the root of a plant, but in the air at a considerable height over his head; and such a cloud, when *perished*, would leave the prophet wholly unshaded, — whilst a “withered gourd” might still have *repelled to a degree* the *beating* heat of a reverberant sun.

4400. ——— This worm was probably the insect

*Kermes*, used in dyeing; which the Arabians style *Dud al-Sebaghein*, the *Dyer's Worm*.

See the *Persian Dictionary* FERHANG BORHAN KATTEA.

4401. [*Jonah* iv. 8. *A vehement east wind*] Called by the Turks *Samiel*: it usually extends its ravages all the way from the extreme end of the Gulf of Cambaya, up to Nineveh. It carries along with it fleaks of fire, like threads of silk; instantly strikes dead those that breathe it, and consumes them inwardly to ashes.

CAMPBELL.

4402. ——— *The sun beat on the head of Jonah*] At Nineveh, now called Mosul, the heat is so intense that in the middle of the day it blisters and peels the skin from the flesh; and even at night the walls of the houses are so heated by the day's sun, as to produce a disagreeable heat to the body, at a yard's distance from them.

*Ibid.*

4403. [——— 9.] At the city Moussul on the Tigris, is shewn the tomb of the prophet *Jonas*.

KHOJEH ABDULKURREEM, *p.* 139.

## M I C A H.

**W**HEN the city Samaria had been thus utterly destroyed (*Micah* i. 6) by Shalmanezar, its inhabitants, called by the Jews Cuthites (2 *Kings* xvii. 23), never rebuilt it as their metropolis, but went and dwelt near mount Gerizim, at Shichem, making that their capital.

JOSEPHUS, *Antiq. l. xi. c. 8.*

They seem however, by the time the Jews returned from captivity at Babylon, to have rebuilt and re-peopled Samaria in some degree, as both *Ezra* (iv. 2, 17) and *Nehemiah* (iv. 2) mention the inhabitants of Samaria, offering to assist, and then opposing Zerubbabel in the rebuilding of the Temple.

*Univer. Hist. vol. ix. p. 508.*

4405. [— 8.] During the lonesome part of the night, ostriches often make a doleful and hideous noise, sometimes like the roaring of a lion, at other times resembling the hoarse voice of other quadrupeds; particularly of the bull and the ox. They also frequently groan, as if they were in the greatest agonies.

*Dr. SHAW.*

4406. [*Micah* iii. 3.] See *Num.* xiv. 9. *Gen.* xxxi. 15. and No. 581 & 2413; where the *taking of bribes* is called *eating gold*.

4407. [*Micah* iv. 4.] The beautiful scenes which present themselves on the banks of the Ganges, and along the plains

of Hindostan, are almost beyond description; the air is perfumed at some seasons with the most delicious fragrance, arising from a variety of flowers, and no less a number of fruits, which yield a wholesome and refreshing nourishment. The trees form a shade impenetrable to the rays of the sun: here bountiful Providence has left the Asiatic nothing to pursue but (paradisiacal) pleasure, and hardly any thing else do the the Hindoos, who are the antient inhabitants of the country, pursue.

See No. 179.

*Dr. W. ALEXANDER's Hist. of Women, vol. i. p. 276.*

4408. [*Micah* v. 1.] Throughout Iran (the Persian empire), and the bordering territories, are an infinite number of Elats, or wandering tribes, of whom the Persian army is chiefly composed.

KHOJEH ABDULKURREEM, p. 33.

4409. [— 2. *Among the thousands*] We should undoubtedly read *thousanders*, as MATTHEW, in quoting the passage, renders the Hebrew *princes or governors* of Judah. See *Matt.* ii. 6.

4410. [*Micah* vi. 7.] *Shall I give in Israel, my first born as priests in the room of Levi, for my transgression in leaving the Temple-service at Jerusalem, the fruit of my body my own children for the sin of my soul to officiate according to the idolatry of my own heart.*

## N A H U M.

**T**HIS prophet, in the days of Hezekiah, foretold the awful destruction of Nineveh, as it took place in the days of Josiah. He compares its overthrow to that of No; a populous city in Lower Egypt, which had been just subdued by the Assyrians who had inflicted the most horrid cruelties on her inhabitants.

*Univer. Hist. vol. iv. p. 87.*

The time of this prophet is not determinable by any authority from Antiquity.

*Dr. GREGORY'S Assyrian Monarchy, p. 194.*

4412. [— 4.] In the neighbourhood of the Azores, about three leagues from St. Michaels, in the year 1811, a submarine volcano ejected such a quantity of matter as in a short time formed an island, four miles long, and two and a half broad.

*Public Prints.*

4413. [— 14.] The images of the antient idolaters were first cut out of wood by the carpenter, and then overlaid with plates either of gold or silver, or sometimes, perhaps, of an inferior metal. In this finished state each was a *carved* image, in reference to the inner solid figure of wood; and an overlaid or *covered* image, in reference to the outer metalline case or covering.

*Bp. HORSELEY.*

4314. [*Nahum* ii. 5.] This prophecy was fulfilled while Cyaxares was besieging Nineveh. A formidable army of

Scythians, having driven the Cimmerians out of Europe, were then in pursuit of their fleeing enemies, and ready to enter Media. Cyaxares, breaking up the siege, advanced with all his *worthies* against them. The two armies engaged; and the Medes being utterly routed, the Scythians appeared, providentially to have made haste towards the wall of the besieged city, as if they had intended its deliverance.

*See Univer. Hist. vol. iv. p. 385.*

4415. [*Nahum* iii. 8.] The prevailing opinion is, says Calmet, that Thebes, the capital of Upper Egypt, may be understood to have been No-ammon, or "populous No." — This city of Thebes, now Longsor, reduced to the condition of a miserable village, has left astonishing monuments of its magnificence. Particulars of this may be seen in the plates of Norden, in Pococke, and in the travels of Bruce. Its geographical position was favourable to its political power and external commerce. For, on one side, the valley of the Nile, singularly fertile, must have early occasioned a numerous population; and, on the other, the Red Sea giving communication with Arabia and India, and the Nile with Abyssinia and the Mediterranean, Thebes was thus naturally allied to the richest countries on the globe; an alliance that produced it an activity so much the greater, as Lower Egypt, at first a swamp, was nearly, if not totally, uninhabited. But when at length this country had been drained by the canals and dikes which Sesostris constructed, population was introduced there from Syria and Arabia, a medley of different tribes of savages, originally shepherds and fishermen, who by degrees formed themselves into a nation, by nature and descent inimical to the Thebans; and thus wars arose which eventually proved fatal to the power of Thebes.

VOLNEY.



## H A B A K K U K.

**T**HIS prophet expostulating with God respecting the incorrigible hardness of the Jews, is answered that they shall be invaded and captured by the Chaldeans. He foretells likewise the extensive successes of Nebuchadnezzar: and, when he repines at the prosperity of that wicked prince and people, he is told, that they also in due time shall become the scorn of other nations, and a prey to those whom they had subdued.

*Univer. Hist. vol. iv. p. 103.*

4417. [— 5.] *Behold, ye despisers! and be amazed, and hide yourselves.*

*See Sir NORTON KNATCHBULL, on Acts xiii. 41.*

4418. [*Habak. ii. 2.*] It was a custom among the Romans for the public affairs of every year to be committed to writing by the *pontifex maximus*, or high-priest, and published on a table. They were thus exposed to public view, so that the people might have an opportunity of being acquainted with them. It was also usual to hang up laws approved and recorded on tables of brass in their market-places, and in their temples, that they might be seen and read. (TACITUS, *Annals, lib. xi. c. 14.*) — In like manner the Jewish prophets used to write, and expose their prophecies publicly on tables, either in their own houses, or in the temple, that every one that passed by, might go in and read them.

BURDER, *vol. ii. p. 285.*

4419. [— 5, 6.] Wine and much flesh-eating make the body, indeed, strong and lusty, but the mind weak and feeble.

PLUTARCH, *On eating Flesh, Tract i.*

4420. [*Habak. ii. 14.*] In the northern latitudes, beyond 45 and 55 degrees, we find the animal spoils of the southern countries, and the marine exuviae of the southern seas; but in the southern latitudes we find no remains of animals, vegetables, or shells belonging to the northern seas, but those only that belong to the neighbouring seas.

*See KIRWAN'S Geological Facts.*

In Dorsetshire a part of the sea-cliffs on the coast, near Lime, lately fell down, after a violent storm, and discovered the fossil remains of an enormous crocodile, in a state of perfection not before found. This extremely valuable relic was discovered on the estate of H. H. Henley, Esq., who has liberally presented it to the London Museum of Natural History.

*Month. Mag. for Feb. 1814, p. 95.*

4421. ——— *The precession of the equinoxes* appears to be accompanied, not only with a regular transmigration of the true religion (*Gen. xxviii. 17*), but also with a sensible encroachment of the sea upon what was previously dry land. In this way, we may conclude, that “whatever is sea now, was formerly land, and all that is now land, will, in time to come, be sea, the bulk and aspect of the terraqueous Globe remaining (nearly) the same.”

TOLAND'S *Pantheisticon, p. 42.*

The Ocean flows twice a-year round the Globe, in opposite spiral directions, taking its departure alternately from each Pole, and describes on the Earth, if I may venture to say so, the same course which the Sun does in the Heavens.

The Era of these versatile revolutions commences precisely at the Equinoxes, that is, the very moment when the sun withdraws from the one Pole on his way to warm the other.

They diverge from the Pole that is heated by the Sun toward that which he has deserted.

At the equinoxes there is produced a retrogressive impulsion in the whole mass of these currents at once, as appears

at those eras from the universal agitation of the Ocean in all Latitudes.

There is a similar *atmospheric revolution*, which likewise depends on the Poles, whose atmospheres are more or less dilated in Winter and in Summer, and whose revolutions must precede those of the Ocean.

St. PIERRE'S *Studies of Nature, Expl. of Plates*, pp. 41, 46, 47, 59, 43.

These currents may be accounted for by the alternate libations of the north and south Poles.

cannot resist their appetites hardly reach *half* the age of their parents.

KALM'S *Trav. in Pinkerton's Coll.*  
part liii. p. 494.

4423. [*Habak. ii. 16.*] In the entertainments of the Antients the cup passed from right to left:

From where the goblet first begins to flow,  
From right to left, in order take the bow.

See HOMER'S *Odys. b. xxi. Also*  
*Iliad, b. i. 597.*

4422. [*Habak. ii. 15.*] At the first arrival of the Europeans in America, it was not uncommon to find Indians, who were above a *hundred years* old. They lived frugally, and drank pure water. Brandy, rum, wine, and all the other strong liquors, were utterly unknown to them. But since the Christians have taught them to drink these liquors, and the Indians have found them but too palatable, those who

4424. [*Habak. iii. 1.*] *On Shigionoth*, or in a concert of various-stringed instruments; which plainly demonstrates, that the service of God was originally composed of the sublimest poesy, and that the prayers, as well as thanksgivings, were sung.

*Long Livers*, p. 139.

## ZEPHANIAH.

THE MOYNE, *De Melanephoris*, observes, that the Magi used black garments; and Ikenius thinks that the *Chemarim* here were so called from their black dress, which he supposes they wore as well as the Magi.

Verse 4.

See CALMET, *Art. Chamirim*.

master of a Jewish family makes diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it: and that not by the light of the sun or moon, but of a candle.

JENNINGS' *Jewish Antiq. vol. ii.*  
p. 211.

4426. [— 12.] At the time of the Passover, the

4427. [*Zeph.* ii. 6.] And the sea-coast shall be sheep-cotes; caves for shepherds, and folds for flocks.

*Abp. Newcome.*

4428. [*Zeph.* ii. 13.] *Sir ISAAC NEWTON* (*Chronol.* p. 292) tells us, "we cannot err above a year or two, if we refer the destruction of Nineveh, and fall of the Assyrian empire to the second year of Jehoiakim"; that is, to the year before Christ 609.

4429. [*Zeph.* iii. 12.] When Nebuchadnezzar, governor of Babylon, led an army of 600,000 men against Jerusalem, he slew a third part of the Israelites, carried a third part of them into slavery, and imposed a tribute on the remaining third.

*Univer. Hist.* vol. ii. p. 74.

For a similar judgment effected afterwards on the Jews by the Romans, see *Rev.* ix. 18.

## HAGGAI.

**W**ATER, like earthenware, is incapable of forming a perfect barrier to any kind of air: but it differs from earthenware in one respect; the last is alike permeable to all the gases, but water is much more permeable to carbonic acid gas, &c. than to others.

*DALTON'S Chem. Philosophy, part i. p. 207.*

Verse 6 *Into a bag with ho es*] The Maldivians have a large silk fringed girle, in the left side of which is a pocket for carrying their money and betel, and in the right a knife is stuck.

*DE LAVAL.*

4431. [*Haggai* ii. 3.] For several leagues below Montreal in America, the churches have spires, covered, according to the custom of the country, with plates of tin nailed on diagonally, the corners of which are folded over the heads of the nails, so as to guard them from moisture and prevent their becoming rusty. It is pleasing beyond description, as you sail along the river St. Lawrence, to behold these spires sparkling through the groves with which they are encircled, before the rays of the setting sun.

*WELD'S Trav. in N. America, vol. i. p. 336.*

4432. [*Haggai* ii. 2—9.] There have been three temples at Jerusalem; the first built by Solomon in seven years, the second by Zerubbabel in forty-six, and the third by Herod the Great in eight. The last was the most lately. In this, and not in Zerubbabel's temple, was fulfilled the prophecy of Haggai, that the glory of the last house should be greater than that of the first.

*COWLEY.*

4433. [— 7.] The Chinese had, among their most valuable records, some signal prophecies of the Messiah's being to appear in human flesh in some of the Western parts of the world; and which were so plainly understood, so firmly believed, and so religiously preserved, that their great philosopher Confucius, who lived near 500 years before our Saviour, could point out the very year of their cycle, or sexagenary, in which he was to be born.

*Modern Univer. Hist.* vol. viii. p. 345.

4434. [— 19.] The word we translate *harn*, may also signify the *plowed ground*, wherein the seed is sown for to bring forth a crop the next year.

In this sense of the word, the general meaning of the passage will be, that the *seed-corn* was not yet sown.

See *WELLS, in loco.*



## ZECHARIAH.

**T**HIS prophet began, about two months after Haggai, to encourage the people to rebuild the Temple, by assuring them of the Divine protection and blessing during the accomplishment of the work.

See *Univer. Hist.* vol. ix. p. 548

4436. [*Zech.* i. 1.] The monument of the prophet Zechariah stands in the city Damascus

Jerusalem is only ten days' journey from Damascus.

KHOJEH ABDULKURREEM, p. 147.

4437. [—— 8.] Five hundred paces from the gate of the city (Bagdad) we met a young man of a good family, for he was attended by two servants, and rode on an ass, the hinder part of which was painted red. (TAVERNIER'S *Trav.* p. 111.) And MUNGO PARK informs us, that the Moorish Sovereign Ali always rode on a milk-white horse, with its tail dyed red. — See *Zech.* vi. 2. *Rev.* vi. 4.

*Red horses* A species of camel. — The Israelites had no horses, nor are they of any great use in mountainous countries: their kings had them out of Egypt, when they had occasion for them.

Clarke's *FIEURY*, p. 62.

The Tartars of the present day are said to hold white horses (their camels) in great estimation; how much they were esteemed in antient times, appears from various passages of different writers, who believed that they excelled in swiftness all horses of a different color.

Qui capdore nives antirent, cursibus anras.

Beloe's *HERODOT. Melpom.* c. xxiii, note 28.

4438. ——— As the Phenicians and others every year landed in Egypt at the island of Pharos, thence to fetch flax, beeve-hides, the oils of Sais, vegetables, corn and provisions of all kinds; the annual return of the fleet was

represented by an Osiris carried on a winged horse, the symbol of ships and their sails.

The bark with its sail, was represented in Egypt and Phenicia under the figure of a winged steed. On this account it was that the people of Cadiz, who were originally of Phenician extraction, antiently gave a ship, whether large or small, the name of a horse; and speaking of their barks they called them their horses.

They painted the figure of a horse on the stern of the Phenician ships.

STRABO, *Geograph.* l. 2. p. 99. edit.

*Reg.* — Abbe PLUCHE'S *Hist. of the Heav.* vol. i. pp. 47, 205.

4439. [*Zech.* i. 8. *In the bottom*] Perhaps in Ono, the valley of craftsmen (See *Nehem.* xi. 35): Where he might now with propriety appear, as being about to excite workmen to repair the Temple.

4440. [—— 20. *The four carpenters*] Zerubbabel, Jeshua the son of Jozadak, Haggai, and Zechariah. *Ezra* v. 1, 2.

4441. [*Zech.* iii. 1.] According to the *Chronicon Alexandrinum*, this highpriest Jeshua, who accompanied the first Jews that returned from captivity under the decree of Cyrus, died in or about the third of the reign of Xerxes, and in the fifth year of his own high-priesthood. — He was succeeded by his son Joiakim (*Nehem.* xii. 10. *JOSEPH. Antiq. b. xi. ch. v. § 1*), who continued high-priest thirty years, dying about the twelfth year of Artaxerxes Longimanus. — To him succeeded his son Eliashib (*Nehem.* ii. 1), who was high-priest forty

years. This Eliashih, who died in the eleventh year of *Darius Notoh*, was the last high-priest during the canonical history of the Old Testament, which ends with the book of Nehemiah.

See WELLS' *Contin. of Jewish Hist.*  
p. 81.

4442. [*Zech.* iii. 1. *A satan*] He and Joshua, then on earth, were seen as here described, at the extremities of their own spheres before the Lord; in the world of spirits which is above and around our earth: see *Acts* xvi. 9.

As to the *real man* who was the principal *satan* or *adversary* to Joshua on this occasion, the following extracts will prove that it was *Tatnai*, called by the Greeks *Sisinnes*. — "Zerubbabel the son of Shealtiel, and Jeshua the son of Josadak, began to build the house of God at Jerusalem. Then came *Tatnai*, with Shethar-bozai and others, and said to them, Who commanded you to build this house? — and, to stop the building, wrote a letter to king Darius." *Ezra* v. 2, &c.

When Zorobabel the son of Salathiel and Jesus the son of Josedec began to build the house of the Lord at Jerusalem, *Sisinnes* with Sathrahuzanes came and said to them, *By whose appointment do you build this house?* 1 *Esdra* vi. 2, 3, &c.

*Sisinnes* and Sathrahuzanes writing to *Darius* to put a stop to the building of the Temple, he returned for answer — "Having found a copy of *this* (inclosed) *Epistle* among the records of Cyrus, I have sent it to you; and I will that all things be done as is therein written."

JOSEPH. b. xi. ch. iv. § 4, 5, 6, &c.

Thus *Tatnai* opposed Joshua in re-building the Temple, as *Sanballat* afterwards resisted *Nehemiah* in repairing the Walls and Gates of Jerusalem.

See *Nehem.* ii. 10, 19. — iv. 7, 8, &c.

4443. [—— 3.] It was usual, especially among the Romans, when a man was charged with a capital crime, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and sordid habit. (*Alex. ab. Alex. Genial. Dier.* l. iii. c. 5.) — The guilty person sometimes appeared before the judges clothed in black, having his head covered with dust.

BURDER'S *Oriental Customs*, vol. ii.  
p. 289.

4444. [—— 9.] The word in the Coptic of Upper Egypt, signified LIGHT, and the Arabic, *the eye or fountain of light*.

*Archæologia*, vol. xiv. p. 207.

4445. [*Zech.* iv. 10.] It is not to force that God gives a durable empire: it is to harmony. By their harmony, little things adhere and become great; and it is frequently by means of their force that great things separate, clash, break in pieces, and become small.

We must not form a judgment of the goodness of machines from the magnitude of their movements: if the great produce a greater effect than the small, it is only because their levers are longer. The same is true of the comparative powers resulting from public and private virtues.

It is unquestionably certain that if, at a critical period, every Citizen would re-establish order in his own house only, general order would speedily result from the prevalence of universal domestic order.

St. PIERRE'S *Works*, vol. iv. pp. 215, 398.

Some millions of men live on the product of the silk-worm and the buret.

4446. [*Zech.* vi. 1. *Four carriages*] *Caravans*: the camel has never yet been harnessed or yoked in machines or carriages of any kind!

BUFFON.

— This is contradicted by every traveller.

REES.

4447. [—— 1, 2, 3.] These *Post Animals* of different colors, dispatched by Ahasuerus to reverse the decree he had given Haman for the utter destruction of the Jews, were *horses, mules, camels*, and young dromedaries.

See *Esther* viii. 10.

Verse 8. *These that go towards the north*] On *mules and camels*, the black and white horses; of verse the 6th.

Verse 7. *To and fro through the earth*] That is, from east to west, and vice versa; as, in tropical regions, the winds and tides regularly go to and fro; i. e. from east to west and from west to east.

Verse 8. *Quieted my spirit*] So that the Lord had no occasion to send deliverance from Nineveh which lay north of Jerusalem. See *Esther* iv. 14. — Or, *quieted His spirit at Shushan*, among the Jews, particularly in Mordecai, Esther, &c. See *Esther* ix. 18. — And in Ahasuerus, vi. 1. — vii. 10.

Verse 5. *The lord of all the earth*] Ahasuerus, who had dominion over a hundred and twenty-seven provinces. *Esther* i. 1.

4448. [—— 2, 7. *Red or bay*] The color of the *vicuna camel* on the upper parts is a reddish brown, and the remainder of an isabella color, except the breast, belly, insides

of the thighs, and under part of the tail, which are white. — It was formerly domesticated in Peru, as the lama is at present.

REES.

4449. [*Zech.* vi. 3. *Grizled*] The horses of Thibet are a peculiar race, generally *pieb*, not exceeding the English galloways in size, natural amblers, and much valued as pads.

FORBES' *Oriental Memoirs*, vol. iii.

p. 100.

4450. [——— 7. *That they might walk*] The camel walks at the average rate of ten or twelve leagues a-day. When he accelerates his pace, it is in the same manner as a horse *ambles*; though to the rider ten times more jolting than a horse's hardest trot.

REES.

4451. [*Zech.* vii. 1.] This second captivity commenced at the destruction of Jerusalem, and ended precisely 18 years after the former, at the publication of Darius's decree for rebuilding the Temple and restoring liberty to the Jews. See 2 *Kings* xxiv. 10—16.

See *Univer. Hist.* vol. ix. p. 499.

4452. [——— 3. *Should I weep &c.*] God did but appoint one day of fasting and weeping for sin, the *expiation-day*, or day of atonement: *Lev.* xxiii. 26, &c.

4453. [——— 5.] These fasts, still kept by the Jews, were in commemoration of, 1. Nebuchadnezzar's first laying siege to Jerusalem. 2. Of its being taken by him. 3. Of its being burnt together with the Temple. 4. For the murder of Gedaliah.

See *Univer. Hist.* vol. ix. p. 515.

4454. [*Zech.* viii. 23.] Ten principal men came from Ahasuerus who reigned over 127 provinces, with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpah, Bigvai, Rehun, Banaah. *Ezra* ii. 2.

4455. [*Zech.* ix. 1. *The burden*] The judgment: *Num.* xi. 17.

Verse 2.] See 2 *Kings* xvii. 24, 25, compared with *Ezra* ix. 1, 2.

Verses 4, 6.] *Ezra* x. 3, 16, [17, compared with 2 *Kings* xvii. 28—33.

Verse 6. *A bastard*] In *Ezra*, the decree is that the *bastard* breed born of the strange women should be put away. See *Ch.* x. 3.

Verse 8.] See *Neh.* iv. 7, 8. — *Returneth*, *Neh.* xiii. 6, 7.

Verse 13.] *Neh.* iv. 16.

Verse 12. *Prisoners of hope*] See *Esther* viii. 16.

4456. [——— 9.] This is an account of Nehemiah's first coming to Jerusalem, under a commission for 12 years' absence. *Nehem.* v. 14.

After the 12 years, he returned to Babylon; where, having tarried some years, he again obtained leave from Artaxerxes to return to Jerusalem. *Nehem.* xiii. 6.

4457. [———] Zechariah was probably put to death for thus proclaiming Nehemiah "a king in Judah." (*Compare Nehem.* vi. 7 with *Zech.* xii. 10.) It is certain that Sanballat, Tobiah, and other heads of Samaria, sought the life of Nehemiah under that pretence. *Nehem.* vi. 12.

4458. [——— 13.] There were two kinds of bows in use among the Laplanders; the one called the Hand-bow, because it was stretched by the hand alone. This instrument was very simple, consisting of one arch, properly so called, and a string. The arrow, which was fitted to the hand-bow, was rather long, with a very sharp point, made of bone, or iron. — The other was called the Foot-bow. This besides the bow and string, was furnished with a wooden handle and button, made from the horn of the rein-deer, on which the string held when the bow was bent. The arrows placed in this bow were without point; but the foot-bow was stretched no less by the aid of the feet than the hands, whence it had its name.

PINKERTON'S *Coll.* part iii. p. 421.

4459. [*Zech.* x. 4. *Every oppressor*] That is, *Joshua*, *Nehemiah*, &c.—every governor, that kept the Lord's people in subjection to Cyrus, Artaxerxes, &c.



4460. [Zech. x. 10.] Jeremiah and Baruch were *two* of the few who returned to Judea from Egypt.

WELL'S *Preface to Jeremiah*, p. 3. —  
See *Jer.* i. 18. — xv. 20, 21. — xx. 11.  
and xlv. v; and particularly, *Nehem.*  
xii. 31 — 34.

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4461. [Zech. xi. 3. *The shepherds — the young lions*] The kings of the tribe of Judah, descended from David, the beauty (1 Sam. xvii. 42) who was originally a *shepherd*.

4462. ——— *The pride of Jordan*] Canaan may be divided into the larger and the less. The larger extended from the Euphrates to the Mediterranean sea. The less included no more than the country westward of the river Jordan. This smaller tract, the *pride of Jordan*, as it was the place which God selected for his royal seat in the temple of Jerusalem, was eminently called the land of the Lord's possession. See *Joshua* xxii. 19.

The vessels of the Temple are probably meant, which were cast in the plain of Jordan. 2 *Chron.* iv. 17.

4463. [——— 7.] Pharaoh-nechoh put Jehoahaz in *bands* at Riblah, and carried him to Egypt where he died. 2 *Kings* xxiii. 33, 34.

4464. ——— When the magistrates of the Lacedæmonians gave their commission to any admiral or general, they took two round pieces of wood, both exactly equal in breadth or thickness; one they kept themselves, the other was delivered to their officer; so that, when they had any thing of moment which they would secretly convey to him, they cut a long narrow scroll of parchment (between three and four cubits long), and rolling it about their own staff, one fold close to another, they wrote their business on it. When they had wrote what they had to say, they took off the parchment and sent it to the general: he applied it to his own staff, which being just like that of the magistrates, the folds fell in with each other, exactly as they did at the writing; and the characters, which, before it was wrapped up, were confusedly disjoined, and altogether unintelligible, appeared then very plainly.

PLUT. in vit. *Lysand.*

Besides this *state cyphre*, private men made use of a contrivance of the like nature to prevent *deceits in contracts*: but these were exactly like our *tallies*.

*Univer. Hist.* vol. vi. p. 362, note (M).

house of the Lord, over the *pots* where the priests boil the sacrifice of the people. Compare *Jer.* xx. 1 with *Zech.* xiv. 20, 21, and *Ezek.* xlvii. 20 — 24.

4466. [Zech. xi. 12, 13.] As this passage is quoted by Matthew (xxvii. 9, 10), and ascribed not to Zechariah, though found among his writings, but to *Jeremiah*; the truth of what is alledged on the former Chapter (verse 10) respecting the return of Baruch and Jeremiah, may be considered as fully proved even by the authority of an inspired Evangelist. — In the same way Nehemiah records in his book what Ezra did in expounding the scriptures, and in teaching the law to such converted Gentiles as had not previously even heard it.

See *Nehem* viii.

4467. [——— 14.] The union of brotherhood between *Judah* and *Israel*, is strikingly described by the joining of *two staves* in *Ezek.* xxxvii. 16 — 27. The separation here, by the breaking of such *bands*.

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4468. [Zech. xii. 3. *A burdensome stone*] A stone lifted and cast to a distance, as a trial of strength in gymnastic exercises. — St. JEROME assures us, in his comment on this text, that such stones were used even in his days, throughout all the cities and towns of Palestine; and that he had seen a great brazen ball at Athens in the citadel, near the statue of Minerva, which was used to try the strength of the *Athletæ*, that those of similar powers might be paired together; and that all circumstances on each side might be equal.

4469. [——— 10.] At a chief town of the Ottazagumies in North America, the customary cruelties exercised towards those of their own species, were inflicted on an Illinois Indian, one of their captives. Being carried early in the morning a small distance from the town, he was there bound to a tree (See *Judith*, respecting *Achior*). This done, all the boys, amounting to a great number as the place was populous, were permitted to amuse themselves with shooting their arrows at the unhappy victim. As none of these were more than twelve years of age, and were placed at a considerable distance, they had not strength to drive an arrow to the vital parts: so that the poor wretch stood *pierced*, not killed, suffering the consequent agonies, for more than two days.

See No. 2393.

CARVER'S *Trav. in N. America*,  
p. 219.

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4465. [——— 12. *The potter*] Chief governor in the

4470. [*Zech.* xiii. 1. *A Fountain*] That of the brook Kidron, or Cedron. In summer this fountain was generally dried up; but in *rainy* weather the quantity of waters falling from the mountains increased it so prodigiously, that its stream towards the Dead Sea looked rather like a river than a brook. (*Ibid.* p. 608.) — This was the fountain blocked up by the ruins (*Nehem.* iv. 10), when Nehemiah first surveyed the walls of Jerusalem: it was opened by the *great rain*, the showers or hurricanes, which fell at the time Ezra and Nehemiah purified the Temple and the Lord's people from sin and uncleanness. *Nehem.* ii. 14, 15. *Ezra* x. 9. *Nehem.* xiii. 8, 9, 25, 30. *Jer.* xxxi. 38 — 40.

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4471. — In the language of the Old Testament, all transgressions, before they were expiated, are compared to a filth or defilement contracted by the transgressor; and the pardon that attends the expiation of them, to an ablation or purification from uncleanness.

*Univer. Hist.* vol. iii. p. 208.

4472. [—— 2. *I will cut off the names of the idols*] See 1 *Kings* xv. 13, by *Asa*; 2 *Kings* xxiii. 4 — 12, by *Josiah*; 2 *Chron.* xxx. 14, by *Hezekiah*; *Nehem.* xiii. 3, 23, 28, 30, by *Nehemiah*, who, as well as *Asa*, *Hezekiah* and *Josiah*, threw all the emblems of Jewish Idolatry into the brook Kidron.

4473. [—— 7. *Awake, O sword, against my Shepherd*] "I smote certain of them", *Nehem.* xiii. 25: *Eliashib*, probably, was one so smitten or cashiered by Nehemiah's sword of Justice, for admitting *Tobiah* as a fellow inhabitant of the Lord's House.

— *Smite the shepherd*, as *Judith* did *Holofernes*; and the sheep shall be scattered, as the Assyrian army were when their chief was slain. Compare *Judith* xiii. 8 with *Judith* xv. 2, 3.

— *I will turn my hand on the little ones*] The Persians quaked at her boldness, and the Medes were daunted at her hardness. The sons of the damsels wounded them as *fugitives' children*: they perished by the battle of the Lord. *Judith* xvi. 10, 12.

4474. [*Zech.* xiii. 8. *Two parts thereof shall be cut off*] One part headed by *Sanballat*, were the *Moabites*; the other headed by *Tobiah*, were the *Ammonites*: See *Nehem.* xiii. 1, 2.

— *The third part shall be left*] These were *Arabians* and *circumcised Ammonites*, who with *Achior*, and perhaps *Geshem* the *Arabian*, were converted to the Jewish religion. See *Judith* xiv. 5 — 10.

4475. — *Two parts*, the *Israelites* and the *Gentiles*, shall be cut off by death, — utterly separated from *Judah* and the Temple-worship. But the *third part*, the *real Jews* separated from all idolatry, shall be left at the time of judgment, in their own land. See *Matt.* xxiv. 40, 41. *Luke* xvii. 34, 35, 36.

4476. [*Zech.* xiv. 4, 5.] See 2 *Chron.* xxvi. 19: where the earthquake here referred to, is quoted in the Notes, as recorded by *JOSEPHUS*. Also *Amos* (i. 1) speaks of an earthquake in *Uzziah's* days, which must have happened 25 years prior to this.

*Univer. Hist.* vol. iv. p. 68.

In the seventh year of the reign of *Herod the Great*, a terrible earthquake pervaded all *Judea*; during which not less than thirty thousand inhabitants were destroyed by the fall of houses: and in the thirty-third year of the said reign, *Christ* was born, when there was a *general peace throughout the world*.

*WELL's Continuation of the Jewish Hist.* pp. 100, 103.

But the earthquake here predicted, had its accomplishment.

4477. — *Azal* is said to be a mountain distant about ninety furlongs, or eleven thousand paces from *Jerusalem*.

See *Univer. Hist.* vol. iii. p. 203.

4478. [—— 8.] The brook *Kidron* flows only in winter, after the autumnal rains: the fountain answering it in the *Jerusalem* above, flows incessantly.

## MALACHI.

**I**N the true order of the Divine Manifestations, the Christ of the New Testament is the Angel of the Jewish Jehovah.

4480. [—— 1. *By Malachi* or Mordecai] *By the hand* of Malachi; that is, *in writing*: See 2 *Chron.* xxi. 12.

4481. ——— *The word of the LORD — by Malachi*] or Mordecai. — From the *Chaldee* Merodach, or Mordak, a Babylonian Idol. — Thus *Daniel* at Babylon, was called *Belteshazzar*. Mordecai was a Benjamite, *Esther* ii. 5. Returned *Nchem.* vii. 7.

4482. [—— 2.] The Jews are of opinion that Malachi is the same with Ezra, *scent* of God to restore the Jewish Church to its former state of splendor. St. JEROME supports the same; see his *Comment. in Malach. and alib. plur.* — See also *Univer. Hist.* vol. ix. p. 523.

4483. [—— 14. *A male*] Verbenasque *adole pingues*, et *mascula thura*.  
VIRG. *Ecl.* viii. l. 65.  
*Vervain*: probably, the *bitter herb* of Scripture.  
See PLIN. *Nat. Hist.* lib. xxii. 2.

4484. [*Mal.* ii. 3. *And spread dung on your faces*] Pure frankincense was to be put or spread on the *show-bread*, the bread of *faces*; *Lev.* xxiv. 5 — 9 — This gummy resin, in its native state as it falls in drops from the juniperus lycia, is very impure, a hundred pounds not yielding more than from forty to fifty pounds of pure frankincense.

See NICHOLSON'S *Encyclopedia*.

4485. [*Mal.* ii. 7.] Whenever any set of divines cannot make philosophy, or the account of natural things, consonant to what they teach from Scripture, or sacred truths; or whenever any other set of men have been able to shew really or to appearance, that such *knowledge* was inconsistent with their religion, or have proved, or been suffered to contradict, or pretend to prove their scripture, or tradition, false in those points, so that the clergy could not disprove, gainsay, or hinder them; those clergy have been in danger of falling into contempt, their scripture or tradition (*Matt.* xv. 6) has not been believed; the opponents have carried away the body of the people into such notions, even in religion, as they thought fit to propagate.

HUTCHINSON'S *Introduc. to Part ii.*  
*of his Principia*, p. xxxviii.

4486. [*Mal.* iii. 1. *Behold, I will send Malachi*] Mordecai was of the race of Saul.

4487. ——— The very name of *angel* in the original languages of the Old and New Testament, is a name of ministry: the Hebrew *Malach* and the Greek *Angelos* signifying properly a messenger.

BOYLE'S *High Veneration Man's Intellect owes to God*, p. 66. Also *Heb.* i. 14.

— *My messenger*] *Malachi*: The Hebrew here is the same as in the first verse of the first Chapter, where our Translators have inserted *Malachi* as a proper name.

Abarbanel, R. Salomo Jarchi and Rabbi Abenezra, understand the second messenger to be the *Shechinah* or glorious presence of God.

See No. 1787.

See POCOCKE on *Malachi*,  
pp. 50 — 53.

4488. [—— 2. *Fuller's soap*] This was in all proba-



bility the steatites or soap-rock, as we commonly call it, which is a hard white clay, with veins of purple, not only found in the islands of the Archipelago, but also in many parts of Cornwall and Devonshire.

SMITH.

4489. [*Mal.* iii. 8.] The payment of *mortuaries* is of great antiquity: It was antiently done by leading or driving a horse or cow, &c. before the corpse of the deceased at his funeral. It was considered as a gift left by a man at his death by way of recompense for all failures in the payment of tithes and oblations, and called a *corse-present*.

*Observations on Popular Antiquities,*  
p. 25.

4490. [*Mal.* iv. 2.] Jupiter's wing is the Spirit of God, which enlivens the whole world.

SANCHONIATHON.

HERCULES, the divine Man in the spiritual sun of right-

eousness, was even in Greece understood to be *that Reason (logos) which is diffused through all things, according to which nature is vigorous and strong, invincible and ever generating; being the power that communicates virtue and firmness to every part of things.*

PHURNUTUS, on the Nature of the Gods,  
cap. 31. See also MACROBIUS, *Saturnal. hb.* i. cap. 20.

4491. [*Mal.* iv. 5. *Elijah*] Elijah, the son of Harin; of the third order of the twenty-four families of Priests; 1 *Chron.* xxiv. 8.—Of this family there returned from Babylon 1017; *Ezra* ii. 39.—This Elijah, probably, was principally concerned in separating the strange women from the priesthood; *Ezra* x. 18—21.

Zacharias, the father of John the Baptist, was of the course of Abia, or Abijah; the eighth in the order of the twenty-four families of Priests from Aaron; 1 *Chron.* xxiv. 10.

Thus the Prophet *Elijah* may be said to come in *John the Baptist*, as it was predicted that *David* should come in his descendant according to the flesh, JESUS CHRIST; compare *Isai.* lv. 3 with *Acts* xiii. 34—37.

—A *curse* *Cherim*, excision: that is, lest I utterly cut off the Ten Tribes for their junction with idolaters.



# THE GOSPEL

ACCORDING TO

## St. Matthew.

**N**EC putemus in verbis Scripturarum evangelium esse, sed in sensu; i. e. let us not imagine that the Gospel consists in the words of Scripture, but in the sense.

JEROME.

In the New Testament, there are *eight* Writers, and not one real contradiction!

Concerning the Four Gospels, which alone are received, without dispute, by the whole church of God under heaven; the First was written by Matthew, once a publican, afterwards an Apostle of Jesus Christ, who delivered it to the Jewish believers, composed in the Hebrew language.

ORIGEN, as quoted by Euseb. *Hist. Eccl. lib. vi. cap. 25.*

Matthew wrote a Gospel in the Hebrew tongue, which every one interpreted (or translated) as he was able.

PAPIAS, *Ibid. lib. iii. cap. 39.*

Matthew, among the Hebrews, wrote a Gospel in their own language, whilst Peter and Paul were preaching the Gospel at Rome, and founding the Church there (1 *Pet. v. 13*).

IRENEUS, *Ibid. lib. v. cap. 8.*

The Gospel according to Matthew was written to the Jews: for they earnestly desired a Messiah of the posterity of David. Matthew, in order to gratify them on this point, began his Gospel with the genealogy of Jesus.

*Fragments of IRENEUS, published by  
Grabe and others.*

4493. [*Matt. i.*] St. Matthew's chief residence and office

of publican was at Capernaum, where he was called to be an Apostle and Evangelist. He is said to have wrote his Gospel about eight or ten years after Christ's resurrection.

*Uniciv. Hist. vol. x. p. 313.*

4494. [*Matt. i. 1.*] It is the general opinion, that our Lord was born in a Jubilee year.

*Rev. RICHARD CLARKE.*

4495. ——— This is the *royal* genealogy of Jesus.

4496. ——— The Arabians have contrived a compendious mode of verifying their *lines of descent*. From among their later ancestors they select some illustrious man, from whom they are universally allowed to be descended. This great man again, is as universally allowed to be descended from some other great man: and thus they proceed backwards to the founder of the family.

*NIEBUHR, vol. ii. p. 209.*

4497. [——— 17.] The *Hindoos* believe in fourteen *MENUS*, or celestial personages with similar functions.

*Works of Sir W. JONES, vol. i.  
p. 83.*



4498. [Matt. i. 17.] The titles of father and son, as well as the term to *beget* and *be begotten*, in the language of scripture, frequently imply a remote succession; as, "when thou shalt hereafter beget children and children's children," *Deut. passim*.

In this sense Matthew, who begins his genealogy from Abraham, divides it into forty-two successions, called by him generations; that is, fourteen before, and fourteen after the regular government.

The first fourteen are the same with those in the Old Testament, and in Luke.

The next fourteen in Matthew contain the legal succession of Solomon's line, until its extinction in Jechoniah, *alias* Coniah and Jehoachim; when the succession commenced in the line of Nathan, the son of David and brother of Solomon.

The inheritance in the Jewish polity being unalienable farther than the jubilee, when it revolved to the next surviving heir; this heir, though at some distance from the former inheritor, was called the *son*, that is, properly the *successor* of the former. Thus Salathiel, who by Luke's genealogy appears to have been the descendant of Nathan the son of David, is by Matthew said to be begotten by Jechoniah, the last of the Solomonian line, because he was the next surviving heir of the house of David after Jechoniah's death. Had not therefore Solomon's line been set down, and the end thereof noted, it could not have appeared from Luke, how Salathiel came by his title of succession; for the line of Nathan could not have any claim to it, whilst that of Solomon subsisted, unless in an uncertain reversion: and this will account for the difference between Luke and Matthew, in the fourteen middle generations.

But in this latter succession, there is also a manifest variation as to number from what appears in the books of the Old Testament. This difference seems to arise as follows. The historical books set down all the kings in general that had reigned from David to Jechoniah; but Matthew, as a genealogist, takes notice of those only who had a legal title, omitting the rest. Of this latter description was Abaziah the son of Jehoram by Athaliah, who is said to have been made king by the inhabitants of Jerusalem on his father's decease, because his elder brother had been killed by the Philistines. This seems to intimate, that they had chosen him in lieu of some infant son of his deceased brother; for, had not this been the case, he would have succeeded of course, without the people's choice. In the same class we may put Joash, who succeeded his father Ahaziah, and Amaziah the son of Joash; all who might succeed each other in prejudice of the elder branch, till this being extinct, made way for the younger in Usiah or Osias, the son of Amaziah, who is therefore called by the Evangelist, the *son*, that is, the successor of Jehoram, though at the distance of three generations. In like manner Zedekiah, who was set up by the king of Babylon, in prejudice of his elder brother Jechoniah, being omitted with the other irregular successions, there will remain but the same fourteen mentioned in Matthew's genealogy.

The next variation between the two evangelists is in the last fourteen generations, and arises from Matthew's constant care to point out the passing of the inheritance as far as it goes in the elder branch. Both agree as far as Zerubbabel, after whom Matthew goes on with Abiud and his heirs, down to Elcazar, where the line of Abiud ends; and then sets down as his son and successor Matthan, who is by Luke mentioned under the name of Matthat, and was of the line of Rhesa the son of Zerubbabel. So that he entered into the regular succession after the extinction of that of Abiud.

Thus again Matthat or Matthan dying childless, Eli was obliged, according to the Mosaic law, to take his wife, and raise up seed to him; and thus by him (was) begot Joseph the husband of Mary, who, according to the same law, was still reputed as the son of the dead elder brother. For this reason Matthew rightly calls him the son of Jacob; whereas Luke, who gives us the name of his legal parent, calls him the son of Eli.

*Univer. Hist. vol. x. p. 206.*

4499. [Matt. i. 17.] I think, says *Bp. Newcombe*, that St. Matthew gives the *natural* genealogy of Joseph: 'Jacob', says he, '*begat* Joseph'. But I understand St. Luke as giving the *civil* or *legal* genealogy of Joseph.

*Note, in loco.*

4500. ——— From Saul to the captivity of the Ten Tribes, and from David to the carrying away of Judah and Benjamin, were respectively 490 years; see *Note on Lev. xxvi. 15, 34*. Now, if we divide 490 by 14, we shall find that a generation was precisely 35 years; the exact period of our Lord's incarnation, and of his subsequent abode in the Paradise above, where after preaching and executing judgment on departed souls for other 35 years, and filling the New Christian Heaven of Truth with the sphere of Love from the Jehovah of the Jewish Heaven above, he finally in the 70th year from the incarnation, by divesting himself wholly of the finite spirit he had assumed from the Virgin, was translated far above all heavens that He, as the Infinite Human Spirit, might again fill all things particularly the New Christian Heaven over our earth, with an ultimate Image and display of God and his glory in love, wisdom, goodness, and truth. See *Matt. xxviii. 20. and Luke xxi. 32*.

4501. ——— See *SWEDENBORG'S Principia: De causis Declinationis Magneticæ, n. 6.*

4502. ——— Respecting Jesus Christ, See *JOSEPHUS' Antiq. Jud. lib. 18. c. 3.* Also *TACITUS' Annal. lib. 15. c. 44.*

4503. [Matt. i. 17.] About this time existed Jesus, a wise man, if indeed he might be called a man: for he was the author of wonderful works, and the teacher of such men as embraced truths with delight. He united to himself many Jews, and many from among the Gentiles. This was the Christ, and those who from the first had been attached to him, continued their attachment, though he was condemned by our great men, and crucified by Pilate. For he appeared to them again alive the third day. These and innumerable marvellous things concerning him are foretold by the divine prophets; and the tribe that from him called themselves *Christians* are not fallen off even at this time.

JOSEPHUS' *Antiq. Jud. lib. xviii.*  
c. iii. § 3.

4504. [——— 18.] The Jews, since their Gemarrah was finished, fix the birth of Christ in the year of the world 3760, contrary to our chronology, which fixes it at the end of the 4th millenary, so that they come short by 240 years from ours; for add that number to 3760, and that makes up the whole 4000 years.

*Modern Univer. Hist. vol. xiii. p. 130.*  
note (C).

4505. [——— 18, 21.] In the *Persian Ephemeris*, and in the *Astronomical Tables of Alcas*, our Saviour is registered as born December 25th. On this day there was such a conjunction of the great orbs (Saturn and Jupiter) as can happen but once in 40,000 years.

See Dr. GREGORY, *de Æris et Epochis*,  
p. 166. And his particular Tract  
on the subject, pp. 145 — 153.

4506. [——— 19.] The word *just* is here used by the evangelist in opposition to one of a severe and rigorous disposition: it rather means a *charitable* person, who, though he abhors the crime, yet thinks there is a debt of mercy and compassion due to the offender.

*Univer. Hist. vol. x. p. 214.*

4507. [——— 20.] Members of the Church were called before they were *elected*, just as candidates for the marriage state were betrothed before they were actually and fully married. Thus they were called *members* and called *husbands and wives* before they were really so. See *John iv.* 16, 17.

See No. 1082.

4508. [Matt. ii. 1.] Herod, born 72 years before Christ, was made governor of Galilee in the 25th year of his age.

*Univer. Hist. vol. x. p. 99, note (4).*

4509. ——— Among the Persians, says PORPHYRY, those *wise* persons who were employed about the divinity, and served him, were called *Magi*. They refrain, affirms LAERTIUS, from rich attire, and from wearing gold; their garments are mostly white; their beds the ground; their food nothing but herbs, cheese, and bread; their chief employment is praying to God, and exhorting men to live uprightly. — They were a spiritual people, who sought not power and wealth, but wisdom and truth; they resembled rather the Baptist in his coarse clothing and simple diet, than those who are to be seen in the courts of kings, prostituting religion to private ends, and unworthily taking the name of God in vain; to gratify the pride of Mortals.

*Ibid. vol. v. p. 163.*

4510. ——— The Druids were the Magi of the Britons, and had a great number of rites in common with the Persians: now one of the chief functions of the Magi of the East was to divine, that is, to explain the will of the gods, and foretell future events; the term *magus* signifying among the Antients not a magician in the modern sense, but a superintendent of sacred and natural knowledge.

Dr. BORKLASE's *Antiquities of Cornwall*,  
chap. xxi. p. 138.

4511. ——— Zerdusht, improperly called Zoroaster, the preceptor of the magi, taught the Persians concerning the manifestation of Christ, and ordered them to bring gifts to him, in token of their reverence and submission. He declared, that in the latter days a pure virgin would conceive, and that as soon as the child should be born, a star would appear, blazing even at noon-day with undiminished lustre. "You, my sons," exclaims the venerable seer, "will perceive its rising, before any other nation. As soon, therefore, as you shall behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word, which created the heavens."

ABUL-PHARAJIUS, *as cited by Hyde, de Relig.*  
*vet. Pers. c. 31.*

The same year, adds Abul-Pharajius (p. 110), that Cesar the emperor sent Cyrenius into Judea in order to tax it, as Joseph the husband of Mary, went up from Nazareth to Jerusalem, to give in his name, when he was come to Bethlehem in the way Mary brought forth a son. The magi brought their gifts from the East, and offered to Christ gold, myrrh, and frankincense. Being questioned on this head by Herod in their passage, they answered thus: "A person of great

fame among us, in a book which he left us, has thus admonished us : There shall hereafter be born in Palestine a male child descending from heaven, whom the greatest part of the world shall obey ; now the sign of his appearance shall be this : Ye shall see a strange star which shall direct you till it stops ; which when ye shall behold, take gold, myrrh, and frankincense ; offer them to him, and adore him ; then return, lest great evil should overtake you. Now therefore this star appearing, we come to do as we were commanded."

*Univer. Hist. vol. v. p. 180.*

4512. [*Matt. ii. 1—16.*] "It is expressly affirmed by the two Roman historians, Tacitus and Suetonius, that there was a general expectation spread all over the eastern nations, that out of Judea should arise a person who should be governor of the world. That there lived in Judea, at the time which the gospel relates, such a person as Jesus of Nazareth, is acknowledged by all authors, both Jewish and Pagan, who have written since that time. The star that appeared at his birth, and the journey of the Chaldean wise men, is mentioned by Chalcidius the Platonist. Also Herod's causing the children in Bethlehem to be slain, and a reflection upon him on that occasion by the emperor Augustus, is related by Macrobius."

ADAMS.

4513. [——— 1, 8.] The *Feast of Kings*, as celebrated among the Gauls, is coeval with the Christian Era, having had its origin in this star-directed visit of the Eastern Magi to Bethlehem of Judah.

*See St. PIERRE'S Studies of Nat. vol. i. p. 297. Note by H. Hunter, D. D.*

4514. [——— 2. *We have seen his star in the east*] His glorified Image in the watery sphere above our earth. — This meteor will ascertain the time of our Lord's birth.

Very powerful arguments have been advanced by Sir NORTON KNATCHBULL to prove, that this star might first appear to the wise men in Arabia, which lies to the east of Judea, about the time when, by conception, the SON OF GOD became in the Virgin the son of man, the Redeemer of the world. (*See his Annotations on the New Testament, pp. 12—18.*) — This will justify Herod ; who might suppose that the child was then born.

4515. ——— The Antients called those luminous meteors that appear in the air *stars* :

——— Subitoque fragore

Intonuit lævum, et de cœlo per umbras

*Stella facem ducens multa cum luce ecurrit.*

VIRGIL. *Æn. ii. 692.*

4516. [*Matt. ii. 4. Christ*] The Greeks, as PLATO observes, used to translate foreign names into their own language, as the Egyptians did all Greek names into theirs.

4517. [——— 7.] Herod diligently enquired of the wise men what time the star first appeared, that he might judge of the child's age.

4518. [——— 11. *Gold*] This to Jesus as a king, yet indigent, was a tribute, or an alms, providentially given before the flight of above 200 miles into Egypt.

4519. ——— Gold, frankincense, and myrrh, were what the queen of Sheba presented to Solomon in his glory. *See 1 Kings x. 2.* BELOE'S *Herodot. Thalia, chap. lxxix. note 87.*

4520. ——— Naturalists tell us, that myrrh was to be found only in Arabia, and frankincense in Sabea, which is a part of Arabia, and it is certain that this country, not destitute of gold (2 *Chron. ix. 14*), was famous for men conversant in astronomy : These circumstances combined, render it highly probable that these Magi did actually come from Arabia.

4521. [——— 16.] The Japanese, whose narrow eyes and high eye-brows are like those of the Chinese and Tartars, reckon their age by even years, not regarding whether they were born at the beginning or the end of a year, so that a child is said to be a year old on the new year's day next after his birth, even though he has not been born many days.

*Phil. Trans. R. S. vol. xiv. p. 638.*

4522. ——— Herod himself died at Jericho not much above a year after the birth of CHRIST.

WELLS' *Continuation of the Jewish Hist. p. 109.*

4523. [——— 22.] Archelaus, a son of Herod the Great, by his fifth wife Martac, succeeded him in the half of his kingdom under the name of Tetrarch.

*Univer. Hist. vol. x. p. 197.*

4524. [——— 23. *He shall be called a Nazarene*] Not in any version (except perhaps the Chaldee and the Syriac)



but in the original Hebrew, where we shall find him called *Notzer*; not indeed on account of his having received that appellation from any particular city, but by reason of his high character, office, and descent. Thus in *Exod. xxxiv. 5, 6*, the Lord is said to descend in a cloud, and to proclaim in the following words: *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in mercy and truth; keeping (NOTZER) mercy for thousands, forgiving iniquity, &c.* Where it is observable, that the first letter in the word *notzer*, the *keeper or depository* of mercy, is one of those which the Jews call *majuscula*, or large letters, such as occur only about thirty times in the whole Old Testament, and are, according to them, never used by the sacred writers, but to imply some great mystery to be contained in the word. Whatever be the mystery, it is sufficient for our purpose, that the name of *Notzer* is here given to the Divine Personage then appearing in human form, and ultimately manifested in Jesus of Nazareth.

In *Isai. xi. 1*, the same Messiah is called a *Netzer*, or a branch out of the old stem of Jesse. Where the word *gezang* or *mezang*, which we translate *stem*, signifies the old stump of a tree, after the main body has been cut off; and the *netzer* the spontaneous shoot which springs from it: and such precisely was the house of David at Christ's birth, reduced to the lowest degree of Poverty and obscurity, though at the distance of but fourteen generations from Zerubbabel.

Without adducing further instances, we shall only observe in general, that the Jews had two false notions concerning Christ, the one that he was born at Nazareth, and consequently that he was a Galilean; the second, that out of Galilee there never arose any prophet. As however he set up both for a prophet and for the Messiah, they thought the name of Nazarene sufficient to confute both those claims, and therefore gave it both to him, and to his followers who gladly embraced it, on account of its true and genuine signification, implying a *preserver of mercy*, and a genuine descendant of the house of David.

*Ibid.* p. 259.

4525. [*Matt. iii. 1. In those days came John the Baptist*] Archbishop USHER, supposes, with great probability, that this preacher of repentance began his ministry on the grand fast or expiation day, when every Israelite was enjoined to afflict his soul under penalty of being otherwise cut off from his people. This day fell this year, on the tenth of the seventh month, called *Tisri*, answering to about the nineteenth of our October; and on that solemnity the Jubilee was to be proclaimed through all the land.

*See Ush. sub. A. M. 4030.*

They who are in a right state will bring it into the land to the punishment of the impenitent.

This was according to the order of heaven. — When Angels (of the Divine Presence) are about to appear on any earth, a spirit is sent before to prepare the way. This spirit strikes terror, and admonishes to receive the Angels humanely. He prepares the mind to understand what the Angels speak, and endeavours to avert the thought from things unworthy.

SWEDENBORG, *Arcana*, n. 8028.

4527. [*Matt. iii. 2.*] The most ancient people on this earth knew not what it was to rule over others from a principle of self-love; nor to heap together wealth beyond necessity, from a principle of worldly love. They had therefore internal peace, as also external; while heaven then let itself down to them (by its sphere), and the Lord was seen by many (exhibited at the extremity of that sphere) in a human form.

*Ibid.* n. 10,160.

4528. [——— iii. 4. *His raiment of camel's hair*] The dress of the Arabs in the Holy Land and indeed throughout all Syria, is simple and uniform: it consists of a blue shirt descending below the knees, the legs and feet being exposed or the latter sometimes covered with the antient cothurnus or buskin. A cloak is worn of very coarse and heavy camel's hair cloth, almost universally decorated with broad, black and white stripes, passing vertically down the back: this is of one square piece; with holes for the arms; it has a seam down the back. Made without this seam, it is considered of greater value. Our Saviour's garment, for which the soldiers cast lots, was "without seam woven from the top throughout."

*See CLARKE's Travels in Asia, &c.—Monthly Mag. for July 1812, p. 653.*

4529. ——— The long and shaggy hair of camels, in the East, is manufactured into a coarse stuff, antiently worn by monks and anchorites.

CAMPBELL'S *Translation of the Gospels*, note.

4530. ——— Stuffs of camel's hair are made in Carmania: it is mighty soft and smooth, and almost as fine as beaver's wool; but the stuffs they make of it are not very strong.

PINKERTON, *vol. ix. p. 206.*

4526. [——— 2. *The kingdom of heaven is at hand*]

4531. ——— *His meat was locusts and wild honey*]

Travellers, passing near Jordan, have found a kind of fruit or pulse, eaten by the Monks there, which they call *locusts*: SANDYS, in particular, describing the wilderness of John the Baptist, remarks, that it abounds with trees called *locusts*. The Italians call the fruit of these trees *carobe*; the French call it *careages*; and the Dutch denominate it *Jaans Broot*, that is, *John's Bread*: it is the same as what the prodigal son desired to eat with the swine, *Luke* xv. 16, which should be there rendered *carob-beans*: it was very commonly eaten of old by the prophets, and by poor people, as may be seen from what CAPELLUS advances on *Prov.* xvii. 1.

See Sir NORTON KNATCHBULL's *Annot. on the New Test.* pp. 18, 19, 20, 21. — And *Essay for a New Trans.* part ii. p. 166. — Also Drs. HAMMOND and BARONIUS.

4532. [*Matt.* iii. 4.] Dr. CLARKE in his *Travels* relates, that a tree grows in Palestine, which is called the *locust-tree*, and produces an eatable fruit. It also grows in several of the countries, which border the Mediterranean sea. It has been lately found in much greater abundance, in some parts of the East Indies, whence it has now become an article of export. Many thousands of its pods are at present (1816) in the Warehouses of the East-India Docks. These pods are about 20 inches long, and from half to three quarters of an inch in diameter. We call them pods for want of a term, which should more accurately describe them, but they are not flat, neither have they that sort of *hinge* on one side and slight fastening on the other, which plainly shew how the shells of peas and beans are to be opened. On the contrary, these are round; but there are two opposite lines along them, where the color alone would induce any one to suppose the skin to be, as it is, thinner than elsewhere. Having this fruit before us only in its dry state, we can describe it in no other; but at present a knife could scarcely be made to penetrate the thicker part, and does not very easily make its way into the thinner. The fruit, which lies in little cells within, is a pulp, or paste, somewhat like that of tamarinds, but smoother, and not so sweet. There are pips in it, nearly as hard, and about half as large, as those of a tamarind, containing a kernel in each.

Such was a part of the food of John the Baptist during his abode in the wilderness. It should be added, that in the stem of this locust-tree, the wild bees still deposit their honey.

Public Prints.

4533. — The *locust-tree* the *robinia pseud-acacia* of *Linneus*, is very frequent in America: its fine leaves, and the odoriferous scent which exhales from its flowers, cause it to be planted, and with great propriety, near their houses, and in the gardens.

KALM's *Trav.* — *Pinkerton's Coll.* part liii. p. 456.

4534. [*Matt.* iii. 4.] Wickliffe translates *akrides* (*Grk.*), Locustæ, *honey souks*, supposing them to be plants or wild flowers; and it is the opinion of many, that they were the fruit of the Locust-tree, or tops of plants.

G. DYER.

4535. — JOSEPHUS speaks of a honey pressed from the (membranous covering of the flowers of certain) palm-trees near Jericho, as little inferior to the honey of bees.

*Wars*, b. iv. ch. viii. § 3.

4536. — Wild [tree-] honey.] PLINY, speaking of what he calls the *Elaiomeli*, or oil-honey, says that it flows from the olive; and that in the maritime parts of Syria, it comes spontaneously, flowing from the trees, of a fat substance thicker than honey, finer than resin, and sweet of taste. — That this is the *meli agriou* (*Grk.*), or wild honey of Scripture, we think there is all the reason in the world to believe.

See 1 *Sam.* xiv. 25.

*Univer. Hist.* vol. iii. p. 120.

4537. — Wild bees, or hornets, extract their honey from wild flowers, whose juices are much more bitter than those of garden flowers.

*Nature Delineated*, vol. i. p. 113.

4538. — The fruit of the carob-tree, says CAMPBELL, is called St. John's Bread, from the opinion that the Baptist used it in the wilderness. MILLER says it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges, and is of little account.

4539. — CLEMENT of Alexandria says of St. Matthew, that "he abstained from the eating of flesh; and that his diet was fruits, roots and herbs."

*Pedagogus*, b. 2. c. 1.

In Minorca, brown wheaten bread is the principal nourishment of the poor. The general breakfast is a piece of bread, a bunch of grapes or raisins, and a draught of water.

ARMSTRONG's *Hist. of Minorca*, p. 209.

Descartes, at his table, in imitation of the good-natured Plutarch, always preferred fruits and vegetables to the bleeding flesh of animals.

See No. 348.

SEWARD's *Anec.* ii, 171.

4540. [— 6.] The Jordan passes through the lake of

Tiberias into the Dead Sea. — Its waters being pellucid, soft, and without any obvious saline taste, "I was led to suppose," says Dr. MARCET, "that it was uncommonly pure, and could in no degree partake of the peculiar saline qualities of the Dead Sea." But, by analysing its properties, I discovered in it the same salts, and was induced from a variety of circumstances to infer, "that the River Jordan might possibly be the source of the saline ingredients of the Dead Sea, or at least that the same source of impregnation might be common to both."

See Ezek. xlvii. 10.

See Phil. Trans. for 1807,  
vol. ii. p. 312.

4541. [Matt. iii. 11.] By this John evinced his own humility and the exalted character of the Messiah. — The custom of loosing the sandals from off the feet of an eastern worshipper was ancient and indispensable. This custom is also commonly observed in visits to great men: the *sandals or slippers* are pulled off at the door, and either left there, or given to a *servant to bear*.

Biblical Researches, vol. i. p. 14.

4542. ——— Among the Turks, the person who *bears the sandals or slippers*, is an *inferior domestic, or attendant on a man of high rank*, to receive his slippers, and to take care of them, and bring them to him again, on all occasions.

MAUNDRELL's Trav. p. 29.

4543. ——— This verse represents the manner in which Christ will *admit* (Acts ii. 3) his Disciples, the next, that in which he will *judge* them.

See CAMPELL, *ad loc.*

4544. ——— Fire is the universal fountain of life, order, distinction, stability and beauty of the universe. It is not only in the sun and other heavenly bodies, but it makes part of every lump of matter upon, and in our Globe; it may be struck out of the hardest masses, and is discovered in the deepest caverns; the very water, which is generally supposed to extinguish it, does also retain it, as appears from the flashing of waves in the time of a storm; it exists even in the darkest caverns, as is evident from hence, that many animals see in the dark, and fire may be kindled in them, by the collision of bodies. Gold is no more than mercury with abundance of light or fire in it, as appears from an experiment. Fire mixes with all bodies, and its operations are various according to its kind, quantity, and degree of vehemence. As it mixes with water, one degree of it keeps water fluid, another degree of it turns it into elastic air. For

water becomes vapor by the means of fire, and air is nothing but vapor and exhalations rendered elastic by fire. — This mighty agent, is every where at hand, ready to break forth into action, if not restrained by other things. Being always in motion, it actuates and enlivens the whole visible mass of the world, it distinguishes the various stages of nature, and keeps up the perpetual round of generations. So quick in its motions, so subtil and penetrating in its nature, so extensive in its effects, it seems no other than the Vegetative Soul and Vital Spirit of the world.

NEWTON as quoted in Barton's  
Analogy, p. 63.

4545. [Matt. iii. 12.] At the festivals of the Antients, it was a custom to carry in a very sumptuous and solemn manner, the *van* (mystica *vannus* Jacchi) with which they used to winnow their corn; and at the same time to give the assistants a cup of wine apiece. — Hence the origin of wine-feasts, instituted expressly to instruct mankind in the culture and true management of corn and wine.

See Gen. xl. 20.

Nat. Delin. vol. ii. p. 236.

4546. [——— 16.] And Jesus, when he was baptized, went up out of the water; and lo, straightway (Mark i. 10) the heavens were opened.

Essay for a New Translation, p. 85.

4547. ——— That *sprinkling* and *dipping* are equivalent, compare Lev. xiv. 7 with 2 Kings v. 14.

— *Descending like a dove* [The anointing oil being poured antiently out of a dove-skin or eagle-skin; Rev. iv. 7.

4548. [——— 16, 17.] When angels are in discourse concerning different kinds of knowledge, concerning ideas, or concerning influx, there then appear, in the World of Spirits, as it were *birds* formed according to the subject of their discourse. The thoughts of those who are in the false sphere, are represented by dark and deformed birds; but of those who are in the true sphere, by birds of a noble and beautiful appearance.

SWEDENBORG, *Arcana*, n. 3219.

4549. [Matt. iv. 1. Then was Jesus led up of the spirit into the wilderness] Into an elevated sphere circuitously above the earth, where all terrestrial things are exhibited by



emanation in their virtual images or spiritual essences : There is the World of Spirits, the Paradise of Sacred Scripture. Rev. xvii. 3.

— *to be tempted of the devil*] the sphere passing through infernals and combining into a monstrous shape.

4550. [Matt. iv. 1.] As *natural love* may by degrees ascend, and become spiritual and celestial ; so also it may by degrees descend, and become sensual and corporeal : it so far descends, as it loves dominion from no love of use, but from the sole love of self : This love is what is called *the devil*.

SWEDENBORG, on *Divine Love*, n. 424.

4551. ——— Not into a desert, but into *the desert* ; a phrase, which must suggest to the mind of the reader the Great Desert of Arabia, in which the Israelites wandered so many years, and in which Mount Sinai is situated : and this notion, if not elsewhere contradicted by the historian, will appear the more probable, when in reading of a miraculous fast of forty days, we recollect a similar fast of Moses and Elias on Mount Sinai, or on the way to that mountain. See *Exod.* xxxiv. 28. 1 *Kings* xix. 8. The instant we imagine ourselves in this Desert, the whole history, including both the artifices of Satan and the answer of our Lord, receives extraordinary light. — The people of Palestine, shew the wilderness, in which Jesus is supposed to have been tempted, and from the forty days it has acquired the name of *Qnorantaria* : it is an extremely rugged and wild ridge of mountains, to the north of the road, which leads from Jerusalem by the Mount of Olives to Jericho. Its aspect is most hideous : but it can hardly be the Desert of the Temptation : and the assertion of those, who for 1600 years past have been paid by travellers for shewing the Holy Places of Palestine, is utterly destitute of weight. Not to insist, that no writer of common sense would call this merely *the Desert* without a more particular description, its situation is at variance with the whole history : no man could there be in danger of perishing with hunger : for in whatever part of that desert he might happen to be, he need travel only for a few hours to reach a place, where provisions might be had, viz. Ephraim, Bethel, Jericho, or elsewhere : if any one were there so unreasonable as to say to a famished worker of miracles, " Command that these stones be made bread," the proper answer would be, " Shall God, then, work a miracle merely in aid of our sloth ? Let us go and buy bread." The Angels, also, on this supposition were superfluously employed in bringing food to Jesus. Again, our Saviour could not here have been altogether in solitude, nor as Mark (i. 13) says, among wild beasts or serpents, but among men, possibly among robbers, who then infested this Desert, and made it dangerous to travel from Jerusalem to Jericho.

MICHAELIS, as quoted in Middleton's *Doctrine of the Greek Article*, p. 176.

4552. [Matt. iv. 2.] Fourteen men and women of the Juno, wrecked on the coast of Arracan, lived 23 days without a morsel of food.

DALYELL's *Spallanzani*, *Introduc.* p. 41.

4553. [——— 3.] The spirits of hell assault, and the angels of heaven defend themselves.

SWEDENBORG, on *Divine Providence*, n. 252.

4554. [——— 5. *The holy city*] The Orientals never call Jerusalem by any other name than *Elkuds*, the *Holy*. Sometimes adding the epithet *Elsherif*, the *noble*. This word *Elkuds* seems to me, says VOLNEY, the etymological origin of all the *Cassines* of antiquity, which, like Jerusalem, were *high places* ; and had temples and holy places erected on them. (*Trav.* vol. ii. p. 395.) — PRIDEAUX also was of opinion, that the *Cadytis* of Herodotus is the city Jerusalem.

See his *Connec.* vol. i. p. 57.

4555. ——— No instance can be found in any author, in which *pternion* (*Grek.*) is applied to a building. It is probable, however, from the meaning of the cognate term *pteron* that a ridged or pointed roof is intended.

MIDDLETON, on the *Greek Article*, p. 182.

4556. ——— *Then the devil — setteth him on a pinnacle of the temple*] This could not be actual ; for he was then in the wilderness, whence he is said to return after the temptation. *Luke* iv. 14.

4557. [——— 7.] Jesus said again to him, It is written.  
KNATCHBULL.

4558. [——— 8. *The devil — sheweth him all the kingdoms of the world*] Our Earth being interiorly figured in the spiritual world, and transparent, so as to be seen entire and at once. See Rev. xxi. 18.

Sheweth him all the kingdoms of the world (not of the earth, but of the world above), and the glory of them. The glory of one of these kingdoms, probably, is identical with that *electric light* arising from the earth's magnetism, which is necessarily of a ferruginous nature, because no-

thing else is known to be magnetic. This fluid of *magnetic matter*, constantly in the higher regions of the atmosphere, is an elastic substance partaking of the properties of *iron*, or rather of *magnetic steel*.

DALTON'S *Essays*, part ii. sect. iv.

4559. [Matt. iv. 9.] Honors and riches may possibly be blessings; and they may possibly also be curses. When they are blessings, they are from God: when they are curses they are from the devil, hence called the prince of this world.

SWEDENBORG, on *Divine Providence*, n. 216.

4560. ——— All the things of mind or matter which spirits influence, they suppose to be their own.

*Ibid.* *Arcana*, n. 6192.

4561. [——— 18.] One species of coral is white, in great request among Negroes, as giving an agreeable contrast to their jetty skins. There is also a *black coral*, a sea-plant abounding in this lake and in the salt waters of the Asphalts, little used by the Europeans, but in great repute with the Asiatics and Arabians. These turn it into a great variety of toys; into spoons, heads of canes, handles for knives, hilts for swords, necklaces, and other trinkets. They also make of it chaplets of beads, with which at present, the Mahometans of Arabia Felix regulate their devotions; and without which, around the neck in one or more rows, they seldom, if ever, inter a corpse.

*See Nat. Delin.* vol. iii. p. 166.

4562. [——— 23.] It has been questioned by what right Christ and his Apostles, who had no public character among the Jews, taught in the synagogues. In answer *Dr. Lightfoot* observes, that though this liberty were not allowed to any illiterate person or mechanic, but to the learned only; yet they granted it to prophets and workers of miracles, and such as set up for heads and leaders of new sects; in order that they might inform themselves of their dogmata, and not condemn them unheard and unknown. Under these characters Christ and his Apostles were admitted to this privilege.

JENNINGS' *Jewish Antiqu.* vol. ii. p. 54.

4563. [——— 24.] There are no Innates among savages. *St. PIERRE'S Studies of Nature*, vol. iii. p. 231.

4564. [Matt. v. 1.] According to MAIMONIDES, sitting was the proper posture assumed by Jewish teachers, while delivering their instructions.

4565. ——— Many of the sermons of Christ were held on the eastern or Arabian side of the Jordan, where John the Baptist chiefly resided.

*Marsh's* MICHAELIS, vol. i. p. 139.

4566. [——— 6.] Spirits have not the sense of *taste*; but a *desire*, like an appetite, of *knowing* and *learning*, in its stead. This is, as it were, their *food*, with which they are nourished.

*See* No. 1102, &c.

SWEDENBORG, *Arcana*, nn. 1480, 1973.

4567. [——— 9. *Blessed are the peace-makers*] "The best and most useful laws, I have ever seen, are generally practised in Holland. When two men are determined to go to law with each other, they are first obliged to go before the reconciling judges, called the *peace-makers*. If the parties come attended with an advocate or a solicitor, he is obliged to retire, as we take fuel from the fire we are desirous of extinguishing. The peace-makers then begin advising the parties, by assuring them, that it is the height of folly to waste their substance, and make themselves mutually miserable, by having recourse to the tribunals of justice: 'follow but our direction, and we will accommodate matters without any expense to either'. If the rage of debate is too strong upon either party, they are remitted back for another day, in order that time may soften their tempers, and produce a reconciliation. They are thus sent for, twice or thrice; if their folly happen to be incurable, they are permitted to go to law; and, as we give up to amputation such members as cannot be cured by art, justice is permitted to take its course."

*See* No. 1117.

GOLDSMITH.

4568. [——— 14.] As our Saviour in his discourses constantly alluded to visible objects, it has been supposed that He here directed the attention of his hearers for illustration of his subject, to the city Saphet, the ancient Bethuliah, which stood conspicuous on an eminent mountain, directly fronting the Mount of Beatitudes where He was now preaching.

*See* No. 1129, 1131. *See* MAUNDRELL'S *Journey*, p. 115.

4569. [——— 16.] The Fire at the sun is the Father, of glory, forms the Light, sends it out in rays every way: the moon and planets receive their shares of this glory from the

Light; they have none of their own: each of them receives it but on one side, on that side next the sun; and the reflection of that light, from each, is the glory of each, — a glory comparatively great in proportion to the magnitude of the planet, the shortness of its distance, &c. — Hence men's crowns are but each a *hemisphere* of rays: so that, to attribute glory, is by reflection, to irradiate it on others; and thus, jointly, backward to the GLORY, the LIGHT ABOVE.

HUTCHINSON'S *Glory or Gravity*,  
p. 220.

4570. [Matt. v. 22. *Whosoever shall say, Thou fool, shall be in danger of hell-fire*] "It is found, that men are extremely jealous of their character in this particular; and many instances are seen of profligacy and treachery, the most avowed and unreserved; none of bearing patiently the imputation of ignorance and stupidity. Dicerchus the Macedonian general, who, as Polybius tells us, openly erected one altar to Impiety, another to Injustice, in order to bid defiance to mankind; even he, I am well assured, would have started at the epithet of *fool*, and have meditated *revenge* for so injurious an appellation."

HUME.

4571. ——— Man, careless, froward, stubborn, vain, impetuous, disdains the imputation\* of ignorance, and loathes the authoritative dictates of assuming superiority.

HOOPER, *M. D.*

4572. [——— 24.] It was a custom and a law among the Jews, that the sacrifices of particular men should not immediately, as soon as they were due, be brought to the altar, but that they shall be reserved to the feast next following, whatsoever that were, whether the passover, or pentecost, or tabernacles, and be then offered. At these times all the Israelites were present, and any brother against whom one had sinned, was not far off from the altar. To this time and custom of the nation it is probable that Christ might here allude.

LIGHTFOOT'S *Works*, vol. ii. p. 143.

4573. [——— 25.] These *officers* were of the nature of Sheriffs in England: It was their business to put the judge's sentence in execution; so that for that end they carried staves, whips, and other such instruments along with them when they went to the courts.

ABENDANA.

4574. ——— In several districts of Arabia, says

NILBUHR, the relations of a person murdered have leave to accept a *composition in money*. And as the *culprit* is brought to receive his sentence, adds BARON DU TOTT, even then is the time to negotiate with the friends of the deceased, and to endeavour to bring about the accommodation.

See Nieb. p. 197; and Du Tott, p. 198.

4575. [Matt. v. 25, 26] Among the natives of Sierra Leone, disputes are generally decided with equity, and the party who loses his suit pays all costs and damages before he goes out of court, or is obliged to give good security.

Lieut. MATTHEWS.

4576. ——— A farthing *kodrans* (Grk.), in value half the *assarion*, is strictly but three quarters of a farthing.

See *Essay for a New Translation*,  
part ii. p. 35. And Matt. x. 29.

4577. ——— In Edward the First's time the penny was wont to have a double cross with a crest, in such sort that the same might be easily broken in the middle, or in a quarter, and so made half pence or farthings. In the 8th of Edward the First they were first made round; then 20d weighed an ounce troy.

Month. Mag.

4578. [——— 28.] Whosoever looketh on a wife to lust after her, hath committed adultery &c.

See No. 834, 1170, 830.

Dr. LARDNER.

4579. [——— 29, 30.] And if thy right eye would cause thee to offend, let it be plucked out, and cast from thee: &c. By what is here said of the *eye* and *hand*, it is probable our Lord refers to members of correspondent importance in the church; who, on doing injury, should be separated for the preservation of the main body. In this sense, "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 1 Cor. xii. 26.

See *Bib. Research*, vol. i p. 74.

4580. ——— Out of the body of the Deacons one was usually chosen to overlook the rest, the Arch or Cardinal Deacon being generally styled the *Eye* of the Bishop to inspect all parts and places of his Diocese.

Matt. xviii. 9. See *Prim. Christianity*, part i. p. 156.



4581. [*Matt. v. 29.*] A prime minister, in HERODOTUS, is called the *king's eye*.

See *Clio*, cxiv.

4582. [— 29, 30.] The temple at Mount Gerizim proved a constant asylum for apostate Jews, who never failed to go over to the Samaritans, as soon as they found themselves in danger of punishment for any enormous crimes.

*Hecateus Abder. ap. Joseph. Cont. Apion*, l. ii.

4583. ——— If Jesus Christ were delivering his discourse on Mount Gerizim, with this Temple full in his view, we perceive a peculiar point in the above animadversions; also in the  *blessings*  with which the Sermon opens, &c. See *Deut.* xi. 29. — xxvii. 12. *Josh.* viii. 33.

4584. ——— In the year 1814, two native women were discovered in New South Wales, each of whom had the right eye destroyed, as if purposely.

*Month. Mag. for Jan.* 1815, p. 526.

4585. ——— At the Great Council held by William the Conqueror at Westminster in 1074, he animadverted on those who had rebelled against him; banishing some, pulling out the eyes of others, and cutting off the hands of others.

See HOVEDEN, p. 262. Also HODV's *English Councils*, p. 154.

4586. ——— Among the Gentile people of Cambaia, in a hospital for maimed or sick animals, PIETRO della VALLE (p. 37) saw among the beasts there a Mahometan thief, who had both his hands cut off.

4587. ——— In Egypt, forgery of all sorts was punished by cutting off the hands.

*Univer. Hist.* vol. i. p. 442.

4588. ——— Stealing, among the Maldivians, is punished with the loss of a hand.

*De LAVAL*.

4589. [*Matt. v. 30.*] If a man steal a goat or a sheep, the magistrate shall cut off one of his hands.

HALBED'S *Gentoo Laws*, p. 221.

4590. ——— If a man strike his mother, his father, or his spiritual guide, with his hand, the magistrate shall cut off his hand.

*Ibid.* p. 235.

4591. ——— Abdallah, a Mahomedan of Arabia, a person of distinction lately converted to the Christian faith, was offered his life, forfeited merely by his conversion, if he would abjure Christ. 'No,' said he, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, looking up, like Stephen, steadfastly toward Heaven. His other hand being now cut off; with a countenance of forgiveness, he bowed his head to receive the blow of death.

*Christ. Research. in Asia*, p. 200.

4592. [— 32.] Among the antient Germans, the husband of an adulteress was allowed to assemble her relations, in their presence to cut off her hair, strip her naked, turn her out of his house, and whip her from one end of the village to the other. A woman thus publicly exposed could never wipe away the stain of so foul an infamy; the most circumspect behaviour could never call back her lost character, nor could any motive ever prevail on another to marry her.

*Dr. W. ALEXANDER'S Hist. of Women*, vol. i. p. 151.

4593. ——— When a Brahmin divorces his wife, which can only be done for adultery, he performs the same ceremonies for her, as if she had died.

BUCHANAN, *Pinkerton's Coll.* vol. viii. p. 655.

4594. [— 38, 39.] The grand principle of the Mosaic law, in the way of punishment, was retaliation and adequate retribution. — But punishment by *retaliation* is, says MICHAELIS, in almost every case, a much more sensible evil, than the original injury: for every pain and every evil to which we look forward, is, by mere anticipation and fear, aggravated more than a hundred-fold; the pang of a moment is extended to hours, days, weeks, &c.; and when it actually

takes place, every individual part of the evil is felt in the utmost perfection, by both soul and body, in consequence of its being expected.—The more nearly, indeed, that a people approach to a state of nature, the more suitable to their circumstances is the law of retaliation: in like manner, it agrees better with a democracy, than with any of the other forms of government: although, no doubt, to these it can accommodate itself, and did subsist in Rome under a strong mixture of aristocracy.

*Smith's Michaelis*, vol. iii. pp. 463, 473, 476.

4595. [*Matt.* v. 39.] The mild and innocent animals, sheep, hares, &c., flee from their devourers; the evil, working animals, resist each other even to death.

4596. [— 41.] Our Lord in this passage refers to the *angari*, or Persian messengers, who had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed.

HANWAY'S *Trav.* vol. i.

4597. — These couriers wore a dagger as a mark of authority, called *hanger*, from which the name of *angari* is supposed to be derived. The Jews and inhabitants of other provinces, were compelled by the Roman governors or the tetrarchs to furnish horses, and themselves to accompany their public messengers.

CHARDIN'S *Trav.* vol. ii. p. 242.

4598. — As carriers of dispatches, these Roman *angari*, wherever they went, had power and authority to compel a supply of provisions, horses, and attendants, whenever it suited their occasion; nor durst any man resist their right to take the horse from under him, to proceed on the emperor's business, however pressing the owner's occasion might be.

CAMPBELL'S *Trav.* part ii. p. 92. —  
*Bib. Research.* vol. ii. p. 112.

See No. 1098, 1099, 1101, 1110, 111, 1113, 1117, 1123, 1125, 1129, 1131, 1093, 834, 1170, 1132, 1134, 1119, 1137.

4599. [*Matt.* vi. 2.] KNATCHBULL has shewn by several instances, particularly from *Plutarch*, that *apecho* (*Grk.*), properly signifies to *forbid*, *hinder*, or *prevent*.

4600. [— 2, 5, 16.] *Apechousi* (*Grk.*), they lose their reward: That is, their outward work, being hypocritical, has not its proper reward; this they prevent or hinder by having an interior design the very opposite to their external performances.

4601. [— 5.] It is the Eastern custom to have a Gate or Court of justice, to almost every street; so that these corners of the streets were eminently open, and, as places of public resort, the fittest that could be chosen for one to pray in, that did it, purposely, to be seen of men.

Dr. GREGORY'S *Tracts*, p. 137.

4602. — In Turkey, when a Janissary whom you have to guard you up and down a city, hears the notice for prayer which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; then taking out his handkerchief, he spreads it on the ground, sits cross-legged thereon, and says his prayers, *though in the open market*.

AARON HILL'S *Trav.* p. 52.

4603. [— 7.] *Battologesce* (*Grk.*): This word is derived from *Battos*, a *stutterer*, properly one who cannot speak plain, but begins a syllable several times before he can finish it; and *logos*, *speech*.

4604. — Battology is the multiplying of words. The word is taken from one Battus, who made long hymns, consisting of many lines full of tautologies.

SUIDAS. — See *Bib. Research.* vol. i. p. 299.

4605. [— 10. *Thy kingdom come*] A patriarchal kingdom, which cannot come but among the children of God.

4606. [— 11. *Give us this day our needful bread*] Compare *epiousion* (*Grk.*) here with *periousion* in the phrase "*eis laon periousion kai exaireton*" — in *populum peculiarem, egregium et eximium*.

4607. [Matt. vi. 12.] The Jews had an express command to remit all debts every sabbatic and jubilee year. — The *Jubilee year* however, had this advantage over the *sabbatic*, that it annihilated all *debts*, and restored to every man, who had been *incorporated by circumcision* into the Jewish Church, all his lands, houses, wife, children, and possessions, however alienated.

*Univer. Hist.* vol. iii. pp. 192, 195.

4608. ——— A Stranger indeed, might have his debts demanded in the seventh year, and afterwards even to the *Jubilee*, but not beyond that year of *general release*.

Rev. RICHARD CLARKE.

4609. ——— Among the Maldivians, an insolvent debtor is obliged to become a servant to his creditor; and both he and his children must work the debt out, before he obtain his liberty.

DE LAVAL.

4610. [——— 13.] *Suffer us not to be led into temptation.* (PILKINGTON'S *Remarks*, p. 109.) — "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempts he any man. *James* i. 13.

4611. ——— *Into the ages. Amen.* Coelus reigns in the first compartment of the zodiac, beginning with the sign Taurus; Saturn reigns in the second compartment; Jupiter in the third, and Apollo in the last or brazen age.

*Month. Mag.* for July 1812, p. 509.

And bring us not into a temptation, but deliver us from the evil: *Jas.* i. 13, 14. For thine is the kingdom, the power, and the glory, *into the worlds* (*Heb.* xi. 3), or *into the ages*; i. e. the four spiritual heavens, encompassing our earth successively arising from the Adamic, the Noahic, the Jewish, and the Christian Churches.

4612. [——— 15.] He forgives us our sins; but not by word of mouth, by any sort of temporal pardon, or only by forbearing retaliation or punishment, but by taking away the very guilt and pollution of sin out of the soul.

*Bp. BROWNE'S Divine Analogy*, p. 334.

4613. [——— 19.] In Sweden the larva of a small fly, which LINNEUS calls *musca frit*, lives in the ears of barley, and destroys, he says, at least every tenth grain, to the great loss of the husbandman.

4614. [Matt. vi. 19.] All the metals are *oxidized* by the Oxy-muriatic acid, and afterwards dissolved, forming salts denominated *murates*.

DALTON'S *Chem. Philos.* part ii. p. 299.

4615. [——— 21.] Without experience, it would be astonishing to observe how widely men are divided in their opinions of the same things. This opposition of sentiment is no where so evident as in cases where religion is concerned. I do not speak here of points of speculation, but of practical truths, — of matters of fact, — of actions and their consequences, — of the most important concerns of human life. Thus the ambitious man persuades himself that the object of his pursuit is real honor and dignity; while another, viewing it with the cool and enlightened eye of religion, sees that it is nothing but delusion and deceit. He whose heart is inflamed with the thirst of gain, and who devotes himself to the pursuit of it, imagines all the while that this is nothing but a just foresight and wise provision for the time to come; while religion pronounces it to be altogether vanity and vexation of spirit. Amongst the numerous instances that might be produced, the opposition betwixt the sentiments inspired by religion, and those by the love of sensual pleasure, is the most palpable of all. The sensual man is apt, with an air of triumph, to boast of his superiority above the man of temperance and piety, as if himself were by far the happier of the two, and indeed, sole master of the true taste of life; while, in the other's judgment, he is so far from knowing how to live, that he is in truth *dead*! — *dead*, in the most melancholy signification of the word! *To be carnally minded*, says the Gospel, *is Death*.

DRYSDALE.

4616. [——— 24. *No man can serve two masters*] Yet in the present sectarian church, men will not suffer you to be a Christian merely, but you must also be a Calvinist, a Lutheran, a Methodist, or a Swedenborgian!

4617. ——— The plain meaning of *Mammon*, is *riches*; of *Rakah*, cursed wretch; of *Belial*, one that will not be subject to any law.

*Essay for a New Translation*, p. 4.

4618. [——— 26.] The caterpillar weaves its covering in autumn, to pass in comfort a winter which it has never known, and leaves an opening in it to go out as a butterfly in spring, a season of which it can have no knowledge.

*St. PIERRE'S Harmonies of Nat.*  
vol. iii. p. 4.



4619. [Matt. vi. 30.] Myrtle, rosemary, and other plants are made use of in Barbary to heat their ovens.

SHAW'S *Trav.* p. 85.

4620. [——— 33. *But seek ye first the kingdom of God*] This kingdom is nothing but *Justice*: whereas the kingdoms of men are, alas! generally founded either in the will of the Prince, or in the will of the people; and that will is frequently governed by interest or ambition.

4621. [——— 34.] The order of influx is such, that evil spirits *first* influence; and that angels dissipate those influences.

SWEDENBORG, *Arcana*, n. 6308.

See Matt. iv. 1 — 11.

See No. 1139, 1146, 1149, 1169, 1161, 1163, 1168, 1169, 1172, 1174, 1175.

4622. [Matt. vii. 4. *First cast the mote out of thy own eye*] As all political evils derive their original from moral, these can never be removed, until those are first amended. He, therefore, who strictly adheres to virtue and sobriety in his conduct, and enforces them by his example, does more real service to a state than he who displaces a bad minister, or dethrones a tyrant; this gives but a temporary relief, but that extirminates the cause of the disease.

*Works of SOAME, JENYNS*, vol. i. p. 139.

4623. [——— 3, 4.] The word which we render *mote*, signifies a *little splinter*.

DODDRIDGE, and HESYCHIUS.

4624. [——— 6.] *Give not that which is holy to dogs, lest they turn again and rend you; and cast not your pearls before swine, lest they trample them under their feet.*

HUNSIUS.

Gentiles, by the Rabbins were called *hogs*.

See No. 152. CALMET on the Article Daniel, *sub. fin.*

4625. [——— 9. *If his son ask bread, will he give him a stone*] Maize has ever been the delight of the Indians; for besides being their food, their favourite liquor *chicha* was made of it: the Indian artists therefore used to shew their skill in making *cars of it in a kind of very hard stone*;

and so perfect was the resemblance, that they could hardly be distinguished by the eye from nature; especially as the color was imitated to the greatest perfection, some represented the yellow maize, some the white; and in others the grains seemed as if smoke-dried by the length of time they had been kept in their houses.

ULLOA'S *Voy. to South America*, vol. i. p. 465.

4626. [Matt. viii. 10.] Origen says in express terms that St. Matthew wrote in Hebrew: Eusebius says the same, not only where he quotes from other writers, but where he speaks in his own person, and where he speaks professedly on the subject.

See *Marsh's MICHAELIS*, vol. iii. part i. p. 135.

4627. [——— 13.] In the spiritual world there are actually ways which tend to every society of heaven, and to every society of hell. (SWEDENBORG, on *Divine Providence*, n. 60.) — This may be understood when it is considered, that in the absorbent system of the Grand Man of heaven, as also of the monstrous form of hell, there are spiracles of egress and spiracles of ingress for two contrary effluxes and influxes from and to heaven and hell through the intermediate world of departed souls, down to us men here on earth; and that hell being the nearer to us and grosser in its interceding fluxes, has necessarily wider gates and broader ways than those which lead to the supernal life and interior glory of heaven.

See *Swedenborg, Arcana*, n. 3477.

4628. [——— 15. *In sheep's clothing*] In shepherd's clothing.

*Christianity Unveiled*.

4629. [——— 25.] But for the hurricanes of the Torrid Zone, the ants and locusts would render the islands situated between the Tropics totally uninhabitable.

St. PIERRE'S *Studies of Nature*, vol. i. p. 313.

4630. [——— 26.] It often happens that a man conceives some general fanciful idea, particularly on religious subjects; he then goes in quest of facts and circumstances to support it. In this train, he gets immediately under the power of prejudice. He is soon disqualified to be an impartial judge. He sees every thing through a delusive medium, and labours under a warped imagination. The slightest surmises that

make for him, are dignified as facts; and the strongest facts, if they militate against him, are degraded as surmises. Thus a castle in the air is first formed, and then search is made for a foundation to support it.

WALKER'S *Essays on Natural History, and Rural Economy*, p. 337.

4631. [*Matt.* vii. 29.] When the scribes delivered any thing to the people, they used to say, "Our rabbins, or our wise men, say so." But Christ spoke boldly, as from himself, and did not tamely support his doctrine by the testimony of the elders.

See GILL, *in loco*.

4632. [*Matt.* viii. 2.] The leprosy was an inveterate cutaneous disease, appearing in dry, thin, white, scurfy scales, either on the whole body, or on some part of it, usually attended with violent itching, and often with great pain. The eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments (*Lev.* xiii. 47, &c.), and houses (*Lev.* xiv. 34, &c.), and was deemed incurable by any human means. — Dr. MEAD mentions a remarkable case of this kind which came under his observation: "A countryman whose whole body was so miserably seized with it that his skin was shining as covered with flakes of snow; and as the furfuraceous or bran-like scales were daily rubbed off, the flesh appeared quick or raw underneath."

See his *Medica Sacra*, ch. ii.

The use of swine's flesh, in union with ardent spirits, is in all likelihood, the grand cause of the *scurvy*, which is so common in the British nations, and which would probably assume the form and virulence of a *leprosy*, were our climate as hot as that of Judea.

Dr. A. CLARKE, *in loco*.

4633. [— 4.] God never wrought a miracle to convince atheists; because in his visible works He had placed enow to do it, if they were not wanting to themselves.

Sir FRANCIS BACON, as quoted by The Honourable Robert Boyle, in his *Christian Virtuoso*, p. 8.

4634. [— 28.] These burying grounds frequently afford shelter to the weary traveller when overtaken by the night; and their recesses are also a hiding-place for thieves and murderers, who sally out from thence to commit their nocturnal depredations.

FORBES' *Orient. Memoirs*, vol. iii. p. 102.

4635. [*Matt.* viii. 32.] The proprietors of the swine, being Jews, were justly punished by the loss of those animals which their law prohibited as unclean.

See St. PIERRE'S *Studies of Nature*, vol. i. p. 347.

See No. 1202.

4636. [*Matt.* ix. 5, 6.] *For which is easier? to say, Thy sins are forgiven thee? or to say, Arise and walk? but thus ye may know that the Son of man has power on the earth to forgive sins. Then He says to the sick of the palsy, Arise, take up thy bed, and walk to thy own house.*

See 2 Peter iii. 10.

Every double-minded man has a devil, a Satan, or a Demon in the *wrong* part of his mind, *sin* in the wrong part of his life, and a *disorder* suiting the nature of his sin in his body. See James i. 8. — iv. 8. Rom. vii. 22, 23. *Matt.* vi. 22, 23, &c. &c.

4637. [— 17.] The *ideas* of thought, which are of the *interior* memory, flow into the things of the *exterior* memory, as into their *recipient vessels*, and are there joined together.

SWEDENBORG, *Arcana*, n. 2470.

4638. [— 18.] My daughter is even now *dying*. — From the parallel accounts in *Mark* v. 23, and *Luke* viii. 42, it is evident, the young woman was not actually *dead* when the Ruler spoke to Jesus.

4639. [— 23.] The funerals of the elder sort, says SERVIUS, were ushered forth with the trumpet; those of the younger, with the flute or pipe.

4640. [— 34.] Men are by nature curious enough to know the causes of things, but they are not patient enough in the search: and so will rather assign any cause, though ever so absurd; than suspend their judgments, till they discover the true cause.

TOLAND'S *Hist. of the Druids*, p. 116.

4641. — Beelzebub, the Lord of flies: ironically, as a kind of secondary Deity (being the Sun) which can only, at best, turn grubs into flies.

See No. 1188, 1183, 1288.

4642. [Matt. x. 1. *Unclean spirits*] There are in the world men-angels, and men-devils: heaven is from the former, hell from the latter. A man-angel is continually withdrawn from evil by the Lord, and led to what is good: a man-devil is also continually withdrawn by the Lord from evil, yet only *from a more grievous to a less one*; he cannot be led to what is good. The man-angel and the man-devil appear like each other as to externals, but internally they are wholly unlike: when therefore, their externals are put off by death, their dissimilarity becomes evident, and they are consequently removed, the one to heaven, the other to hell.

See SWEDENBORG, on the *Athanasian Creed*, n. 43.

4643. [—— 3. *Alpheus*] Alias *Cleopas*, who lived in Cana of Galilee, and in whose house was the Marriage, mentioned *John* ii. 1.

4644. [—— 4. *Judas Iscariot*] *Ish-chirret* (Hebr.), *the man of the bag, or the bag-bearer*. Chirret is properly a bag: in such a one Naaman is said to have tied his present to Gehazi; and John tells us, that Judas carried a bag, and was a thief: Hence probably the nick-name.

See *Univer. Hist.* vol. x. p. 318.

4645. [—— 8.] As the moon freely communicates to the earth, the light she receives from the sun; so the bountiful person imparts to indigent men the largesses he receives from the exuberant goodness of God. And as the moon enjoys not the less of light, for her imparting so much to the earth; so in mental communications liberality does not impoverish, and those excellent gifts cease not to be possessed, by being imparted.

BOYLE's *Reflections*, vol. iv. p. 57.

4646. [—— 9.] The girdles of the Arabs in Barbary are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. One end of them being doubled and sewed along the edges, serves them for a purse, agreeably to the acceptation of the word *zone* (Grk.) in the Holy Scriptures.

SHAW, *Trav.* p. 292. fol.

4647. [—— 14.] It was customary for the Greeks and Eastern people to shake their clothes, at the door of the house they went from.

MADAME DACIER. — Compare *Luke* x. 11.

4648. [Matt. x. 16.] Serpents sleep with their eyes open, and are perpetually on the watch during the winter season.

BELLAMY.

4649. ——— The serpent is the most wakeful of all animals: the whole tribe sleep with their eyes open, and are consequently *for ever on the watch*.

HALL's *Encyclopedia*, article *Serpent*.

4650. ——— The dove is a delicate creature, that feeds only on vegetables.

GEDDES, on *Gen.* viii. 9.

4651. [—— 23.] The progress of Christianity was 120 at the Ascension, soon after 3000, then 5000, and in little less than two years after the Ascension to great multitudes at Jerusalem only.

GIBBON.

4652. [—— 26.] Angels and spirits discern the nature and temper of another, the instant he appears in view. They perceive also the quality of his faith; and receive, by communication, a knowledge of his scientific attainments. They penetrate the interior of every idea; perceive the nature, origin and end of each one's affection; and receive, by transmission, another's communicated delights and happiness.

See SWEDENBORG, *Arcana*, nn 1388 — 1392.

By a peculiar *sphere*, spirits are thus known at a distance as to their natures and qualities; that is, as to their affections and persuasions. This sphere exists from the activity of the things in their *interior memory*.

*Ibid.* n. 2489.

A *sphere* from any thing, gives forth the *image* of the thing itself. See *Acts* xvi. 9.

Let not man, therefore, any longer believe, that his *thoughts* are *concealed*; and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of the *thought* by which they were influenced; for actions have their quality from the thoughts, as thoughts have their quality from the *ends* proposed.

*Ibid.* n. 2488.

4653. [—— 29. *Sold for a farthing*] If Assaron be originally Latin, as Beza pretends, it answers to our half-penny, or at least to a farthing and a half; but if we understand it of a piece of money of the same name, which was



used in Syria, as is very probable, and which was of silver, and weighed four barley corns ; it was equal to our penny.

See No. 138.

*Essay for a New Translation,*  
part ii. p. 35.

4654. [*Matt.* x. 29.] According to the Cartesians, all local motion is adventitious to matter ; and was at first produced in it, and is still every moment continued and preserved, immediately by God : Whence may be inferred, that He concurs to the actions of each particular agent ; and consequently, that His Providence reaches to all and every one of them.

BOYLE'S *Christian Virtuoso*, p. 34.

4655. [——— 36.] The particles of *one* gas are not elastic or *repulsive* in regard to the particles of *another* gas, but only to the particles of *their own kind*.

DALTON'S *Chemical Philosophy*, part i.  
p. 154.

4656. ——— The Anabaptists and Calvinists hate each other much more than either of them do the Catholics : and so, in short, you will find it universally ; *the nearer the religious sects approach, the more they hate one another*.

RIESBECK. — *Pinkerton's Coll.* part xxiii.  
p. 141.

4657. [——— 42.] Mr. STRUTT, in his Anglo-Saxon Era, tells us from the authority of Venerable Bede, that Edwin caused ladles or cups of brass to be fastened to the clear springs and wells, for the refreshment of the passengers.

*Observations on Popular Antiquities*,  
p. 86, note.

4658. ——— At Cairo, as well as at Constantinople, there are several elegant houses where *fresh water* is distributed gratis, to passengers.

NIEBUHR, *Trav.* vol. i. p. 61.

See No. 1121, 1274.

4659. [*Matt.* xi. 7.] In Rome, and the country around, they use to tie and support their vines on reeds.

WINCKELMAN'S *Herculeanum*, p. 53.

4660. [——— 10.] Man is not changed by the Lord from

evil to good ; he is only perfected by Him in the right ideas and impressions received from without.

*Rev.* xxii. 11.

4661. [*Matt.* xi. 11.] Strong instances of self-denial operate powerfully on our minds ; and a man who has no wants has obtained great freedom and firmness, and even dignity.

BURKE'S *French Revolution*, p. 153.

4662. [——— 12.] For an intelligible idea of this passage, Dr. GREGORY refers us to the following Tradition of the Jewish elders.—Two men had an inheritance divided betwixt them in equal portions ; but it is said of one of them, that he carried away his own part and his fellow's too : therefore they called him *Ben Hamtsen*, the *son of violence*, until the day of his death. (*Talmud in Joma.* c. 4 fol. 30. a.) —Thus the kingdom of heaven, the *gospel* of the kingdom (*Matt.* ix. 35 compared with *Luke* xvi. 16), adds the *Doctor*, was first offered to the *Jew*, with an invitation that he would take his half : This the Jew refusing to do, the *Gentile*, like a good *Ben Hamtsen* or son of violence, took his own share, and the *Jew's* also.

See *Gregory's Notes and Observations*, &c.  
p. 27.

4663. ——— The kingdom of heaven *presseth vehemently*. See *Amos* ii. 13.

The kingdom of heaven exciteth, and the excited catch it.  
See No. 1263.

4664. ——— If the gas exterior to a body be condensed or rarified in any degree, the gas absorbed is condensed or rarified in the same degree.

DALTON'S *Chem. Philos.* part i. p. 202.

4665. ——— Ammonia is not retained in water *without external force* ; and the pressure of no elastic fluid avails but that of *ammoniacal gas itself*.

*Ibid.* part ii. p. 426.

4666. [——— 15.] Truth is a fine pearl, and the wicked man a crocodile, who cannot take it into his ear, because he has none : *Rev.* xii. 3. If you throw a pearl to a crocodile, instead of decking himself with it, he will try to devour it, at the risk of breaking his teeth with the effort, and will then fly at you in a rage : *Matt.* vii. 6.

Truth must be sought for with singleness of heart ; it is to be found only in Nature ; it is to be told only to the good.

St. PIERRE, *vol.* iv. pp. 538, 562.

4667. [*Matt. xi. 27.*] A finite can never aspect or directly view the Infinite; but the Infinite can aspect or look at what is infinite from Himself in finites.

See No. 1084. SWEDENBORG, on *Divine Providence*, n. 53.

4668. [— 29.] In antient Rome, when a couple were ready for the ceremony (of marriage), they put a *yoke* on their necks, called *conjugium*; and hence our word *conjugal* (rather, *conjugal*), or *yoked together*, is derived; a ceremony highly emblematical of the matrimonial state.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. ii. p. 252.

4669. — As to the *Gimmel*, or *Gemmow* (from *gamos* (*Grk.*), *marriage*) Ring; it was constructed, as the name (*gimmel*, from *gemellæ*) imports, of *twain* or double hoops, which played one within the other, like the links of a chain. Each hoop had one of its sides flat, the other convex; each was twisted once round, and each surmounted by a band, issuing from an embossed fancy-work wrist or sleeve; the band rising somewhat above the circle, and extending in the same direction. The course of the twist, in each hoop, was made to correspond with that of its counterpart, so that on bringing together the flat surfaces of the hoops, the latter immediately united in one ring. On the lower hand, or that of which the palm was uppermost, was represented a *heart*; and, as the hoops closed, the hands slid into contact, forming, with their ornamented wrists, a head to the whole. The device thus presented a triple emblem of love, fidelity and union.—The French term for this ring is *foi*, or *alliance*; the definition of which, in the *Dictionnaire de Trevoux*, supposes the two hoops to be composed, one of *gold*, the other of *silver*; a distinction evidently meant to characterize the bridegroom and bride.—From a simple love-token, the *Gimmel* was at length converted into the more serious "*sponsalium annulus*," or ring of affiance. The lover putting his finger through one of the hoops, and his mistress hers through the other, were thus, symbolically, yoked together; a *yoke* which neither could be said wholly to wear, one half being allotted to the other.

*Archæologia*, vol. xiv. p. 7.

4670. — It is a trite objection, and grounded on a misapprehension of the design of Christianity, which would represent it as an intolerable yoke, so opposite to the propensities, as to be utterly destructive of the felicity of the human mind. It is in truth quite the reverse; there is not a single precept in the Gospel, without excepting either that which ordains the forgiveness of injuries, or that which commands every one to *possess his vessel in sanctification and honor*, which is not calculated to promote our happiness. Christianity regulates, but does not extinguish our affections;

and in the due regulation of our affections consists our happiness as reasonable beings. If there is one condition in this life more happy than another, it is, surely, that of him, who founds all his hopes of futurity on the promises of the Gospel; who carefully endeavours to conform his actions to its precepts; looking upon the great God Almighty as his Protector here, his Rewarder hereafter, and his everlasting Preserver.

See No. 1268, 1097.

Bp. WATSON.

4671. [*Matt. xii. 1.*] The next day, says ADANSON, I went a herborising and coursoing over the beautiful fields on the opposite bank of the river Senegal. At that time (June) they were covered with a large kind of millet, called *guar-natt*, or *guinea corn*: it was now almost ripe, and the negroes had covered the ears with its own leaves, to shelter it from the sparrows. My negroes in order to amuse themselves in this long walk, and to quench their thirst plucked several entire stalks of millet, and sucked the juice, after stripping it of its husk. They gave me some to taste, and I found it sweet and pleasant. I do not doubt but the stalks of millet, prepared in the same manner as *singar canes*, would afford a very proper juice for making sugar.

Adanson's *Voy. to Senegal*, in *Pinkerton's Coll.* part lxvii. p. 615.

4672. [— 26 — 28.] When two miraculous assertions oppose each other, believe the less miraculous.

HUME.

4673. [— 40.] In the belly of a great fish.

See No. 1063, &c.

*Essay for a New Trans.*  
part ii. p. 60.

4674. [— 44.] The Indians believe that good and bad genii wander always about, and sometimes suffer themselves to be seen. For this reason they are wont to invite them to eat in their houses; and, on such occasions, they *clean their habitations that they may be ready to receive them*.

BARTOLOMEO, by Johnston, p. 333.

4675. [— 45.] It is but an appearance that spirits themselves enter into men. The influent sphere of their operation, is what is derived into the man to whom it is determined.

The evil spirits attendant on man are indeed from the hells, but on such occasions, when they are attendant, they are not

in hell, but are taken out thence. The place where they then are, is in the midst between heaven and hell, and is called the *world of spirits*.

SWEDENBORG, *Arcana*, nn. 5717, 5852.

4676. [Matt. xii. 50. *The same is my brother, and sister, and mother*] As the Juno of the Romans was represented to be the wife, mother, and sister of Jupiter.

BARTOLOMEO, by Johnston, p. 329.

See No. 1297, 1066.

4677. [Matt. xiii. 3.] Analogy is founded in the *very nature* of the things on both sides of the comparison: And the correspondency or resemblance is certainly *real*, though we do not know the exact *nature*, or *manner*, or *degree* of it; at least we may safely presume this from the truth and veracity of God, who has made his Revelations to mankind under the Analogical Conceptions and Language of *this world*.

Bp. BROWNE'S *Procedure of the Understanding*, p. 142.

The *real nature and intrinsic properties* of the *divine things* as they are in *themselves*, which are ultimately referred to in our (parables, or) christian doctrines of mysteries, are utterly imperceptible and inconceivable to us; and consequently are no *immediate* objects of our present knowledge or faith: But the (parabolic) *doctrines and propositions* in which those things are revealed by a correspondent representation and mediate similitude; are as plain, and obvious, and as easily understood as any thing in nature or in human language.

Bp. BROWNE'S *Divine Analogy*, p. 192.

4678. [—— 8.] Mr. Charles Miller of Cambridge sowed some wheat on the second of June 1766, and on the eighth of August one plant was taken up and separated into eighteen parts and replanted; these plants were again taken up and divided between the middle of September and the middle of October, and again planted separately to stand the winter, and this second division produced sixty-seven plants. They were again taken up, and divided between the middle of March and the middle of April, and produced five hundred plants. The number of ears thus produced from one grain of wheat was 21,109, which measured three pecks and three quarters of corn, weighed forty-seven pounds seven ounces, and were estimated at 576,840 grains!

*Phil Trans.* vol. lviii. p. 203.

4679. [—— 15.] If the eyes of an ass be covered, he

will not stir a step; and, if he be laid down in such a manner that one eye be covered with the grass while the other is hidden with a stone, or whatever is next at hand, he will continue fixed in the same situation, and will not so much as attempt to rise to free himself from those slight impediments.

GOLDSMITH'S *Hist. of the Earth*, vol. ii. p. 382.

4680. [Matt. xiii. 15.] To cure only the understanding, is merely to cure a man outwardly. This would be like a palliative healing, by which the interior malignity, shut in and prevented from making its escape, consumes first the neighbouring parts and afterwards the more remote, till the whole is mortified. It is the will itself which is to be cured, not by an influx of the understanding into it, which never takes place, but by instruction and exhortation from the understanding. If the understanding alone were healed, the man would become like a dead body embalmed, or covered over with fragrant aromatics and roses. Such would be the defilement of celestial truths in the understanding, if the evil love of the will were obstructed.

SWEDENBORG, on *Divine Providence*, n. 282.

4681. [—— 21.] Those whom interest and not affection binds to our service, will be the first to desert us in the hour of difficulty and distress.

W. WHITE, *Junnr*.

4682. [—— 29, 30.] The roots of wheat and darnel are so *intertwined in the earth*, that it is often impossible to pull out the one without hurting the other, perhaps bringing it up along with it. Both, therefore, should be left to grow together until harvest: but then the darnel must not be suffered to remain any longer among the good wheat; else would it not only intoxicate and sicken those who might eat of the bread made from it; but likewise spoil the succeeding crop by its pernicious mixture.

See Lev. xix. 19.

Smith's MICHAELIS, vol. iii. p. 347.

4683. ——— During the time of this world, *God* may be considered as the good Husbandman; he sows the seed, the end of the world is the harvest, the Angels are the reapers; if you are *wheat* you are to be gathered into the barn, if you are *tares* it signifies nothing *whence*, or *how*, or by what means you are become so; *tares* are to be rejected because they are *tares*, and wheat to be gathered by the Angels because it is *wheat*: This is the *Mercy*, and *Goodness*, and discretionary Justice of God, that you are to expect at the last Day. If you are not wheat, that is, if the heavenly Life, or the kingdom of God, is not grown up in you,



it signifies nothing what you have chosen in the stead of it, or why you have chosen it, you are not that, which alone can help you to a place in the divine granary.

Law's Appeal, p. 26.

4684. [Matt. xiii. 32.] The mustard-plant thrives so mightily in Chili, says OVALLE, that it is as big as a man's arm, and so high and thick, that it looks like a tree. I have travelled many leagues, through groves, which were taller than horse and man; and the birds build their nests in them, as the gospel mentions in these words (ita ut volucres cœli veniant et habitent in ramis ejus): "so that the birds of the air come and lodge in the branches thereof."

Pinkerton's Coll. part lvi. p. 38.

4685. ——— Near Orotava, the Canary birds (the melodious tenants of the mustard-tree) were in general, says HUMBOLDT, uniformly green; some had a yellow tint on their backs: their note was the same as that of the tame canary. — The yellow canaries, heads, are a variety which has taken birth in Europe.

4686. [——— 34.] As hieroglyphics were more antient than parables, parables were more antient than arguments.

BACON'S Preface to his Wisdom of the Antients.

4687. [——— 45, 46.] The fishery coast for pearls begins at Cape Komori, and ends at the promontory of Koil, in the principality of Marava. It is said to bring to the Dutch company who have a factory there, 20,000 pounds yearly tribute. "Seed-pearl is found in the sand."

See Modern Univer. Hist. vol. vi. p. 570.

With the Romans, diamonds do not appear to have been in so much request as pearls, of which they possessed some immensely valuable: one, presented by Julius Cesar to Servilia, the mother of Brutus, cost him forty-eight thousand pounds sterling. The celebrated pearl ear-rings of Cleopatra were valued at one hundred and sixty thousand pounds.

FORBES' Oriental Memoirs, vol. iii. p. 85.

4688. [——— 48.] Coral, when spoiled for use, becomes discoloured and emits a very fetid smell, arising from the corruption of its polypi, that have died for want of their natural element, or of food.

NICHOLSON.

4689. [Matt. xiv. 1. Herod the tetrarch] Alias Herod Antipas, Second Son of Herod the Great, by Malthace.

Verse 3. For Herod had laid hold on John] Herod Philip, by Mariamne.

4690. [——— 7.] Sujentra, a rich and populous village, fifteen miles from Cambay, belongs, says FORBES, to a set of dancing-girls, who frequently have lands and villages assigned them by the princes of Hindostan.

Oriental Memoirs, vol. iii. p. 95.

4691. [——— 8 — 11.] In Egypt, the officer of the night in his rounds, and the officer of the day in his circuit, judge, condemn, and execute in the twinkling of an eye, without appeal. Executioners attend them, and, on the first signal, the head of the unhappy victim falls into the leathern bag, in which it is received for fear of soiling the place.

VOLNEY'S Trav. vol. i. p. 190.

4692. ——— By an antient custom in Persia, the queen had a right, on the king's birth-day, to demand of him any favor that she thought proper; Amestris asked that the wife of Masistus (whom she erroneously supposed to pimp for the king) should be delivered into her hands; whom she had no sooner received than she ordered her breasts, nose, tongue, and lips to be cut off, and thrown to the dogs; and that she should be detained to see her own flesh devoured by them.

Dr. W. ALEXANDER'S Hist. of Women, vol. i. p. 234.

4693. [——— 10.] Machærus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned and afterwards beheaded.

MICHAELIS' Introduction, &c. by Marsh, vol. i. p. 51.

4694. [——— 17.] Instead of *ichthuas* (Grk.), used here and in Mark and Luke, John uses *opsaria*, from *opsarion*, whatever is eaten with bread. Now Michaelis contends, that Matthew wrote his Gospel in Hebrew about the 8th year after the Ascension of our Lord, or A. D. 41; and that the Translation of it into Greek, was made about A. D. 61, or later. — Whether this Gospel were written originally in Hebrew or Greek, is a question by which the most eminent critics have been greatly puzzled and divided. The balance however is clearly in favor of a Hebrew original.

The present Greek text, was doubtless published at a very early period; who the translator was cannot, at this distance of time, be determined; probably it was the Evangelist himself. — As to the *language* also of Mark, some critics have contended for a *Latin* original, because of the several Latin words found in it, such as *speculator*, Ch. vi. 27; *kenturion*, xv. 39, 44, 45; *sussexmon*, xiv. 44. And according to Dr. Lardner, *Luke was by birth a Jew*, — who probably wrote in Hebrew. But that John's Gospel was originally written in *Greek*, is the general and most likely opinion.

See Dr. A. CLARKE's *Preface to the Gospels*.

4695. [Matt. xiv. 17.] In Hungary they eat *melons* without bread; which custom must be very prejudicial, where the body is constantly weakened by the influences of a very warm sun.

See No. 989. *Neh. xiii. 16.* RIESBECK. — *Pinkerton's Coll. part xxiii. p. 111.*

4696. — Some kinds of sea-weed are eaten, either fresh out of the water; or boiled tender with butter, pepper, &c.

NICHOLSON's *Encyclopedia*, Art. *Fucus*.

*Sea-kale*. — This plant, a native of the sea-shore in England and other parts of Europe, is now much cultivated for the sake of its young shoots, which are blanched in the spring, and when boiled, are thought by many to be little inferior to asparagus. Its root is fleshy, resembling a turnip; from which it shoots forth several spreading stems, a foot and a half or two feet high.

REES.

These plants are in general, a kind of amphibia, growing on the sea-shores, and occasionally covered with water; but they are also found at the bottom of the sea, in which situation they are of a superior quality, and are properly denominated *opsaria* (Grk.), *dainties* or *delicacies*.

See No. 993.

4697. — The flesh of the red coral is soft, slippery, and full of minute vessels. Its bone, divested of the flesh, is the true coral of the shops: this, in its natural state, is of a strong texture, and of a bright red color, having the outside marked with minute furrows, or irregular striations, interspersed with a few slight depressions, corresponding with the situation of the shells; before the flesh be removed.

REES.

4698. — The natives of Japan, from religious

motives, abstain from all flesh-meat; but eat the *soft submarine plants* of almost every kind, as the greatest *dainties*. For these the fishermen's wives (the best divers of the country) will dive even forty fathoms. — When washed and sorted, these marine plants, these *fish*, are, in the markets, regularly exposed for sale.

Matt. xv. 34. See KEMPFER's *Hist. of Japan*, in *Pinkerton's Coll. vol. vii. p. 698.*

4699. [Matt. xiv. 17.] The books of the old Mahometan theologists prescribe, that the *fish* to be eaten by the Faithful, must be gathered with the hand, fresh; just when the water, ebbing away, leaves the shores dry.

Matt. xvii. 27. See NIEBUHR's *Descrip. Arabic*, p. 159. Fr. Edit.

4700. — Loaves in the East are very small; and more like our rolls than loaves.

Dr. GEDDES.

4701. [— 25, 31.] A peculiarity of the Dead Sea-water, is its specific gravity found to be 1,211; a degree of density scarcely to be met with in any other water. — STRABO states that men could not dive in this water, and in going into it, would not sink lower than the navel; and POCOKE, who bathed in it, relates that he could lie on its surface, motionless, and in any attitude, without danger of sinking. These peculiarities are fully confirmed by Mr. GORDON of Clunie, who recently travelled into that country: he also bathed in the lake, and experienced all the effects just related. — Dr. MARCET, who analyzed the waters of the Dead Sea and of the River Jordan, found their saline ingredients so nearly alike, that, in his opinion, the same source of impregnation might be common to both. — That 'source' is the Sea of Tiberias, on whose 'dense' waters Jesus was now walking. See *Phil. Trans.* for 1807, pp. 296, — 314.

The water of the Dead Sea is very clear, but is extremely salt, and withal bitter and nauseous: so that I do not at all wonder, says THOMPSON (in his *Travels through Asia*, &c.), at the prevailing tradition, that no *Fish*, or other animals, can live in it.

4702. — With those who doubt, one scruple avails more than a thousand confirmations. To such, one scruple is as a grain of sand placed near before the pupil of the eye; which, though it is single and small, takes away however all the sight.

SWEDENBORG, *Arcana*, n. 6479.

4703. [*Matt. xv. 2.*] The bread, throughout all Caristan and frequently in Persia, was light and excellent, consisting of flat cakes, very white and well baked: the hands, however, served in lieu of either spoons, knives, or forks according to the custom of Persia.

PETRO DELLE VALLE, *Pinkerton's Coll. vol. ix. p. 15.*

4704. [— 3. *Why do even ye transgress &c.*] Not also; for that would be to admit guilt on his part.

4705. [— 4.] At Canton in China, if a parent be brought to poverty and want, and have not brought his son up to some calling, whereby he may get his living, the son is not obliged to assist his father; but otherwise he is.

Captain HAMILTON, *Pinkerton's Coll. part xxxiii. p. 506.*

4706. [— 5.] Origen on this passage says, he should never have understood it, had it not been for the information which he received from a Jew, who told him that it was the custom with some of their usurers, when they had a tardy debtor, to transfer the debt to the poor's box; by which means he was obliged to pay it, or bring on himself the imputation of cruelty to the poor and impiety towards God; and that children would sometimes so transfer what was due to their parents.

See BURDER's *Oriental Customs*, vol. ii. p. 303.

Christ here notices a vow common in his time, whereby a man consecrated what he was bound to apply to the support of his parents; and He declares it as so impious, that we cannot possibly hold it as acceptable to God.

Smith's MICHAELIS, vol. ii. p. 264.

4707. [— 11. *Not that which goeth into the mouth defileth a man*] These words have not a general, but a limited sense, thus: — Not a little soil or filth taken into the mouth by eating with unwashed hands, can defile a man; but evil thoughts, and other evils of the heart, when expressed in speech, and realized in act, are (verse 19) the things that defile the man.

4708. [— 19.] The whole of thought enters from within; but not from without, though it appears so. It is contrary to order, that what is posterior should flow into what is prior, or what is crasser into what is purer; as if body could flow into soul.

SWEDENBORG, *Arcana*, n. 3219.

4709. [*Matt. xvi. 2, 3.*] KALM, the Swedish Traveller, was told by experienced observers in North America, that, when you see clouds in the horizon in the south-west, about sun-setting; and when those clouds sink below the horizon, in an hour's time, such appearances prognosticate rain the next day, though all the forenoon be fair and clear; but that, if some clouds be seen in the south-west, in the horizon at sun-set, and these rise shortly after, you may expect fair weather the next day.

*Pinkerton's Coll. part liv. p. 535.*

4710. [—] The sufferings of the Continent by the ravages of war, have been aggravated in some provinces, by the calamities of the season. The forests in the Tyrol have been ravaged by conflagrations, occasioned by the intense heats of the summer. Sixty-four villages, innumerable cattle, harvests and vineyards, have been destroyed, and twenty-four thousand peasants driven shelterless and famishing into the fields. The forest of Riamner, seven miles in extent caught fire on the 26th of July, and had not ceased burning on the 4th of August. In various parts of Silesia, Poland, and Lithuania, the wheat, oats and barley have been scorched to the ground, the streams have disappeared, the trees have been stripped of their leaves, and the earth has become 'as iron, and the sky as brass,' with the excessive drought. Cottages have been struck with lightning, and the hamlets in which they stood were burnt to ashes for want of water to check the contagion and quench the fury of the flames. At Munster, on the 12th of August, a dreadful fire broke out, and speedily the whole town appeared one burning mass. Two convents, with their churches, the roof of the parish church and its steeple, and more than 300 houses, became a prey to the flames. In Russia, the town of Kioff is reported to have been totally destroyed by fire; 3000 houses, many hundreds of the inhabitants, and property to an incalculable amount have been consumed.

*Public Prints for 1811.*

Who cannot in these things see the hand of a correcting Providence?

See No. 1206, 1362.

4711. [*Matt. xvii. 1. A high mountain*] Mount Tabor. BOYLE, on the *High Veneration Man's Intellect owes to God*, p. 93.

Verse 2.] Faith is the spirit of the Christian Heaven; Charity, that of the Jewish; Wisdom, that of the Noach; and Love, that of the Adamic.

4712. [— 15.] In every eclipse of the moon, Lord Chancellor BACON was seized with a sudden fit of fainting;



which left him, without any remaining weakness, as soon as the eclipse ended.

*See His Life, by Mallet, p. 98.*

As the duration of the *winds*, which have such a powerful influence not only over the various products of the earth, but on our *bodies* also, is measured in general by the several *phases* or aspects of the Moon; and as we say one quarter is rainy, and another hot, we readily impute that to the *moon*, which, in fact, proceeds only from the air.

*Nat. Delin. vol. i. p. 290.*

4713. [*Matt. xvii. 20.*] Speaking of the Meteors in Greenland, "Nothing," says KRANTZ, "ever surprised me more, than, on a fine summer's day, to perceive the islands that lie four leagues west of our shore, putting on a form quite different from what they are known to have. As I stood gazing upon them, they appeared, at first, infinitely greater than what they naturally are; and seemed as if I viewed them through a large magnifying glass. They were thus not only made larger, but brought nearer to me. I plainly desiered every stone upon the land, and all the furrows filled with ice, as if I stood close by. When this illusion had lasted for a while, the prospect seemed to break up, and a new scene of wonder to present itself. The islands seemed to travel to the shore, and represented a wood, or a tall cut hedge. The scene then shifted, and shewed the appearance of all sorts of curious figures; as ships with sails, streamers, and flags; antique elevated castles, with decayed turrets; and a thousand forms, for which fancy found a resemblance in Nature. When the eye had been satisfied with gazing, the whole group of riches seemed to rise in air, and at length vanish into nothing. At such times the weather is quite serene and clear; but compressed with such subtle vapors, as it is in very hot weather; and these appearing between the eye and the object, give it all that variety of appearances which glasses of different refrangibilities would have done."

*See Acts. x. 11—16.*

4714. ——— In the memoirs of the French Academy of Sciences we learn, "the mountains of Corsica, seen from the coasts of Genoa and Provence, seem at certain hours to plunge into the sea."

4715. ——— In looking, says BARROW, through the exhalations of the beds of nitre which frequently occur on the Karoo plains, a meteorological phenomenon was here accidentally observed. In marking about sunrise the bearing by a compass of a cone-shaped hill that was considerably elevated above the horizon, a peasant well acquainted with the country observed that it must either be a new hill, or that the only one which stood in that direction, at the distance of a long day's journey, must have greatly increased its dimensions.

Being directed to turn his eyes from time to time towards the quarter on which it stood, he perceived with amazement, that, as the day advanced, the hill gradually sunk towards the horizon, and at length totally disappeared.

*See his Travels in Southern Africa, p. 107.*

4716. [*Matt. xvii. 25.*] Among the Mahometans, tribute was paid only by those who professed a different religion.

*See Modern Univer. Hist. vol. i. p. 205.*

4717. [——— 26. *Are then the children free?*] The Roman people, so far from paying imposts, were frequently supported by largesses of corn, and the tribute of the conquered Provinces. Among the Turks, the *carach* or tribute is paid only by the Greeks. — Whatever is *partial*, can never be *just*. Yet, for the sake of peace, even JESUS CHRIST complied: "Give to them," said he to Peter, "for me and for thee".

*See St. PIERRE'S Works, vol. iv. p. 260.*

4718. [——— 27.] As the Hebrew word *shekel* comes from *shakal*, to weigh, and as the Greeks had at this time a coin, named (*apo tou isasthai*, ab appendendo) *stater*, the Jews had adopted this stater for their shekel, which they coined in silver, of the same weight, that is, the weight of half an ounce (*Loth*) nearly. Now *one half* of this shekel, highly raised as was its standard, they had *each* to pay every year to the Temple, as a *capitation tax*.

*Smith's MICHAELIS, vol. iii. p. 12.*

4719. ——— This piece the Greek calls *stater*, and the Hebrew *astira*; it was equal to the double shekel, and worth about half a crown of our money.

*Univer. Hist. vol. x. p. 343.*

4720. ——— The stater was equal to a shekel, (verse 26), or to two shillings three pence farthing, half farthing, the tribute for two.

*Essay for a New Trans. part ii. p. 36.*

The *didrachma*, or the *half drachma*, was in value *fifteen pence*. *See Luke xv. 8.*

4721. ——— Pearls engender in oysters in the same manner as eggs in the belly of a fowl, whereas the largest egg being most advanced towards the orifice, *comes out first*, leaving the smaller ones behind till further perfected, so like-

wise in the oysters the *largest pearl first presents itself, leaving the smaller ones not yet arrived at perfection under the oyster at the bottom of the shell, until they have attained their natural size.*

TAVERNIER. See *Pinkerton's Coll. part xxxii. p. 255.*

In Arabia Petrea the pearl-fishers place their oysters in the sun till they open : they then shake out the pearls, and return the oysters into the water.

Captain HAMILTON, *Ibid. part xxxvii. p. 287.*

4722. [*Matt. xvii. 27.*] On the coast of Japan there are large pearls, and of a fine water, but very rough. A fishery has been established there by Dutchmen.

*Ibid. pp. 253, 254.*

In the Persian Gulf, on the coast of the island of Baherein, the East India Company had the finest pearl fishery in the world, which produced (them) annually above fifty thousand pounds, till it was recovered by the Arabians.

*Ibid. vol. ix. p. 177.*

4723. ——— There is a shell that sometimes yields pearls, found plentifully on all the Japanese coasts, which is univalve, in shape almost oval, pretty deep, *open on one side*, where it sticks to the rocks and to the bottom of the sea. — The fishers have an instrument made on purpose to pull it off from the sides of the rocks, &c. to which it sticks close.

KEMPFER. *Ibid. vol. vii. p. 690.*

4724. ——— The *Cacao* was the money of the Mexicans: it had its fixed value, and was reckoned by numbers; but to save the trouble of counting it when the merchandise was of great value, and worth many thousands of the nuts, they knew that every bag of a certain size contained three Xiquipilli, or twenty-four thousand nuts.

Abbe D. FRANCESCO SAVERIO CLAVIGERO's  
*Hist. of Mexico, vol. ii. p. 366.*

4725. ——— The shape of the cocoa-nuts resembling the keel of a ship makes them float at a great distance from the beach, and even in the open sea; where their size and dusky color render it no easy matter to distinguish them amidst the azure waves.

St. PIERRE's *Harmonies of Nature*,  
vol. i. p. 185.

4726. [*Matt. xviii. 6.*] Whosoever shall cause one of these little ones to offend.

4727. [——— 7.] The first general plague over all the world began in the year 167 after Christ; as the last general plague was 188 years before Him.

In the year 253 after Christ, began the second general plague, which reigned about 15 years; ravaging, from Ethiopia, through Egypt to Africa, quite round the globe.

*Gen. Chronol. Hist. vol. i. pp. 53, 55.*

4728. [——— 10. *The angels of them*] This passage appears to intimate, that the Angels, now in glory, are the departed souls and spirits of infants, as well as of just men made perfect.

4729. [——— 20.] In the *Pirke Avoth, chap. iii.* the son of Kalapthia is introduced as saying, "Whosoever two or three are sitting together and conferring about the Law, there the Shechinah will be with them" — In this sense our Saviour may be understood to say, Whosoever two or three are gathered together in social worship, there am I, the Christian Shechinah, in the midst of them by my *in-dwelling Presence*, or special exhibition of Myself (in and around all true worshippers) by manifest signs of spiritual blessing and grace. — Some enlightened Heathens have said: *God is the centre of all things, especially of all men.*

See Dr. GREGORY's *Presence of God in Holy Places*, pp. 136, 140.

4730. ——— Where the Word is read with devotion, and the Lord worshipped from the Word, there is the LORD with heaven.

SWEDENBORG, on *Divine Providence*,  
n. 256.

4731. [——— 24, 25.] About the year before Christ, 44, certain governors of Judea not being able to pay the exorbitant taxes required by the Romans, "Cassius ordered all the inhabitants of their respective cities to be sold by auction."

MAYOR.

4732. ——— At Geneva, if a member of either council of the republic become a bankrupt, he is immediately degraded, and from that moment rendered incapable of holding any post under government; until he have discharged all the just demands of his creditors: even his children are sub-

jected to the same disgrace; and no citizen can exercise any public employment, while the debts of his father remain unpaid.

PINKERTON's *Coll. part. xxii. p. 890.*

4733. [*Matt. xviii. 25.*] The Saxons had a law, that, when any one had committed theft, and the goods had been found in his house, all the family were made *bond*, even to the child in the cradle.

*Month. Mag. for Jan. 1815, p. 532.*

4734. — GROTIVS proves from Plutarch and Dionysius Halicarnassensis, that children were sold by the creditors of their parents in Asia, at Athens, and at Rome.

4735. — In Pegu, and the adjacent countries in East India, the creditor is entitled to dispose of the debtor himself, and likewise of his wife and children; insomuch that he may even violate with impunity the chastity of the debtor's wife; but then, by so doing, the debt is understood to be discharged.

REES.

In Africa, not only the effects of the insolvent, but even the insolvent himself, is sold to satisfy the lawful demands of his creditors.

MUNGO PARK's *Trav. p. 296.*

In the middle ages, when it was customary for creditors to seize and sell the wives and children of a debtor, they were not empowered to take his widow: the connection was dissolved, and she was no longer his property; though her sons and daughters were, and might be taken and sold accordingly.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. ii. p. 294.

4736. [— 28.] Who owed *three pounds two shillings and sixpence*: a denarion being seven pence halfpenny English.

*Essay for a New Translation, part ii.*  
p. 35.

4737. — At Sierra Leone, in recovering debts between the natives of different villages, should the real debtor escape, the creditor is allowed to seize any man he pleases in the village, and his neighbours are obliged to redeem him, by paying the demand.

Lieut. MATTHEWS.

4738. [*Matt. xviii. 34 The tormentors*] *Examiners by torture.*

See No. 1090, 1208.

CAMPBELL.

4739. [*Matt. xix. 4. 5.*] Whatever were the ceremonies of marriage in the primitive ages, it appears plain from the most ancient traditions, that the commerce between the sexes began to be regulated by the first sovereigns and law-givers. Menes, who is said to have been the first king of Egypt, is also said to have been the first that introduced matrimony, and fixed the laws concerning it. The Greeks give the honor of this institution to Cecrops; the Chinese to Fo Hi, their first sovereign; the Peruvians to Manco-capac; and the Jews to God Almighty Himself. Nor does it only seem that matrimony was early introduced, but that its first introduction among most nations, was that of *one woman only* being destined to *one man*.

See No. 161. Dr. W. ALEXANDER's *Hist. of Women*,  
vol. ii. p. 190.

4740. — It is only by interlacing their branches that two feeble shrubs are capable of resisting the storm. — Poor downcast ivy, rest thy feebleness on me. I will be thy supporting palm-tree.

St. PIERRE's *Works*, vol. iv, pp. 552, 555.

4741. — Genuine conjugal love cannot possibly exist but *between two*; that is, in the marriage of *one man* — and of *one wife*. In no wise can it be between more than two at one time. The reason is, that conjugal love is mutual and reciprocal; and the life of one conjugal partner is in that of the other reciprocally, so that they can be as it were vitally one. Such union may exist between two, but not between more: a plurality of wives, or husbands, would rend it asunder.

SWEDENBORG, *Arcana*, n. 2740.

4742. [— 8.] The men of the most ancient Church, who were celestial, and in perception of the good and true spheres, like angels, had solely one wife apiece.

See No. 833.

*Ibid.*

4743. — There is this difference between a Divorce and a Repudiation, that the former is made by mutual consent arising from a mutual antipathy; while the latter is formed by the will and for the advantage of one of the



two parties, independently of the will and advantage of the other.

MONTESQUIEU.

4744. [*Matt. xix. 8.*] A man-devil is continually withdrawn by the Lord from evil, but from a more grievous to a less one; for he cannot be led to good.

SWEDENBORG, on the *Athanasian Creed*,  
n. 43, p. 91.

4745. [— 12.] Throughout the Scriptures, the word *eunuch* is often taken for what we call a *valet-de-chambre*, or footman; or, in general, for any servant employed about the king's person, *without signifying any personal imperfection*.

*Dr. A. Clarke's FLEURY*, p. 185.

4746. ——— JOSEPHUS, who was born a Jew 23 years before the destruction of Jerusalem, and from his knowledge of the Hebrew Scriptures must have very well understood what was the law on this point, says that, according to the Mosaic ordinances, the castration of either man or beast was not lawful. (*See Antiq. lib. iv. ch. viii. § 49.*) — The Orientals, to curb their uncastrated work-beasts, bore the nose through both sides, and put through it a ring, to which they fasten two cords: and when a beast becomes unruly, they have only to draw the cord on one side; which, by stopping his breath, punishes him so effectually, that after a few repetitions, he fails not to become quite tractable, whenever he begins to feel it. (*See Smith's MICHAELIS*, vol. ii. *Art.* 168.) — This would illustrate 2 *Kings* xix. 28.

4747. [— 13—15.] At *Sadras*, in India, there is a Christian congregation, which consists of two thousand souls. — I baptized there, says BARTOLOMEO, some *new-born infants*.

*Voyage to the East Indies*, by Johnston,  
p. 73.

4748. [— 14.] In London, according to the most moderate computation, half the number born, die under three years of age; in Vienna, and Stockholm, under two.

*Dr. PRICE*, on *Reversionary Payments*,  
vol. ii. p. 33.

4749. ——— All who die infants, throughout the whole world, are raised up by the Lord, and conveyed into

heaven; where they are educated and instructed by the angels, who have the care of them. They also grow up to maturity, as they advance in intelligence and wisdom; and become angels, not knowing but they were born in heaven.

SWEDENBORG, *Arcana*, nn. 2289, 2293.

4750. [*Matt. xix. 17.*] Whatever comes from man, spirit, or angel, as from his proper self, is nothing but evil: all the good appertaining to any one, is from the Lord.

*Ibid.* n. 10,808.

4751. [— 24.] The Rabbins as well as the Arabs were accustomed, in describing an impossibility, to say proverbially, it will not happen before a camel or an elephant have crept through the eye of a needle.

MICHAELIS, by *Marsh*, vol. i. p. 131.

4752. ——— [*A camel*] Instead of *kamelon* (*Grk.*), *camel*, six MSS. read *kamilon*, *cable*.

*Dr. A. CLARKE*, in *loco*.

4753. [*Matt. xx. 1.*] The kingdom of heaven is a reward proportioned not to the works but to the wants of God's servants.

4754. [— 2.] For seven pence halfpenny a day.  
*See ch. xviii. 28.*

4755. [— 9. *When they came that were hired about the eleventh hour, they received every man a penny*] Because it was no fault of theirs that they had not been hired sooner. *See verse 7.*

4756. [— 15.] The motives of God's favors being taken from Himself and not from us, His blessings argue indeed the bounty of the Benefactor, but not the merit of the obliged; since the Spirit's irradiation into our souls (like the sun's shining on shrubs and hemlock) is due to the diffusiveness of his goodness, not the attractiveness of ours.

BOYLE, against *Customary Swearing*,  
p. 79.

4757. [— 16.] For many are called to *repentance*; but, as few *repent and become righteous*, few are chosen.

4758. [Matt. xx. 23.] *But to sit on my right hand and on my left I cannot give, except to those for whom the Father has prepared it.*

*Essay for a New Trans. part ii.*  
p. 130.

4759. ——— Those sit at the right and left of Jesus Christ who are in other Heavens than His, in the four-square Jerusalem above; see *Rev. xxi. 16.*

4760. [Matt. xxi. 7.] In Judea the common way of riding was on asses, even among the rich. To give us a great idea of Jair, one of the judges over the people, the Scripture tells us that he had thirty sons who were rulers of thirty cities, riding (as judges) on thirty asses. It is recorded of Abdon, another judge, that he had forty sons, and thirty grandsons, that rode on threescore and ten (she) asses; and in the song of Deborah, the captains of Israel (the judges, *Exod. xviii. 21, 22*) are described as mounted on sleek and shining (she) asses.

*Judges v. 10. x. 4. See Dr. A. Clarke's FLEURY, p. 63.*

All the deliverers of Israel rode upon asses. Horses were forbidden them; *Deut. xvii. 16.*

4761. ——— In Spain the breed of asses has, by care and attention, become the finest in the world: they are large, strong, elegant, and stately animals; and are often found to rise to fifteen hands high. The best of them sell sometimes for a hundred guineas each, or upwards. This shews that the ass may, notwithstanding all our prejudices, and our generally contemptuous opinion of it, be rendered even an elegant, as well as an useful animal. The Romans had a breed which they held in such high estimation, that Pliny mentions one of the stallions selling for a price greater than three thousand pounds of our money; and he says that in Celtiberia, a province in Spain, a she-ass has brought colts which were bought for nearly the same sum. And Varro speaks of an ass that was sold in his own time in Rome for near five hundred pounds. — Egypt and Arabia also excel us in asses as they do in horses. Some of these are of great size and elegance, and sell occasionally for higher prices than even the horses. In their attitudes and movements there is a degree of gracefulness, and in their carriage a nobleness unknown even in those of Spain. Their foot is sure, their step light, and their paces quick, brisk, and easy. — They are not only in common use for riding on in Egypt, but they were not long ago the only animals on which the Christians of any country were allowed to appear in the capital. The Mahometan merchants, the most opulent of the inhabitants, and even ladies of the highest rank, used them.

BINGLEY.

4762 [Matt. xxi. 7.] Christians cannot indeed repine at being forbidden to ride on horseback in the streets of Cairo, for the asses are there *very handsome*; and are used for riding, by the greater part of the Mahometans; and by the most distinguished women of the country.

NIEBUHR, p. 39, *Fr. edition.*

4763. [—— 8.] When Captain Cook first approached the island of Otaheite, he was met and welcomed by several canoes; each of which had in it young plantains, and *branches of trees, as tokens of peace and friendship.*

MAVOR.

4764. [—— 12.] The antient bankers were called *argentarii*, and *nummularii*; and by the Greeks *trapezetai*, *kollubistai*, and *arguromoiboi*. Their chief business was to put out the money of private persons to interest; they had their boards and benches for this purpose in all the markets and public places, where they took in the money from some to lend it to others.

REES.

4765. [—— 19. *And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said to it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away*] He did this as a prophet for a sign of what he should do at Jerusalem.

Every tree in the ordinary course of its growth generates, in each season, those buds which expand in the succeeding spring; and the buds thus generated, contain, in many instances, the whole of the leaves which appear in the following summer. But if these buds be destroyed during the winter or early part of the spring, other buds, in many species of trees, are generated, which in every respect perform the office of those which previously existed, except that they *never afford fruit or blossoms.*

T. A. KNIGHT, *Esq. Phil. Trans.* 1805,  
p. 257.

4766. ——— They have in Egypt divers sorts of figs; but if there be any difference between them, it is in a particular kind which the sycamore bears, that they name in Arabic, *giomz* — the mulberry-leaved fig-tree. It was a tree of this sort, that Zaccheus climbed up into, to see our Saviour pass through Jericho. — This sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itself, which shoots out

little sprigs in form of a grape-stalk, at the end of which grows the fruit, close one to another, most like bunches of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons; some of these sycamores having fruit two months after others.—The common people in general live on this fruit.

NORDEN, *Travels in Egypt*, vol. i. p. 79.

4767. [*Matt.* xxi. 20.] On rubbing a living plant with oil, we cause its almost immediate death.

St. PIERRE'S *Harmonies of Nature*, vol. i. p. 380.

4768. ——— As those insects which have many spiracula, or breathing apertures, as wasps and flies, are immediately suffocated by pouring oil upon them; in the year 1783, says Dr. DARWIN, I carefully covered with oil the surfaces of several leaves of phlomis, or Portugal laurel, and balsams; and though it would not regularly adhere, I found them all die in a day or two, which shews another similitude between the lungs of animals and the leaves of vegetables.

*Phytologia*, sect. iv. i. 4.

4769. [——— 21.] For an account of the *Fata Morgana*, see vol. i. of the quarto series of NICHOLSON'S *Journal*, or the optics in CAYALLO'S *Natural Philosophy*.—See also on *Rev.* xxi. 2. *Acts* x. 11—16.

As Dr. A. P. BUCHAN was walking on the cliff about a mile to the eastward of Brighthelmstone, on the morning of the 28th November 1804, while watching the rising of the sun, he turned his eyes directly towards the sea just as the solar disc emerged from the surface of the water, and saw the face of the cliff on which he was standing, represented precisely opposite to him at some distance on the ocean. The Doctor called the attention of his companion to this appearance, and they soon discerned their own figures standing on the summit of the apparent opposite cliff, as well as the representation of a windmill near at hand. The reflected images were most distinct precisely opposite to where they stood, and the false cliff seemed to fade away, and to draw near to the real one, in proportion as it receded towards the west.—This phenomenon lasted about ten minutes, or till the sun had risen nearly his own diameter above the surface of the ocean. The whole seemed to be elevated into the air, as it successively disappeared.—The surface of the sea was, at the time, covered with a dense fog, of many yards in height, and which gradually receded before the rays of the sun.

NICHOLSON'S *Phil. Jour.* n. 58.

4770. ——— The Mountains of South America are sup-

posed to be nearly twice the height of the highest in the antient hemisphere, and even under the equator, have their tops involved in everlasting snow. To those massive piles the loftiest summits of the most elevated of the West India islands cannot indeed be compared; but some of these rise nevertheless in amazing grandeur, and are among the first objects that fix the attention of the voyager. Those of Hispaniola in particular, whose wavy ridges are descried from sea at the distance of thirty leagues, towering far above the clouds in stupendous magnificence, and the blue mountains of Jamaica, have never yet, that I have heard, been fully explored. Neither curiosity nor avarice has hitherto ventured to invade the topmost of those lofty regions. In such of them as are accessible, Nature is found to have put on the appearance of a new creation. As the climate changes, the trees, the birds, and the insects, are seen also to differ from those which are met with below. To an unaccustomed spectator, looking down from those heights, the whole scene appears like enchantment. The first object which catches the eye at the dawn of day, is a vast expanse of vapor, covering the whole face of the valleys. Its boundaries being perfectly distinct, and visibly circumscribed, it has the exact resemblance of an immense body of water, while the mountains appear like so many Islands in the midst of a beautiful lake. As the sun increases in force, the prospect varies, the incumbent vapors fly upward and melt into air; disclosing all the beauties of nature, and the triumphs of industry, heightened and embellished by the full blaze of a tropical sun. In the equatorial season, scenes of still greater magnificence frequently present themselves; for, while all is calm and serene in the high regions, the clouds are seen below sweeping along the sides of the mountains in vast bodies; till growing more ponderous by accumulation, they fall at length in torrents of water on the plains. The sound of the trumpet is distinctly heard by the spectator above; the distant lightning is seen to irradiate the loom; while the thunder, reverberated in a thousand echoes, rolls far beneath his feet.

BRYAN EDWARDS.

4771. [*Matt.* xxi. 21.] Near the Peninsula of Aden, Mr. SALT was much struck, he says, with the singular appearances which the sun put on as it rose. When elevated about half-way above the horizon, its form somewhat resembled a castellated dome: when three parts above the horizon, its shape appeared like that of a balloon; and at length the lower limb, suddenly starting up from the horizon, it assumed the general form of a globe flattened at the axis. These singular changes he attributed to the refraction produced by the different layers of atmosphere through which the sun was viewed in its progress. The same cause made the ship in the bay, look as if it had been lifted out of the water, and her bare masts seemed to be crowded with sail; a low rock also appeared to rise up like a vessel, and a projecting point of land to rest on no other foundation than the air; the space between these objects and the horizon having a gray



pellucid tinge, very different from the darker color of the sea.

See his *Voyage to Abyssinia*.

4772. [Matt. xxi. 21.] As the Disciples were to judge the world, when they should in the intermediate state cast down the infernal sphere from Hades, the mountains of the natural earth imaged therein would appear to be removed with those waters or gaseous fluids into the abyss beneath the earth.

4773. [——— 30.] BOYLE says this was the elder son.  
See *Præf. p. ii. to Reconcilableness of Reason and Religion*.

4774. [——— 33.] The city Jerusalem was built on hills, and encompassed with mountains; *Ps. cxxv. 2*.

4775. [——— 34.] The fruit of all manner of trees for the first three years was not to be eaten, nor any profit made of it: in the fourth year it was to be holy, to praise the Lord with; being either given to the priests, or eaten by the owners before the Lord at Jerusalem: in the fifth year it might be eaten and made use of for profit, and thenceforward every year. To this time of fruit, and the custom of bringing it up to Jerusalem, there seems to be an allusion here.

GILL, *in loco*.

4776. [——— 44.] *Whoever falleth on this stone in the flesh, as the Jews and Romans did, shall be broken, or divided as the Jews and Romans were afterwards: but on whomsoever it shall fall in judgment, as the influence of the glorified Christ did on the Jews, it will grind him to powder, causing an utter dispersion of that people.*

4777. ——— Beneath the world of spirits, under the left foot of the Grand Man in the spiritual Heavens, there is a kind of *cloudy Rock* with which they are covered, who were of old called Nephilim, as being in direful phantasies and poisonous persuasions, that they themselves are gods. — When they rise into the world of spirits, those they can fold within their spheres, appear to be tumbled downwards through the declivity of the rock, while they themselves are cast beneath its dark caverns into their appropriate hell.

SWEDENBORG, *Arcana*, nn. 1266. — 1270.

4778. [Matt. xxi. 44.] In Judea, we are told by JEROME, young men used to make trial of their strength by lifting great stones as high as they could. In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces.

4779. [Matt. xxii. 2. *A marriage*]-feast, *gamos* (Grk.), or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. See the account of such a feast in 1 *Kings* i. 5 — 9, 19, 25, &c.

DR. A. CLARKE.

4780. [——— 7.] The temple of Solomon was burnt by the Babylonians on the eighth of September, and was a second time destroyed on the same day by Titus.

JOSEPHUS.

4781. [——— 11. *A wedding garment*] provided by the Redeemer, when he combined the Divine Spirit with all that is good and true amongst men; or rather, he had not received from without that good and truth with which the Lord could conjoin his spirit.

4782. [——— 11 — 13.] There are some who, in the life of the body, are so principled in deceit, that they can feign themselves angels of light; and whilst they are in such a hypocritical state in the other life, they can also insinuate themselves into neighbouring heavenly societies. But they do not long continue there; for the instant they perceive the sphere of mutual love therein, they are seized with fear and horror, and cast themselves headlong thence. It then appears in the world of spirits as if they were cast down by others; some towards a lake, some towards Gehenna, and some towards another kind of hell.

SWEDENBORG, *Arcana*, n. 2132.

4783. ——— *Cassatans* are long vests of gold or silver brocade, flowered with silk; which the grand Seigneur, and the Visier, severally present to those to whom they give audience: the grand Seigneur *before* and the Visier *after* audience. The cassatans of the attendants are more ordinary.

MOTRAYE, *Trav* p. 199.

When the Ambassadors were invited to dine with the king of Persia, the Mehemander told them it was the custom that they should wear over their own clothes the best of

those garments which the king had sent them. The ambassadors at first made some scruple of that compliance: but when they were told it was a custom observed by all ambassadors, and that no doubt *the king would take it very ill at their hands, if they presented themselves before him, without the marks of his liberality*, they at last resolved to do it, and after their example, all the rest of the retinue.

*Ambassadors' Trav. into Persia, p. 288. — BURDER.*

CHARDIN relates also an instance of iniquity in an officer of the court, who, to be revenged on an absent enemy, sent him, instead of a royal *calate*, a plain habit. The Vizieer, not daring to return into the city in that habit, and fearing lest the people should despise him, if they saw him so ill dressed at the king's expense, as one who had lost his reputation at court, sent home for a *royal habit*, one of the richest and most magnificent that the late king had sent him, and made his public entry in that. This being known to all the court, they declared the Vizieer was a dog; that he had disdainfully thrown away the royal habit, with reproachful language, saying, "I have no need of Scha Sefi's habits." Their account incensed the king, who severely felt the affront; and it cost the Vizieer his life. (*Coronation of Soliman*.) — Apply this idea to the explanation of *Rom. xiii. 14. Eph. iv. 24. Col. iii. 10.*

We find also in Chardin, remarks FORBES, that the kings of Persia had (for such occasions) great wardrobes, where there were always many hundred habits, sorted, ready for presents; and that the intendant of the wardrobe sent them to those persons for whom they were designed by the sovereign.

*Orient, Memoirs, vol. ii. p. 13.*

4784. [*Matt. xxii. 11, 12.*] The clothes, or rather coverings, of the first ages, were not fitted to the body as at present; but all loose, and nearly of an equal size; a circumstance strongly proved by the many changes of raiment which were in the possession of the great, and of which they made presents to such as they were inclined to honour, and in which they used to clothe the guests who came to visit them.

*Dr. W. ALEXANDER'S Hist. of Women, vol. ii. p. 89.*

4785. — In Poland the women of middling condition are not allowed to marry, till they have wrought with their own hands three basketsful of clothes, which they are obliged to present to the guests who attend them on their wedding day.

*Ibid. vol. i. p. 362.*

4786. [— 19. *They brought to him a penny*] a

*denarius* (value seven pence halfpenny), the sum, it would appear, which every Jew living in Palestine then paid of poll-tax. But such a *denarius*, with Cesar's image and superscription, would not even have been accepted, in payment of the half-shekel in the Temple, where *shekels of the sanctuary* were demanded; and for these, the Jew, if the money he had were foreign, was obliged to exchange; for which purpose, within the Temple itself, there generally sat those exchangers, whose tables, we are told that Jesus twice overturned. The most proper reply, therefore, to these captious Pharisees, would be, what was given, to this effect: *Ye see that the emperor demands not from you the poll-tax that you are wont to pay to the temple. He demands but a denarius, which would not so much as be taken in the temple. Ye may therefore in all good conscience pay to the emperor this annual poll-tax, in imperial coin with his own image and superscription; and in like manner, to God, in sacred coin, the sum double the former, destined for the support of the temple.*

*See Smith's MICHAELIS, vol. iii. p. 18.*

4787. [*Matt. xxii. 20.*] The coins of Yemen, like those of Turkey, Persia, and India, have only an inscription, but no figure.

*NIEBUHR, p. 190.*

The Turks stamp nothing on their money but the emperor's name, and the year in which it was coined. They receive nevertheless foreign coins with *figures of living things*, which seems contrary to law.

*De la MOTRAYE'S Trav. vol. i. p. 154.*

4788. [— 21.] When the Jews sent their yearly tribute to Jerusalem, to maintain the service of the Temple, it was usual for them to remit also the monies for such sacrifices, as their religion directed to be offered up no-where but in that holy place.

*Univer. Hist. vol. x. p. 132.*

4789. [— 23.] The Sadducees openly denying a resurrection, did better than those at this day, who profess not to deny, because it is an article of faith, and yet deny in their hearts; so that they profess contrary to what they believe, and believe contrary to what they profess. But lest they should any longer confirm themselves in that false opinion, it has been granted me, says E. SWEDENBORG, by the Divine Mercy of the Lord, during my abode in this world in the body, to be in the spirit in the other life (for man is a spirit clothed with a body); and there to discourse with souls, who have risen again, not long after their decease; yes, with almost all those, with whom I was acquainted in the life of the body, who have died; and also daily now for some years with spirits and angels; and to see there stupendous sights,

of such things as have never entered into the idea of any person; and this without the least fallacy. — Whereas several say, they would believe, if any should come to them from the other life, it will now be seen *whether they will be persuaded contrary to the hardness of their hearts*. — This, he adds, I can aver, that they who come into the other life from the Christian world, are the worst of all others, hating their neighbour, hating the faith, and denying the Lord; for, in the other life, hearts speak and not mouths. Besides, they are given to adultery more than the rest of mankind. Thus, since heaven begins to be removed from those who are within the Church, it may appear, as also has been given me to know of a certainty, that its *last time* is at hand.

*Arcana*, nn. 1885 — 6. *Preface*.

4790. [*Matt.* xxii. 24.] By the laws of Solon, if a man died intestate and childless, it was incumbent on the next heir to emancipate one of his own sons or near relations, and appoint him, by a kind of adoption, son to the deceased, together with his name and a considerable portion of his estate.

See No. 604.

*Sir W. Jones*, vol. iv. p. 231.

4791. [—— 30.] The handmaid, as Bilhah, was by Laban given in Marriage, *Gen.* xix. 19. — The Patriarchs, like the Mahometans of the present day, were allowed to have in their houses *four* kinds of women. 1. The *married* woman, or only wife. 2. The given in marriage. 3. The *hired* servants. 4. The *sold* slaves.

4792. ——— There can be no life in what is useless; for whatever is useless is rejected.

*SWEDENBORG*, *Arcana*, n. 503.

See No. 1216, 1220.

4793. [*Matt.* xxiii. 3.] As it would be very foolish in us, and ungrateful towards the Father of Lights, not to make use of the great light we receive from the sun, by the moon, or not to acknowledge the moon to be a very useful creature, on the score of that light wherewith she shines on the earth, though, in her, that light be destitute of heat; so it would be unwise and ungrateful for hearers to refuse to acknowledge, or be guided by, the conspicuous endowments of learning and eloquence that God vouchsafes to great scholars, though they themselves were but *illustrated*, not *warmed*, by the beams they reflect.

*BOYLE'S Reflections*, p. 58. — *Works*, vol. iv.

4794. ——— Hypocrisy delights in the most sublime

speculations; for, never intending to go beyond speculation, it costs nothing to have it magnificent.

*BURKE'S French Rev.* p. 94.

4795. [*Matt.* xxiii. 14. *Ye decour widows' houses*] The external spirit is from the woman, the internal from the man: when the internal is dead, the woman is a widow.

4796. [—— 15.] For a full account of the motives that excited the Pope's apparently pious zeal, in combining almost all the then Christian princes in a crusade or *holy war* against *infidels*; See *PURCHAS'S Collection of Travels*, vol. ii. p. 1245.

4797. [—— 26. *Pharisee*] Derived probably from *parash* (*Hebr.*), to shew, to clear, to teach.

See No. 1096.

*Nat. Delin.* vol. iv. p. 143.

4798. [—— 35.] See 2 *Chron.* xxiv. 20 — 22. And *WELL'S Preface* to *Zechariah*.

4799. [—— 37.] Pheasants were brought into Europe from the banks of the Phasis, a river of Colchis, in Asia Minor.

*GOLDSMITH'S Animated Nature*, vol. v. p. 184.

4800. [*Matt.* xxiv. 1. *To shew him the buildings of the Temple*] Even the Holy Place in Solomon's Temple was but thirty cubits high; whereas that built after the captivity, was by Cyrus's grant, sixty cubits high.

See *Univer. Hist.* vol. x. p. 181. and compare 1 *Kings* vi. 2 with *Ezra* vi. 3.

4801. ——— Thus did the Second Temple built by Zerubbabel, and rebuilt, enlarged and adorned by Herod, exceed that of Solomon in glory, according to the prophecy of Haggai.

See *CONSTANTINE'S l' Empereur's Preface* to his *Comment on the book of Midioth*.



4802. [*Matt.* xxiv. 1.] These buildings, begun by Herod the Great, were 80 years in finishing.

4803. ——— The walls of this stupendous fabric were raised from the deep valley beneath, to the height of three hundred cubits and upwards, and some of the stones of it were forty cubits long, all fastened to each other with lead and iron, to be proof against time, wind and weather. The platform was a regular square of a stade or furlong on each side. Each front of this square had a spacious gate or entrance, enriched with suitable ornaments; but that to the west had four gates, one of which led to the palace, another to the city, and the two others to the suburbs and fields. This enclosure was surrounded on the outside with a strong and high wall of large stones, well cemented; and on the inside had, on each front, a stately piazza or gallery, supported by columns of such bigness that three men could but just embrace them, their circumference being about twenty-seven feet. There were in all, one hundred and sixty two of them, which supported a cedar ceiling of exquisite workmanship, and formed three galleries, the middlemost of which was the largest and highest, it being forty-five feet in breadth and one hundred in height; whereas those on each side were but thirty feet wide and fifty in height.

The piazzas and court were paved with marble of various colours; and at a small distance from the galleries was a second enclosure, surrounded with a flight of beautiful marble rails, with stated columns at proper distances, on which were engraven certain admonitions in Greek and Latin, to forbid strangers, and those Jews that were not purified, to proceed further under pain of death. This enclosure had but one gate on the east side, none on the west, but on the north and south it had three, placed at equal distances from each other.

A third enclosure surrounded the Temple properly so called, and the altar of burnt offerings, and made what they called the court of the Hebrews or Israelites. It was square like the rest; but the wall on the outside was surrounded by a flight of fourteen steps, which hid a considerable part of it; and on the top was a terrace of about twelve cubits in breadth, which went quite round the whole inclosure. The east side had but one gate, the west none, and the north and south four, at equal distances. Each gate was ascended to by five steps more before one could reach the level of the inward court; so that the wall which enclosed it appeared within to be but twenty-five cubits high, though considerably higher on the outside. On the inside of each of these gates were raised a couple of spacious square chambers, in form of a pavilion, thirty cubits wide and forty in height, each supported by columns of twenty cubits circumference.

This enclosure had likewise a double flight of galleries on the inside, supported by a double row of columns; but the western side was only one continued wall, without gates or galleries. The women had likewise their particular courts separate from that of the men, and one of the gates on the north and south leading to it.

The altar of burnt-offerings was likewise high and spacious, being forty cubits in breadth and fifteen in height. The ascent to it was, according to *Exod.* xx. 25, 26, smooth and without steps; and the altar, of unhewn stones. It was surrounded at a convenient distance with a low wall or rail, not above a cubit in height, which divided the court of the priests from that of the lay Israelites; so that the last were allowed to come thus far to bring their offerings and sacrifices; but the priests only were allowed to come within that enclosure.

JOSEPH. *Antiq.* l. xv. c. ult. *Bell. Judaic.*

l. i. c. 16. l. vi. c. 6 et alab.

4804. [*Matt.* xxiv. 3.] At the destruction of Jerusalem, armies were seen to fight in the sky, and their armour looked of a bright light color, and the temple shone with sudden flashes of fire out of the clouds. The doors of the temple were opened on a sudden, and a voice greater than human was heard, that the gods were retiring, and at the same time there was a great motion perceived, as if they were going out of it, which some esteemed to be causes of terror.

TACITUS'S *Hist. book* v. chap. xiii.

4805. [——— 7.] In the year 1707, which was a *Jubilee*, or *Judgment* year, an island arose by earthquake out of the Archipelago; of which a historical account may be read in M. MORUS'S *New Enquiry into the changes of the Earth*, p. 2. c. 2.—M. Morns endeavors to prove, that the mountains at this day in which marine bodies are lodged, were formerly the bottom of the sea, and along with such bodies raised above the sea by earthquakes at various and remote periods. See *Isai.* xl. 4.

See No. 259, &c.

4806. [——— 15.] The Romans, on the flight of the seditious into the city, and on the burning of the holy house itself, and of all the buildings round about it, brought their *ensigns* to the Temple, and set them over against its eastern gate; and there did they offer sacrifices to them.

JOSEPH. *Wars*, book vi. ch. v. § i. —  
vol. vi.

4807. ——— The entire religion of the Roman camp almost consisted in worshipping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the gods.

See No. 823.

HAVERCAMP'S *Note on Josephus.*

4808. [——— 17.] As the houses in that country are all flat-roofed, and communicate with each other; a person there

might proceed to the city-walls and escape into the country, without coming down into the street.

WILLIAMS.

4809. [*Matt. xxiv. 17.*] The stairs of Eastern houses are placed sometimes in the porch, sometimes at the entrance into the central court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery to the top of the house. By this stair-case we may go up or down, without entering into any of the offices or apartments, and consequently without interfering with the business of the house.

Dr. SHAW.

4810. [— 20.] Jerusalem was taken (by Pompey) on the very day when the Jews were keeping a solemn fast in memory of its having been formerly taken by Nebuchadnezzar, viz. on the 28th of the month Cisleu, answering to our December, according to the learned USHER (*sub. A. M. 3641*). But it is more probable that this awful catastrophe took place in the third month of the civil year called Thammus, answering to our June, as *dean PRIDEAUX* has shewn, *sub. A. ant. Christ. 63*. Again on the same day twenty years afterwards, it was taken by Sosius, and the Jews then became subject to the Herodian sceptre, *JOSEPH. Antig. l. xiv c. ult.* Pompey, on taking the city, caused all the prisoners that were found to have been most zealous against him, to be put to death, whilst a great number of the rest prevented him by a desperate exit, some throwing themselves down the deepest precipices, and others, setting their apartments on fire, burnt themselves in it.

*Univer. Hist. vol. x. p. 114.*

4811. [— 23, 24.] There never arises any one man eminently distinguished, in whatever line, but there appears at the same time, either in his own Country, or in some neighbouring Nation, an antagonist possessing talents, and a reputation, in complete opposition.

*St. PIERRE'S Studies of Nature,*  
*vol. iii. p. 120.*

4812. — The MAGNET, being in reality nothing but a very rich iron ore, attracts iron, which partakes of its OWN NATURE (2 *Pet. i. 4*), but no other body.

*SMITH'S Wonders of Nature and Art,*  
*vol. iii. p. 33.*

4813. — After the times of Jesus, Dositheus, a Samaritan, endeavoured to persuade his countrymen that he

was the Christ whom Moses foretold; and he appears to have procured followers.

*ORIGEN, cont. Cels. p. 44.*

4814. [*Matt. xxiv. 24.*] The year 1666 affords a remarkable instance of imposture and superstition, in the case of Sabatay Seva, the pretended Messiah of the Jews. This man, the son of a broker of Smyrna, being banished for a tumult in the synagogue there, wandered over Greece for a time, and then went to Jerusalem. There he met with one Nathan, a subtle fellow, who taking upon him to be Sabatay's prophet, had the impudence to declare, that, *within a twelvemonth, the Messiah should appear before the Soltan, and take the crown from his head.* At the same time Sabatay preaching repentance to the Jews at Gaza, his fame spread far and near among that people, who flocked to him in multitudes on the way to Smyrna; where he openly assumed the title of Messiah, and published his declaration thereof to all the nations of the Jews. The mortifications and other extravagancies committed by that infatuated people were astonishing. They believed the most improbable stories of him. Some invented miracles in his favor, and others swore to be witnesses to them, while almost all believed them, and were ready to tear in pieces those who did not. — At length the impostor declared he was called of God to visit Constantinople; but, at his arrival, the Wazir had him seized and put in prison. Yet this did not cure the phrenzy of the Jews; whose numbers and madness daily increased to such a degree, that the Soltan at last ordered him to be brought into his presence. No pen can describe their confidence of this occasion, in asserting the power of their pretended Messiah, and the wonders which he would perform. But here the farce at once ended: for Mohammed, demanding a miracle in proof of his mission, put it to this issue, that he should be stript naked for his archers to shoot at, and promised, in case the arrows did not pierce his body, that he himself would acknowledge him to be the Messiah. This was a very fair proposal, but Sabatay chose rather to confess himself a cheat, and turn Mohammedan, than stand the trial.

*Modern Univer. Hist. vol. xii. p. 506.*

4815. — About the year of Christ 116, Caziba, taking advantage of the heart-burnings which then reigned among the Jews, on account of Adrian's having sent a colony to rebuild Jerusalem, which he designed to adorn after the Roman style, and to call by his name Elia; set himself up as head of their nation, and proclaimed himself their long expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans, and was become so powerful by this time, that he was chosen king of the Jews, or, according to their own writers, succeeded his father and grandfather in that dignity, and was by them acknowledged their Messiah. However, to facilitate the success of this bold enterprize, he changed his name into

that of Barchochab, or Barchocheha, alluding to the star foretold by Balaam. 2. He pretended to be a star sent from heaven, to restore his nation to its antient liberty and glory. And, 3. Chose for his precursor Akiba, who, being then in high repute among the Jews, as chief of the Sanhedrim, declared him to be the star that was to rise out of Jacob. The persecution which they had suffered under Adrian had so far paved the way for these two impostors, that they quickly raised an army, out of their own nation, of 200,000 men, and made Bithur, a city near Jerusalem, the place of their retreat, and the capital of this new kingdom. — Here Barchochab was anointed king, and caused some money to be coined with his name, by which he proclaimed himself the Messiah and prince of the Jewish nation; but deferred declaring war against the Romans, till Adrian had quitted Egypt; so that it did not break out till the seventeenth year of that emperor's reign, as Basnage has clearly shewn. Adrian, having sent against this impostor Tinnius Rufus, but without success, dispatched after him Julius Severus, one of the greatest generals of his age, who, effectually besieging the insurgents in Bithur, eventually slew Barchochab; after which followed a most dreadful slaughter of the Jews, inasmuch that, as their writers affirm, a far greater number of them perished than at first came out of Egypt.

*Ibid.* p. 151.

4816. [Matt. xxiv. 24.] In the year of our Lord 530, one Julian set up for the Messiah, and drew after him many of the Jews of Palestine, who were in great hopes of him, from the title of Conqueror which he took, and the great appearance he made; and who having armed all his followers, led them against the Christians. These, being fearless of any hostilities from the oppressed Jews at that time, were slaughtered by them in great numbers; till at length the emperor, Justinian, sent his forces and suppressed them; they fighting rather like wild desperadoes, than regular troops. Their leader being taken and put to death, the revolt immediately ended.

*Ibid.* vol. xiii. p. 216.

4817. [—— 28.] A carved eagle, of wood or other light substance, was, in the Roman armies, the military ensign of a whole legion, glittering, and fixed to the head of a long hasta or spear, about 8 feet high; of which the eagle alone was about 8 inches, incrustured or overlaid with plates of gold or silver.

*Abs. Phil. Trans.* vol. vi. p. 39.

The Roman armies, for every legion, bore two eagles for their ensign.

NATHANAEL WARD.

4818. [—— 29. *The moon shall not give her light*] Though the light of the moon be produced by the sun's rays,

yet it consists not in *reflected solar light*; otherwise, we should see the sun on her surface. The rays of the sun put the particles of *ether* in her atmosphere into a *whirling* motion, which excites and exhibits her *electrical light*.

*See WINKLER'S Elements*, vol. ii. p. 229. § 564.

4819. [Matt. xxiv. 29.] During the eruption of Vesuvius in 1669, which continued 54 days, neither sun nor stars appeared.

*SMITH'S Wonders of Nature and Art*, vol. ii. p. 15.

4820. ——— The Rev. Mr. STIRLING gives an account of a darkness for six or eight hours at Detroit in America, on the 19th of October, 1762, in which the sun appeared as red as blood, and thrice its usual size: some rain, falling, covered white paper with dark drops, like sulphur or dirt, which burnt like wet gunpowder; and the air had a very sulphureous smell. He supposes this to have been emitted from some distant earthquake or volcano.

*Gen.* xix. 24.

*Phil. Trans.* vol. liii. p. 63.

4821. [—— 30. *They shall see the Son of man coming in the clouds of heaven with power and great glory*] The second coming of Christ, immediately after the destruction of Jerusalem, attended with awful signs and concomitants, is announced both here and in Luke; and from these and other parts of the New Testament, it appears the disciples were told that they were to be present on that occasion, either on earth or at the judgment above. That generation was not to pass away till all these things were fulfilled, and both heaven and earth should sooner fail than this prediction. Jesus expressly said, on sending forth his disciples to preach the gospel, "Ye shall not have gone over all the cities of Judah before the Son of Man be come." The apostles therefore called it the *last times*, and the *end of the age*.

See No. 1339.

4822. [—— 32.] Matthew here speaks of the time when the *generality* of fig-trees put forth leaves; for PLINY (*Nat. Hist.* xv. ch. 18) says there were different species, the *præcoces*, early ripe or forward figs; *serotinae*, late-ripe figs; and *hyemales*, winter figs: the first, he tells us, were *cum Messe maturescentibus*, ripe at harvest-time.

4823. [—— 34.] In the Court of Chancery it is usual to reckon *generations* by periods of from 33 to 35 years. — It is a remarkable coincidence, that the Babylonish captivity, and the destruction of Jerusalem, each terminated after two such generations of 35 years; that is, in the *seventieth* year



from the commencement of the captivity and of the incarceration respectively. (See Note on Luke xxi. 32.) — As to the custom of reckoning by generations, it is undoubtedly of great antiquity; as we find HERODOTUS using that method of computation, in several places.

4824. [Matt. xxiv. 34.] The Temple was burnt August 10, A. D. 70: the same day and month on which it had been burnt by the king of Babylon. (JOSEPH. *Antiq. b. xx. ch. xi. § 8.*) — It has been by degrees perceived, that the first star of *aries* removed a degree towards the east, from the point of the equinox, in 70 years; and in short, all the signs are at present advanced 30 degrees, eastward of the points to which they originally gave their names: This is called the precession of the equinoxes.

*Nat. Delin. vol. iv. p. 177.*

4825. [—— 36.] *But of that day and hour knoweth no man, no not the angels of heaven; but my Father only* (as it will not pass on earth nor in heaven, but in the intermediate state): lest if they on earth saw the judgment on their relations and friends, they should be unprofitably distressed; as those in heaven would, if they should behold an unfavourable judgment upon such as they had loved below.

4826. [—— 38.] When the Nile was of the requisite height, they sang and danced, as is still practised in Cairo; and all over Egypt, on the like occasion.

*Abbe PLUCHE'S Hist. of the Heav. vol. i. p. 226.*

4827. [—— 41.] In the East, most families grind their wheat and barley at home, having two portable grind-stones for that purpose, the upper of which is turned round by a small handle of wood or iron, placed in the edge of it. When the stone is large, or expedition is required, then a second person is called in to assist; and as it is usual for the women alone to be concerned in this employment, they seat themselves over against each other, with the mill-stones between them, singing all the time they are thus employed.

*Dr. SHAW, p. 297, folio edit.*

4828. [—— 45.] In England, property, to a considerable extent, has been bequeathed to the Established Clergy by individuals, for the use of the miserable. Most of the rich Ecclesiastical Commendams we shall find, were destined for the relief of the leprous, and of wretches shut up in Hospitals.

*St. PIERRE'S Studies of Nature, vol. iv. p. 261.*

4829. [Matt. xxiv. 51.] A piece of wire that has been touched with the load-stone, being split asunder, the poles are sometimes changed, as in a divided magnet, the north becoming the south, and the south the north; and sometimes one half of the wire will retain its former poles, and those of the other half be changed.

*See Heb. iv. 12. SMITH'S Wonders of Nature and Art, vol. iii. p. 34.*

4830. — Among the Fragments of Roman jurisprudence, as collected by BALDWIN, there is one law which permits the body of the debtor to be cut in pieces, and divided amongst his creditors for want of payment.

*Reflections on Learning, p. 180.*

*See No. 1336, 1339, 1350, 294.*

4831. [Matt. xxv. 1.] It was the general practice of antiquity, on a wedding-day, to go forth to meet the bridegroom and bride with lamps and flambeaux. The friends of the bridegroom bore torches of resiny wood; and the young virgins, friends accompanying the bride, carried lamps in procession to the bridegroom's house.

*Abbe PLUCHE'S Hist. of the Heavens, vol. i. p. 177.*

4832. [—— 6.] On the marriage-day in India, at night the bride and bridegroom are carried in state through the town, with torch-light and music before them, and fireworks are played off as they pass in the streets.

*Captain HAMILTON, Pinkerton's Coll. part xxvii. p. 319.*

4833. [—— 25, 28.] If they who are principled irreverent, were to be instructed a thousand ways, and this instruction were of the most perfect kind; still the truths of faith, with them, would enter no further than into the memory: they would never penetrate into the affection of the heart. The truths, therefore, of their memory are dissipated, and become no truths, in the other life.

*SWEDENBORG, Arcana, n. 2590.*

4834. [—— 33.] Before the sanhedrim the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand.

*WHITBY.*

4835. [*Matt.* xxv. 33.] The natural mind, with all things appertaining to it, is turned in spiral circuvolutions from right to left; but the spiritual mind, from left to right. These minds, in an unconverted state, are thus turned in gyres the reverse of each other; a sign that evil resides in the natural mind, and that from itself it acts against the spiritual mind. The circumgyration from right to left is also, by its internal flux, turned downwards, consequently towards hell. But the circumgyration from left to right, effected by the influence of the Lord, turns upwards, consequently towards heaven. — By reformation, the spiritual mind retwists the spire in which are the action and reaction of the natural mind; and by regeneration, the two minds act as one, the natural mind being filled and glorified in giving forth the influences which descend into it from the spiritual mind.

See SWEDENBORG, on *Divine Love*,  
nn. 263, 270.

4836. [—— 46.] In the way of retributive justice, if one man do injury to another in temporals, that may be punished here, by man, or God; but if one do injury to another in things of eternity, I doubt, says HUTCHINSON, that cannot be punished equivalently, but in eternity.

See his *Nat. Hist. of the Bible*, p. 275.

4837. ——— This, and all other denunciations of eternal punishment, are to be regarded in Sacred Scripture as so many previous *warnings* or *declarations* of the inevitable consequence and *natural* tendency of sin in itself to render us miserable in another world. So that a hardened and unrepenting sinner cannot be otherwise than miserable in another life by a necessity of *nature*, and therefore not capable of mercy; since there can never be any alteration of his state and condition, without such a change of the whole man, as would put the natural and settled order of creation out of course.

BP. BROWNE'S *Procedure of the Under-  
standing*, p. 351.

4838. ——— It is not for notional or speculative mistakes, that man will be rejected by God at the last day, or for any crimes that God could overlook, if he was so pleased; but because, man has continued in his *unregenerate state*, and has resisted and suppressed that *birth of life*, by which alone he could become a member of the kingdom of heaven. The goodness and love of God have no *limits* or *bounds*, but such as his Omnipotence hath: and every thing that hath a *possibility* of partaking of the kingdom of heaven, will *infallibly* find a place in it.

John iii. 19.

Law's *Appeal*, p. 88.

4839. [*Matt.* xxvi. 7.] *Alabastron* did not properly signify a vessel made of the stone now called alabaster, but one *without handles* (*me echon labas, Grk.*). — PLINY has informed us of the shape of these vessels, by comparing to them the pearls called *elenchi*, which are known to have been shaped like pears, or, as he expresses it, *fastigiata longitudine*, *alabastorum figura*, in *pleniorum orbem desinentes*; *lib. ix. chap. 35.* — See Beloe's note 24, on *Herodot. Thalia*, *chap. xx.*

4840. ——— The unguents, so universally esteemed in Asia, are preserved in small bottles, and boxes of onyx or alabaster: they make a conspicuous figure on the Indian toilette, and form a considerable article of traffic with the borahs and travelling merchants throughout Hindostan; especially those from the sandal and mogree; the roses of Surat are neither so abundant nor fragrant as to produce the valuable attyr. Resembling some of these, was probably the box of ointment used by the pious Mary, and the nard mentioned in the invitation from HORACE to Virgil:

Nardo vina merebere,

Nardi parvus onyx eliciet cadum.

Ode 12. l. 4.

FORBES' *Oriental Memoirs*, vol. iii.

Prov. vii. 17.

p. 411.

4841. [—— 12.] *In that she hath poured this ointment on my body, she hath done it against my funeral*! Alluding to the Jewish custom of anointing the dead body with aromatics and unguents, *before* its burial; *John xix. 40.*

4842. [—— 15.] The *thirty shekels*, for which our Saviour was (*ch. xxvii. 3*) sold by Judas, constituted the legal price of a bought servant, or slave, among the Jews; — to be paid for a servant, that had been killed by a *bull*.

Exod. xxi. 32.

JOSEPH. *Antiq. b. iv. ch. viii.*

§ 36, 40.

4843. ——— These thirty pieces of silver make about three pounds eight shillings and sixpence of our money.

4844. [—— 17.] *Unfermented bread*: This consisted of the pressed pulp or flesh of grapes; eaten, on this occasion, the day it was pressed, before it had fermented in its juice or blood. It was the primitive *bride-cake*. — Compare *Exod. xii. 8* — *10*, with *Judg. xiii. 16, 19*.

See No. 956.

4845. [—— 20.] *He sat down with the twelve*! Or lay

down, as the word signifies; for the posture of the Jews at the passover-table especially, was not properly sitting, but reclining or lying along on couches on their left side. This posture was reckoned so necessary, that it is said, "The poorest man in Israel might not eat, until he lies along." This was to be done in the manner of free-men, in remembrance of their liberty. One of the Jewish writers says, "We are bound to eat lying along, as kings and great men eat; because it is a token of liberty." This custom was uniformly observed at the passover.

See Gen. xix. 32 — 35. xxxiv. 2.

GILL, *in loco*.

4846. [Matt. xxvi. 23.] As the Moon, though she receive all the light that ennobles her from the sun, does yet, when she is admitted to the nearest conjunction with him, eclipse that bright planet, to which she owes all her splendor; so unthankful men abuse those very favors that should endear to them their benefactors, to the prejudice of those that oblige them.

BOYLE'S *Occasional Reflections*, vol. iv. p. 56.

4847. [——— 26.] *Basar*, commonly rendered *flesh*, is among the Hebrews equivalent to *body*.

See Gen. xxix. 14. SMITH'S MICHAELIS, vol. ii. p. 49.

4848. [——— 26, 27.] Mark here, it is expressly said to the disciples concerning the *wine*, 'Drunk ye *all* of it', whereas on the exhibition of the *bread* the particle *all* is omitted. This difference the primitive Christians might be tempted to think useless or superfluous; but we that live in an age when the *cup* is denied to the *lay-communicants* of a certain part of the Christian Church, are invited not only to absolve the recording of this particularity, but to admire it.

BOYLE, on the *Style of the Holy Scriptures*, p. 82.

4849. [——— 27, 28.] In the Fourth the Christian Covenant, the wine or blood of the Second Covenant, was restored. See Gen. ix. 20. But in the First Covenant of Love between God and man, and in the Third, which was a Covenant of *Charity*, wine was not used, as it denoted only the influx of wisdom and of truth.

Verse 29.] See Hosea xiv. 2.

4850. [——— 30. *And when they had sung a hymn*] Having used a kind of recitative reading, or chanting. As to the hymn itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms cxiii,

cxiv, cxv, cxvi, cxvii, and cxviii, termed by the Jews *halel*, *hallelu-yah*, the first word in Psalm cxiii. These six Psalms were always sung at every paschal solemnity.

Dr. A. CLARKE, on the *Eucharist*, p. 74.

4851. [Matt. xxvi. 34.] A dissenting minister, in a work written expressly on the subject, has endeavoured to prove that this cock-crowing meant the Roman sentinels sounding with their trumpets the hour of the night.

See *Month. Mag.* for Aug. 1814, p. 17.

4852. [——— 35.] He who warrants his virtue in every possible situation, is either an impostor or a fool; characters equally to be distrusted.

HELVETIUS.

4853. [——— 36.] Near Cairo, beyond the mosque of Sheik Duise, and in the neighbourhood of a *burial-place* of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three feet square, on which the sheik mounts to pray on any extraordinary occasion:—and such a place they have without all the towns throughout Turkey.

POCOCKE'S *Travels*, p. 36.

4854. [——— 45.] *Do you sleep now, and take rest?*

WARD. *Bib. Research*. vol. i. p. 72.

4855. [——— 49.] The Easterns kiss one another's beards reciprocally, when they salute in the streets, or come from a journey.

NIEBUHR.

4856. [——— 52.] *All they that take the sword, that commence hostilities, shall perish with the sword, shall be worsted in the combat.*

Matt. vii. 2. Luke iii. 14. — ix. 56.

4857. [——— 56.] Now *all this* was so done, that the scriptures of the prophets were fulfilled. For so the context commands us to render the *hina* (Grk.) in these citations.

See Matt. i. 22. BOYLE, on the *Style of the Holy Scriptures*, p. 83.

4858. [——— 63. *Jesus held his peace*] Because he



knew that their evidence could not criminate him; and that they had, besides, contradicted each other.

*Smith's* MICHAELIS, vol. iv. p. 327.

4859. [*Matt.* xxvi. 65. *Then the high-priest rent his clothes*] In this act, the cloak was thrown open, and gathered on the left arm, in order that the right hand might be fully at liberty to cast on the judgment-table the stones of condemnation.

*See on John* viii. 10, and on *Deut.* xiii. 10.

4860. [— 74.] Peter, it seems, when greatly alarmed, was subject to a very extraordinary alienation of mind. At the transfiguration, he expressed himself wildly; *he wist not what to say, being sore afraid*. This temporary frenzy appears to be a weakness almost peculiar to Asia. A very remarkable instance of it, says HALHED, occurred lately in the supreme court of judicature at Calcutta, where a man (not an idiot) swore on a trial, that he was no kind of relation to his own brother who was then in court, and who had constantly supported him from his infancy; and that he lived in a house by himself, for which he paid the rent from his own pocket, when it was proved that he was not worth a rupee, and when the person in whose house he had always resided stood at the bar close to him.

*Code of Gentoo Laws, Preface, p. 49.*

4861. [*Matt.* xxvii. 3, 8.] Sejanus has his consulship mentioned on a coin of Tiberius, as he has the honor to give a name to the year in which our Saviour was crucified.

*ADDISON, on Medals, p. 182.*

4862. [— 9. *Spoken by the prophet*] "*Jeremiah*" is here omitted; as it is in the Syriac version, Persic version, and some MSS.

WELLS. False: *See Zech.*

4863. [— 11.] It was the custom for the judge to sit; and those who were judged to stand, especially whilst witness was given against them. (GILL, *in loco*). — Hence the phrase of "*lifting up the head*" in judgment; *Gen.* xl. 10.

4864. [— 25.] The Sicarii, that perished by their own hands in the fortress of Masada, were nine hundred and sixty in number, the women and children being included in

that computation. This calamitous slaughter was made on the fifteenth day of the month Nisan (the passover-day, *Exod.* xii. 18, &c.).

*JOSEPHUS, Jewish Wars, b. vii. ch. ix. §1.*

4865. [*Matt.* xxvii. 28.] The Antients obtained from the *coccus*, now known by the name of kermes, a color which was almost as highly esteemed as the purple, and which was sometimes mixed with it. — Pliny informs us, that it was employed in the preparation of the imperial robes. — It was generally called *scarlet*, but sometimes it was confounded with the purple (*See John* xix. 5).

*BERTHOLLET, on Dyeing; by Hamilton, vol. i. p. xiii.*

4866. [— 29.] The corn-flag bears leaves smooth and sleek in form of a poniard's blade, or swelling in the middle like a sword-blade, as those of the species of reed called *typha*, that common sort, the stem of which the Jews put into the hand of JESUS CHRIST.

The water-lentil of our marshes, as well as the *typha* of our rivers, has the middle of its leaf swelled.

*St. PIERRE's Studies of Nature, vol. ii. pp. 341, 344.*

4867. [— 36.] It was usual with the Romans to set a soldier, or soldiers, to watch those who were crucified, not only before they expired, but after they were dead, lest they should be taken down and buried.

*See John* xix. 38.

*See LIRSUS, de Cruce, lib. 11. c. 16.*

4868. [— 45, 46.] It was on the 14th of Nisan, A. M. 4040, just 490 years after Ezra (*ch. vii*) received his commandment to restore the ecclesiastical and political state of Jerusalem, that the Messiah was cut off A. I. P. 4746, on the 3rd of April, on a Friday, in the 19th year of the reign of Tiberias Cesar, when Pontius Pilate was procurator of Judea; when Daniel's prophecy of "seventy weeks" was completed by the death of Christ, who expired on the cross, on the day, hour, and minute that the paschal lamb was ordered to be slain; for God directs it (*Exod.* xii. 6) to be killed on the *fourteenth day of the month, between the two evenings*.

*PENROSE's Lett. p. 69.*

4869. — The Original Constitution of the Apostles, preserved by EPIPHANIUS from his Eastern uncorrupted Copy, and made the reason for their rule about, *Easter*,

directly affirms, that Christ was crucified on the *Fifteenth of Nisan*.

*Hæres. lxx § 11. p. 823, quoted in W. WHISTON'S Historical Preface.*

4870. [*Matt. xvii. 45, 51.*] On the day our Saviour suffered, the sun was darkened at *full moon*, when she is distant from him 180 degrees. — Probably this darkness arose from a volcanic eruption, causing the "earthquake".

4871. — "The crucifixion of Christ under Pontius Pilate is related by Tacitus, and the earthquake and miraculous darkness attending it were recorded in the public Roman registers, commonly appealed to by the first christian writers, as what could not be denied by the adversaries themselves, and are in a particular manner attested by Phlegon, the freed man of Adrian.

"Some people have said, that the above-mentioned darkness might have been occasioned by a natural eclipse of the sun; and consequently, that there was nothing miraculous in it. If this had been the case, it is plain, that our Saviour must have been crucified at the time of new moon. But then, in a natural way, the darkness could not possibly have continued for more than five minutes: whereas, to have made it continue for three hours, the moon's motion in her orbit must have been stopped for three hours, and the earth's motion on its axis must have been stopped so long too. And then, if the power of gravitation had not been suspended during all that time, the moon would have fallen a great way towards the earth. So that nothing less than a triple miracle must have been wrought to have caused such a long continued darkness by the interposition of the moon between the sun and any part of the earth: which shews, that they who make such a supposition are entirely ignorant of the nature of eclipses. But there could be no natural or regular eclipse of the sun on the day of Christ's crucifixion, as the moon was full on that day, and, consequently in the side of the heavens opposite to the sun. And, therefore, the darkness at the time of his crucifixion was quite supernatural."

ADAMS.

4872. [— 46.] The words here used, must have been quoted from the Chaldee Paraphrase on *Ps. xxii. 1*; for in the Hebrew we read *Eli, Eli, lama azabani*, and the word *sabachthani* is no where to be found but in the Chaldee tongue.

*Bib. Research. Introduc. p. 64.*

4873. — *Eli* here, is Hebrew; *Eloi* in Mark, is Syriac; both signify *My God*.

4874. [*Matt. xxvii. 51.*] The veil of the Temple was fastened to a large beam of massive gold that weighed three hundred Hebrew minæ; and as each mina amounted to about two pounds and a half of our weight, the whole bar or beam weighed about seven hundred and fifty pounds.

*Univer. Hist. vol. x. p. 122.*

4875. — This veil was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. It had also embroidered on it all that was mystical in the heavens, except those signs or constellations, that represent living creatures.

JOSEPH. *Wars, b. v. ch. v. § 4. — vol. iv.*

4876. [— 62.] The preparation began at three o'clock on Friday afternoon: it was proclaimed with the noise of trumpets and horns.

*Observations on Popular Antiq. p. 146.*

4877. [— 64.] Error is caused by our feelings acting against our Reason at the time we are judging, and forcing it out of its proper course.

KANT.

4878. [— 66.] The doors of the granary are shut only with wooden locks; but the inspectors, after having shut a door, put on it their seal on a *handful of clay*, which they make use of as wax.

NORDEN, *Trav. p. 72.*

4879. [*Matt. xxviii. 3.*] *White* is the color of mourning among the Chinese.

LA BAREINGIS, *Voyage round the World.*

4880. [— 6.] We are only historians, when we announce facts; and philosophers, only when we reason on them.

*Works of Sir. W. JONES, vol. i. p. 156.*

4881. [— 18.] *All power is given by me in heaven*

*and in earth*] The Dative, and the Ablative Form, in the Greek Language, are the same.

See 1 *Peter* i. 21.

4882. [*Matt.* xxviii. 19.] Baptism, the form or ceremony of adopting children. — *Mr.* SALT, in his voyage to Abyssinia, after describing the baptism of a Bedoween boy to whom he had stood godfather, says, "The boy was wrapped in a clean white linen cloth, and placed for a moment in my arms, the priests telling me, that *I must henceforth consider him verily as my son.*"

4883. [——— 20.] From the Church which during forty-nine years virtually *took Him not in*, He then departs ac-

cording to the law that set the *stranger* at liberty; *Deut.* xxxi. 10.

4884. [*Matt.* xxviii. 20.] Ages, in Scripture, have respect principally to the seven sabbatical years: The age, or ages of ages, are derived from the Seven Sabbatic years, with the Jubilee as the conclusion.

See RICHARD CLARKE's *Discourse on the Third Day of the Gospel* &c. p. 71, note\*. See *Ps.* xc. 10 and 2 *Peter* iii. 18.

4885. ——— *St.* JEROME, in his Commentary on *Ezek.* xxix, says, the word *aion* (*Grk.*), or age, is the space of 70 years; and may be reckoned about the full age of a man.



## THE GOSPEL

ACCORDING TO

## Saint Mark

(FROM THE TEACHING OF SAINT PETER).

**S**T. MARK, for some time, preached the gospel at Alexandria, in Egypt.

PHILO. — *Bingham's Antiquities*,  
vol. i. p. 1.

4887. [—— i. 7.] In the Western Islands of Scotland, some wear a seal-skin for shoes; which they do not sew, but only tie them about their feet with strings, and sometimes thongs of leather.

PINKERTON's *Coll. part* xii. p. 692.

4888. [—— 13.] Physical consonances heighten moral sensations, especially when there is a transition from one kingdom of Nature to another.

St. PIERRE's *Studies of Nature*,  
vol. iv. p. 62.

4889. [—— 17.] As the Moon, though destitute of native light, yet by virtue of that borrowed one, which she plentifully receives from the sun, affords more to men than any of those stars, which, on the score of their vast distance from the sun, are, by modern naturalists, supposed to shine by their own light; so those illiterate Fishermen, whom the Sun of Righteousness called, and made the light of the world, did, by virtue of the copious irradiations He vouch-

safed them, diffuse far more light to mankind than the greatest Philosophers, that, being unassisted by Divine Revelation, had only their own native beams to shine with.

BOYLE's *Occasional Reflections*, vol. iv.  
p. 55.

4890. [—— i. 44.] *Go thy way, shew thyself to the priest*, that he may examine whether thou be cured, and offer for thy cleansing those things which Moses commanded for a testimony unto them that I command the fulfilling of the law; and that I am the true High-priest, invested with the legal right of inspecting and curing the leprosy.

4891. [—— 30. *Fever*] It is well known, that the effluvia constantly arising from the living human body, if long retained in the same place, without being diffused in the atmosphere, acquire a singular virulence; and in that state, being applied to the bodies of men, become the cause of a fever which is highly contagious. — The existence of such a cause is fully proved by the observations on jail and hospital fevers. — With respect to these contagions, it is proper to observe, that they are never found to act but when they are near to the sources from whence they arise; that is, either near to the bodies of men, from which they immediately issue, or near to some substances which, as having been near to the bodies

of men, are imbued with their effluvia, and in which substances these effluvia are sometimes retained in an active state for a very long time.

*Dr. CULLEN's Practice of Physic,*  
No. 81.

See No. 1177.

4892. [*Mark ii. 4.*] The Eastern houses being built round a square court, it is customary to fix cords from the parapet walls of the flat roofs across this court, and on them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour was teaching. The paralytic might be brought on the roof by the stairs in the gateway, or the terraces of the adjoining houses. Then having rolled back the veil, they could easily let down the sick man over the parapet of the roof into the area or court of the house before Jesus.

See *Dr. SHAW, Trav. p. 277.*

4893. [— 8. *Jesus perceived in his spirit that they so reasoned within themselves*] As the hearer who hath in his mind the same language as that used by the speaker, can understand the mind of the speaker; so he that is possessed of the spirit that is in another, can immediately perceive the things of the other's spirit.

4894. [— 16.] In Greece, it was the custom at meals for the two sexes always to eat separately.

*Dr. W. ALEXANDER's Hist. of Women,*  
vol. i. p. 129.

See No. 1190.

4895. [*Mark iii. 21. He is beside himself*] *He will be stified by the crowd.*

See *LE SCEN. Ess. on a new Version.*

Matthew, giving an account of this affair, says it was the multitude who were besides themselves, or ravished with admiration, at the sight of our Saviour's miracles; and Luke makes the same remark, employing a word which always signifies to be ravished with admiration.

See *Sir NORFON KNATCHBULL; or Essay for a New Trans. part ii. p. 211.*

4896. [— 30. *An unclean spirit*] *A pythonic spirit*

of the heathen deity *Apollo: Pytho*, signifies putrid: in *HOMER*, *pythonto* means become rotten.

4897. [*Mark iv. 11.*] The word *mystery*, is always used in the New Testament for a thing *intelligible in itself*, but which could not be known without special revelation.

TOLAND.

4898. [— 12.] Effects considered alone, unfold not any cause. But causes unfold effects. To know effects from causes, is wise. But to enquire into causes from effects, is unwise; because, in that case, fallacies present themselves, which the investigator calls causes: and thus wisdom is misled; for, causes are prior and effects posterior; and things prior cannot be seen from things posterior. But things posterior may be seen from things prior: this is order.

*SWEDENBORG, on Divine Love, n. 119.*

*That*] *MATTHEW* translates *because*, xiii. 13.

2 *Cor. iv. 4.*

See *Univer. Hist. vol. iii. p. 463.*

4899. [— 19. *Choke the word*] Men do not alter the seed: they only make it more or less fruitful.

4900. [— 24.] It is justly ordained, that the evil which a man does to a fellow-creature should recoil, with seven-fold vengeance, on himself; and that no one can find his own happiness in the misery of another.

*St. PIERRE's Studies of Nature,*  
vol. iv. p. 130.

4901. [— 30, 31, &c.] This shews that the kingdom of God is naturally calculated to become great or extensive.

See No. 4684.

4902. [*Mark v. 3.*] In Barbary, each family has a proper portion of ground walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations. In these inclosures the graves are all distinct and separate; each of them having a stone placed upright, both at the head and feet, inscribed with the name or title (2 *Kings* xxii. 17), of the deceased; whilst the intercalate space is either planted with flowers, bordered round with stone, or paved with tiles. The graves of the principal citizens are

further distinguished, by having cupolas, or vaulted chambers, of three, four, or more yards square built over them; and as these very frequently lie open, and occasionally shelter us from the inclemency of the weather, the demoniac (*Mark v. 3*) might with propriety enough have *had his dwelling among the tombs*; as others are said (*Isai. lxx. 4*) *to remain among the graves, and to lodge in the monuments*. And as all these different sorts of tombs and sepulchres, with the very walls likewise of their respective cupolas and inclosures, are constantly kept clean, white-washed, and beautified, they continue to illustrate those expressions of our Saviour, where he mentions the garnishing of the sepulchres, &c. *Matt. xxiii. 29, 27.*

SHAW's *Trav. in Barbary, Pinkerton's Coll. part lxxiii. p. 654.*

4903. [*Mark v. 6, 7, &c.*] All demons endeavoured to jure Jesus Christ by making him known before the time of his glorification.

*Acts viii. 7.*

4904. [— 9.] There were in a complete legion thirty *manipuli*, or companies; each company consisted of a hundred and twenty men, and was divided into two bands, or, as the Antients style them, *orders*: each order consisted of sixty men, and had its peculiar centurion; so that there were in a complete legion sixty centurions, and each centurion had sixty men under his command.

*Univer. Hist. vol. xiii. p. 419.*

A legion of Romans contained 6000 footmen and 732 horsemen. In every legion were ten cohorts; in the first whereof were 1105 footmen and 132 horses, and this cohort had the *aquila*, and the *antigard* (antiguard). The other consisted each, of 555 footmen and 66 horsemen.

*Month. Mag. for Jan. 1815, p. 527.*

4905. [— 13. *The unclean spirits went out, and entered into the swine*] The original doctrine of the transmigration of souls from man to animals.

4906. [— 38 — 40.] When it was falsely reported that Josephus was slain, the general lamentation did not cease in Jerusalem before the thirtieth day, and a great many had hired mourners, with their pipes, to begin the melancholy ditties for them. (*JOSEPH. Wars, b. iii. ch. ix. § 5.*) — Such public mourners, hired on this occasion, doubtless were the wretches that *laughed our Saviour to scorn.*

4907. [*Mark vi. 3.*] Religion among the Turks, imposes it as a duty, even on their Sultans, to learn a trade, and to practise it. — A mechanical art is necessary to the demands of human life, and calls only for the exercise of patience, the inseparable companion of virtue.

*St. PIERRE's Works, vol. iv. p. 271.*

4908. [— 7.] Thus water consists of oxygen and hydrogen combined together. Atmospheric air of oxygen and nitrogen diffused together. Electricity probably consists of two fluids, which may be termed vitreous and resinous electricity. Magnetism also probably consists of two fluids, which constitute northern and southern polarity. The power of attraction seems to consist of gravitation and of chemical affinity. And lastly, the element of fire consists I suppose, says *Dr. DARWIN*, of light and heat.

*Phytologia, sect. xiii. l. 1.*

4909. [— 14. *Herod*] Herod Antipas, second son of Herod the Great, by Mathæe.

Verse 17. *Herodias* Herodias, daughter of Aristobolus whom Herod the Great, his Father put to death; she first married Herod Philip her uncle, and afterwards eloped from him to marry Herod Antipas his brother. By the former she had Salome who danced off John Baptist's head.

Verse 18. *Herod*] That is, Herod Antipas, who was son of Herod the Great by his sixth wife Cleopatra. This Herod had married Herodias the wife of his brother Herod Philip, son of Herod the Great by Mariamne his second wife.

*Univer. Hist. vol. x. p. 197, note (N).*

4910. [— 20.] The latter part of the verse should be read thus: *kai kakosai* (*Acts xii. 1*) *auton polla epoiei, kai ede osautos ekoue* (*Grk.*): and, to harass him, did many things, and in that way heard him frequently. — *R. STEPHANUS* and *BEZA* had some Greek Copies, in which, instead of *he did many things*, are words which signify he was much vexed, or troubled. And Josephus the historian observes, that Herod had put John the Baptist to death because he thought the people were altogether led by him, which is an argument that he did neither respect him, nor hear him gladly, nor do many things for love of him.

*See Essay for a New Translation, part ii. p. 124.*

4911. [— 25. *Give me by and by*] Instantly; before sober reflection, or the remonstrances of the humane, could operate against the fulfilment of her barbarous request. — *Shah Abbas*, being one day drunk in his palace, promised a female who *danced much to his satisfaction*, the fairest



*Hhan* in all Ispahan. This *Hhan* yielded the king a great revenue in chamber-rents. Next morning the Nazer, reminding him of what he had done, took the freedom to tell him that it was unjustifiable prodigality. On this the king ordered her a hundred *tomans*, which at £3. 9 each, were in value three hundred and forty-five pounds; with which she was forced to be content.

THEVENOT'S *Trav. in Persia*, p. 100.

*In a charger*] The kind of vessel, it seems, still used in the *honorary presentment* of such heads to the sanguinary tyrants of the East. — Thus the Grand Seigneur, we are told lately, having according to custom, received in *large silver dishes*, the heads of such officers as had been decapitated by his orders, gave further command that they should be exposed in those dishes at the entrance of his Porte. They were accordingly so exposed, with labels denoting their crimes.

Public Prints.

4912. [Mark vi. 29.] The shrine of John the Baptist is near the great mosque in the city Aleppo. — "The people of Aleppo are splendid; those of Syria are sordid; the Egyptians are thieves; and the Hindostances are the favourites of God." — So say all Eastern Nations.

KHOJEH ABDULKURREEM, p. 143.

4913. [Mark vii. 3.] In the time of Eleazar the high-priest, arose those elders among the Jews, who taught that *Traditions* are equally to be observed with the *Scriptures* themselves. Antignus of Socho, who succeeded Simon the Just in the presidency of the Great Sanhedrin, was the first of these *Mishnical*, or *traditionary* doctors.

We read in 1 Mace. ii. 42, that Mattathias was joined by a company of *Asideans* who were mighty men of Israel, and voluntarily devoted to the law. These, not content with the written law, added by way of supererogation the rigorous observance of all the traditions and constitutions of the elders. They were consequently denominated in Hebrew *Chasidim*, the pious; which, according to the Greek idiom and pronunciation, may be rendered *Chasideans*, *Hasideans*, or *Asideans*.

The Pharisees, going still further, enjoined the traditions of the elders, and other rigorous observances, as *precepts necessarily to be obeyed*. Thus, being *righteous over much*, they separated themselves from all others, even from the *Asideans*, as not sufficiently holy; and were thence called in Hebrew *Pharisees*, that is *Separatists*.

See No. 1184. WELLS' *Continuation of the Jewish Hist.* vol. ii. pp. 85, 88, 92.

4914. [—— 4. *And when the Pharisees come from*

*the market, except they wash, they eat not*] Horrible! as if all men were unclean but themselves.

"The neglect, in Catholic countries, of fasts, confessions, penances, and pater-nosters, is a crime of the first magnitude. And there is, perhaps, no country where the people have not a greater abhorrence of some of these crimes of prejudice, than for villanies the most atrocious, and the most injurious to society."

HELVETIUS.

4915. [Mark vii. 4, 6.] The Kemmont, a sect of Christians, are hewers of wood and carriers of water to Goudar, and are held in great detestation by the Abyssinians. They hold that, having been once baptized and having once communicated, *no sort of prayer* or other attention to *divine worship* is necessary. They *wash themselves from head to foot* after coming from market or any public place, where they may have touched any one of a sect different from their own, esteeming all such unclean.

BRUCE, vol. iv. p. 275.

4916. [—— 5.] Bread might not be eaten by the Jews, unless they had first washed their hands; but they were allowed to eat *dried fruits*, with unwashed hands. — This circumstance should be particularly noticed, as bread is emphatically mentioned by the Evangelist.

See WOOTTEN'S *Miscell.* vol. i. p. 166.

4917. [—— 11. *Ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free*] As the word *Corban* signifies a present made to God, the Pharisees taught, that a man having once said as above to his parents, had thereby consecrated all he possessed to God, and could not even retain enough for that *honorary* support of his father and mother, which was, as our Lord intimates, indispensably required by the law.

See Dr. A. CLARKE'S *Additions to Flcury*, p. 318.

4918. ——— *Corban*] In the fourth Court of the Temple, called the *Court of the Gentiles*, was the *Corban*, or Treasury, into which the widow (Mark xii. 42. Luke xxi. 2) cast her mite.

4919. [—— 26. *A Greek*] That is, one who spoke Greek; and used the Septuagint Version, says Dr. A. CLARKE. (See Rom. i. 16. Gal. iii. 28. Acts vi. 1. ix. 29.) — We might translate — the Jews that spoke Greek.

See Essay for a New Translation, part ii. p. 194.

4920. [*Mark vii. 34. Ephphatha*] *Syriac*, our Lord's vernacular language, as appears from other *Syriac* expressions; particularly in *Ch. v. 41*, we read as his own words *Talitha Cumi*: and in *Matt. xxvii. 46* we have *Eli, Eli, lama sabachthani* — more properly *Ail, Ail, lamono sabachthani*; for *Ail*, pronounced *Il*, or *Eel*, was mistaken for *Hil*, or *Hila*, which is the *Syriac* word for *vinegar*, *Mark xv. 36*. (*See Christian Researches in Asia*, p. 114.) — The above instances are no proof whatever that Jesus Christ usually spoke *Syriac* as his vernacular or mother-tongue. It only proves, that the spirit in Him when working miracles, as on the day of Pentecost, spoke to every man in his own language. The spirit of a Syrian could be properly worked upon in his own tongue '*Ephphatha*'; '*Talitha Cumi*'.

4921. [*Mark viii. 24. And he looked up, and said, I see men as trees, walking*] The Lord thus obscurely seen, was probably the *tree of life* mentioned in *Genesis*, *Revelations*, &c.

See No. 1158, 1157.

4922. [*Mark ix. 12.*] *Elias*, in coming first, anticipates all things: wherefore he must suffer many things, and be set at nought, as it is written of the Son of man.

Verse 13.] But I say to you that *Elias* is come already, as it is written of him; and that they have done to him whatsoever they listed.

R. STEPHANUS; and HEINSIUS.

4923. [— 17 — 27.] The Abbe Mazeas, at the castle of Maintenon, drew electric sparks from an epileptic person, 35 years old, during a thunder storm. At first the young man bore them; but in two or three minutes perceiving his countenance change, and fearing that an accident might happen to him, M. Mazeas begged he would retire. He was no sooner returned home than his senses failed him, and he was seized with a most violent fit. His convulsions were taken off with spirit of hartshorn; but his reason did not return in an hour and a half. He went up and down stairs like one who walks in his sleep, without speaking or knowing any person, settling his papers, taking snuff, and offering chairs to all that came in. When he was spoken to, he pronounced inarticulate and unconnected words. When he recovered his reason, he fell into another fit. His friends said, that he was more affected with the distemper when it thundered than at any other time; and that if it happened that he then escaped, which it rarely did, his eyes, his countenance, and the confusion of his expressions, sufficiently demonstrated the

weakness of his reason. The next day the Abbe learned from the man himself, that the fear of thunder was not the cause of his disease; but that however he found a fatal connexion between the phenomenon and that distemper. He added, that when the fit seized him, he perceived a vapor rising in his breast, with so much rapidity, that he lost all his senses before he could call for help.

*Phil. Trans.* vol. xlviii. p. 436.

See No. 1124.

4924. [*Mark x. 2.*] From the foundation of the Roman republic to the first divorce, there intervened a period of five hundred and twenty years, though the men had a power of divorcing their wives almost at pleasure.

*Dr. W. ALEXANDER'S Hist. of Women*, vol. i. p. 246.

4925. [— 9.] A union of minds, effected by the good sphere united to the true one as proceeding from the Lord, is real conjugal love. As marriages are the seminaries of the human race, and consequently the seminaries also of the heavenly kingdom, they are therefore in no wise to be violated, but to be held sacred.

See No. 219, 4739, &c.

SWEDENBORG, *Arcana*, nn. 2728, 2733.

4926. [— 12.] According to the Mosaic law no wife was permitted to divorce her husband; yet Salome, assuming that prerogative which no Jewish woman that we know of had ever done before, sent her husband Castobares a bill of divorce.

*Univer. Hist.* vol. x. p. 173.

This probably, was here alluded to by our Lord, in his usual manner of applying his laws immediately to existing circumstances.

*See Frag. to CALMET, Third Hundred*, p. 119.

4927. [— 14.] "We are perpetually told that human nature is essentially perverse; that man is born a child of the devil — Bring together all the children of the universe, you will see nothing but innocence, gentleness, and fear. Were they born wicked, spiteful, and cruel, some signs of it would come from them, as little snakes strive to bite, and little tigers to tear. But Nature having been as sparing of offensive weapons to man as to pigeons and rabbits, it cannot have given them an instinct to mischief and destruction."

VOLTAIRE.

4923. [Mark x. 25.] There was in the Temple at Jerusalem a small window called the *Needle's-eye*, which is probably here alluded to.

See No. 2751.

See *Month. Mag.* for March 1810, p. 137.

4929. [——— 42 — 45.] In tracing the different kinds of human Dominion, as approved or condemned in the Scriptures, we find there were two sorts; the one proceeding from love towards the neighbour, the other from the love of self. That towards the neighbour prevails among those who live separated into houses, families and nations; this from the love of self. among those who dwell together in society. Among those who live separated into houses, families and nations, he has the dominion who is the Father of the nation; under him are the fathers of families, and under these the fathers of each house. He is called the Father of the nation or Patriarch, from whom the families are derived, and from the families the houses. But all those have their dominion from a love like that of a father towards his children, while he teaches them how they ought to live, is beneficent towards them, and as far as he is able, communicates to them from his own store. It never enters the mind of such a one to subjugate a people to himself as subjects, or as slaves: he desires that none should obey him but as sons obey their fathers. As this paternal affection is known to increase in descending, a father of a nation acts from a more interior love than the father himself from whom sons proximately spring.

But dominion from the love of self, being the opposite to that from a love towards the neighbour, commenced when man alienated himself from the LORD; for so far as a man does not love and worship the LORD, so far he loves and worships himself; he so far also loves the world more than heaven. Then, from a necessary regard to security, nations with families and their houses consociated together unitely; and entered into governments under various forms. This love of self increasing, evils of every kind increased equally; as enmities, envyings, hatreds, revenges, deceits, and cruelties against all who opposed themselves. Such also is the quality of this love, that so far as its reins are relaxed, it hurries away the person under its influence into the extravagance of wishing to have dominion over the whole world, and to possess all the good things on earth. — This now is the dominion of self-love from which the dominion arising from a love towards the neighbour differs as widely as heaven from hell.

SWEDENBORG, *Arcana*, n. 10814.

4930. [———] Accordingly, "As to slaves," says PHILLO, "the Christians here have none; but all are free, and all equally labour for the common good. The supporters of slavery they condemn as unjust and base despots, by whom are violated the sacred laws of nature, who, like a common parent, hath produced all mankind without distinction, and

educated them in the genuine bonds of fraternity — fraternity consisting not in name, but in reality."

There should be no slavery at one end of the chain of society, and no despotism at the other.

DARWIN'S *Zoonomia*, vol. ii. p. 670.

The equal lot of the Scotch clergy binds them to their people, and invigorates every duty towards those to whom they consider themselves connected for life. This equal lot may perhaps blunt the ambition after some of the more specious accomplishments; but makes more than amends by sharpening the attention to those concerns which end not with this being.

PINKERTON'S *Coll. part x. p.* 271.

4931. [Mark xi. 2, &c.] Jesus Christ rode on an ass, because horses were forbidden the Jewish kings by an express law, see *Deut.* xvii. 16, as *unclean*, and as instruments of war.

Verse 8.] This was a judgment-year when the High-priest went from city to city, to execute Justice throughout the land; therefore *many spread their garments in the way*: &c.

Verse 11.] As the colt comes from the she-ass, so did the king from the judge who used to ride on a she-ass.

See No. 4760.

4932. [——— 13.] In Judea the harvest began at the Passover, when this tree which had *leaves*, might regularly be expected to be of the *early sort*, and to have *fruit*; as the *fruit always precedes the leaves of the fig-tree*. Those who cannot easily be convinced that the tree should have figs on it at the time of the Passover (when summer is nigh), may consult Julian the Apostate *Ep.* xxiv. p. 392; who observes, that the fig-trees of Damascus, particularly, bore figs all the year round; *the last year's fruit remaining while that of the next succeeded*. About Naples they have figs twice a year, in August or September, and about May; the latter is expressly called *fico di pascha*, the *Pass-over fig*.

See No. 4765. See HOLDSWORTH, or VIRG. *Georg.* ii. p. 149, 150. Also *Bib. Research.* vol. i. p. 105.

4933. [———] In Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs, six weeks or more *before* the full season.

SHAW'S *Trav.* p. 142.

Figs are put forth twice in the year, and doubtless each



crop ripens in its season, under the line. There one crop is put forth in the latter end of March, and is ripened in July or August; another in September, which frequently hangs on till the next season, but none of them come to their full size: most of them are blasted in the winter, and those which escape are not ripe till the next season. Whether that crop which answers these come all to perfection in Judea in their season, and before the next crop be put forth, is uncertain. As however this tree puts forth its fruit with its leaves; if it bear at all, when it has leaves, it will have fruit, whether ripe or not. And if it had no fruit when it had leaves, it could have none at the time or season when figs were to be ripe: which was the state of this tree, when examined by our Saviour.

See HUTCHINSON'S *Trinity of the Gentiles*, p. 260.

4934. [Mark xi. 15. *Money-changers*] Render to Cesar the things that are Cesar's; and to God, the oxen, sheep and doves, that are God's appropriate *money* for the purchase of sacrifices prepared in *vessels*, figured, according to value, as *oxen, sheep and doves*.

4935. [—— 16.] *And would not suffer that any man should carry through the temple any vessel of skin, or a vessel containing what was called in measure, a lamb, a sheep, a goat, &c.* — They might bring such vessels into the temple and offer them there, but not make a market of the temple, by bringing them, selling them there, and carrying them out for private use.

Compare Ezek. xli. 9. John ii. 14. Acts x. 11.

4936. — On the death of Sylla, the Roman ladies, to do honor to his funeral obsequies, contributed such an enormous quantity of rich spicery and perfumes, that besides those which were carried in 210 *vessels*, there was sufficient to form a large image resembling Sylla himself, and another of a Lictor bearing the fasces before him, consisting entirely of the most exquisite incense and cinnamon.

PLUTARCH.

4937. [—— 21.] In order to see this miracle in its proper light, we must consider it in connexion with the discourses our Lord soon after delivered in the temple. Jesus, knowing what important and awful truths he had to deliver to the people assembled there, and desirous to impress them deeply on the minds of his own disciples in particular; first, in the way of giving a prophetic sign, pronounced a sentence of destruction on the barren fig-tree. Next morning, after the disciples had beheld and been asto-

nished at the full effect of that sentence, He went with them, filled with admiration at what they had seen, into the temple; and after having silenced the cavils of the chief priests and elders, delivered the three parables contained in Matt. xxi. 28. — xxii. to verse 14. Now, in these circumstances, what impressions may we reasonably imagine to have been made on the minds of the disciples, when they heard their Master deliver these parables with an awful dignity, and even severity of manner? especially when they heard him apply the first in these words: *Verily, I say to you, the publicans and harlots go into the kingdom of heaven before you, &c. &c.* In like manner, the second parable concluded thus: *Therefore, I say to you, the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof, &c.* And in the third parable are these words: *But when the King heard thereof he was wroth, and sent forth his armies, and destroyed those murderers, and burnt up their city.* — When the disciples heard such things, could they doubt one moment, whether what they had seen in the morning bore a relation to what they now heard? Or, whether the miraculous withering of the fig-tree were intended to exhibit before-hand a divine attestation of the denunciations suggested in these parables.

*Theological Repository*, vol. i. p. 392.

Verse 23.] See Acts x. 11 — 16.

4938. [Mark xii. 15, 16.] With the ancient Romans, there was no difference between money and medals. As soon as an emperor had done any thing remarkable, it was immediately stamped on a coin, and became current through his whole dominions.

ADDISON, on *Medals*, p. 174.

4939. [—— 20, 21, &c.] None of the seven had any children by their own proper wives to be transferred by way of adoption to the first brother's widow as his children and heirs. — See 1 Tim. v. 9, &c.

See No. 604.

4940. [—— 24.] Man's mind is always readier at drawing the just consequences of a false principle, than at making itself sure of the truth of a principle.

Abbe PLUCHE'S *Hist. of the Heav.*  
vol. ii. p. 38.

4941. [—— 30, 31.] These commandments are in perfect agreement with that natural axiom universally kept

by all the affinities of material objects throughout creation :  
*Quæ sunt eadem unitertio, sunt eadem inter se.*

See LAVOISIER's *Chemistry*, chap. x.

4942. [Mark xii. 42.] A mite, *leptes*, was in value half the *kodrans*, which see *Matt.* v. 26. — x. 29.

4943. [Mark xiii. 1.] The stones used in building the ballements or additional wall to support the precipice of Mount Moriah, on which the Temple was erected, were each forty cubits in length, fourteen in breadth, and eight in thickness.

*Wonders of Nature and Art*, vol. i. p. 58, note.

These stones, says JOSEPHUS, were *white and strong, fifty feet long, twenty four broad, and sixteen in thickness.*

*Antiq.* b. xv. ch. xi.

Among the ruins of Balbec, nothing is more astonishing than the enormous stones which compose its sloping wall. To the west, the second layer is formed of stones which are from twenty-eight to thirty-five feet long, by about nine in height. Over this layer, at the north-west angle, there are three stones, which alone occupy a space of one hundred seventy-five feet and a half: the first, *fifty-eight feet seven inches*; the second, *fifty-eight feet eleven*; the third, exactly *fifty-eight feet*: and each of these is *twelve feet thick*. The stones are all of a *white granite*, with large shining flakes, like gypse. There is a quarry of this kind of stone under the whole city, and in the adjacent mountains, which is open in several places; and, among others, on the right, as we approach the city, there is still lying there a stone, hewn on three sides, which is *sixty-nine feet two inches long, twenty feet ten inches broad, and thirten feet three inches in thickness.*

See No. 4802, &c. VOLNEY's *Trav.* vol. ii. p. 241.

4944. — In Egypt, the chapels of Sais and Butois are formed each of one single stone several millions of pounds in weight: cut from the rocks of the Elephantine, they have been transported to the distance of six hundred miles.

*Month. Mag.* for March, p. 143.

4945. — The site where the Temple stood is now nearly covered by a Turkish mosque.—In the time of Adrian, there was a statue erected to Jupiter over the place of the Resurrection, another to VENUS on mount Calvary, and a third to Adonis at Bethlechem. All these continued till Con-

stantine the Great and his mother Helena, out of their great esteem and veneration for places so irreligiously profaned, erected over them those magnificent temples which subsist to this day.

*Dr. SHAW's Trav.* p. 335, folio edit.

4946. [Mark xiii. 18.] The Author of Nature frequently paves the way, through the midst of calamity, to the attainment of great human felicity, as the fecundity of Autumn is prepared by the rigors of Winter:

*St. PIERRE's Works*, vol. iv. p. 217.

An antient episcopal law in Europe enjoined testators to leave by will, under pain of having their testaments declared null and void, *bequests in favor of the Church*, with deprivation of Christian burial to those who died intestate.

*Ibid.* p. 342.

4947. [— 20.] *Archbishop USHER* shews out of Josephus, that at the year of Christ 70, the whole multitude of Jews destroyed during the entire seven years before this time, was 1,337,490.

4948. [— 32.] These words seem to allude to the redemption from Egypt, when the *day and hour* were foretold by Moses at the passover. — At midnight, the Israelites went forth hastily out of Egypt, in triumph, and with spoils. At midnight, the remains of the Jewish nation were delivered from captivity by the taking of Babylon. And at midnight there shall be a cry, Behold the Bridegroom cometh; *Matt.* xxv. 6.

4949. [— 35.] The *night* was divided by the Hebrews into *four parts*, called *watches*. The first began at sun-set, and lasted till our nine at night; the second lasted till midnight; the third till three in the morning; and the fourth ended at sun-rising. The Scripture sometimes calls the first the *evening*, the second *midnight*, the third the *cock-crowing*, and the fourth the *morning*.

See *Dr. A. CLARKE's Additions to Fleury*, p. 291. — *HOLWELL's Mythol. Dict.* p. 16.

4950. [Mark xiv. 3.] The Nardus Indiae, or Spikenard, has a strong aromatic odor, residing principally in the lower parts of the stalks and leaves where they unite to the roots.—The Phenicians collected large quantities of it and myrrh, as

articles of merchandise. — The favourite perfume which was used at the antient baths and feasts was the *unguentum nardinum*; and it appears from a passage in HORACE, that it was so valuable, that as much of it as could be contained in a small box of precious stone was considered as a sort of equivalent for a large vessel of wine, and a handsome quota for a guest to contribute at an entertainment, according to the custom of antiquity :

Nardo vina merebere  
Nardi parvus onyx eliciet cadum.

*Phil. Trans. Abr. Anno 1790, p. 658.*

The true *Nard* is a species of *Valerian*, produced in the most remote and hilly parts of India, such as *Nepal*, *Morang*, and *Butan*, near which PROBLEMY fixes its native soil.

See *Sol. Song.* i. 12. *Works of Sir W. JONES, vol. ii.*  
See No. 3862. p. 31.

4951. [*Mark* xiv. 3. *She brake the box*] *PROPERTIUS* calls the opening of a wine-vessel, by breaking the cement that secured it, *breaking the vessel* :

Hoc etiam grave erat, nullâ mercede hyacinthos  
luicere, et fracto busta piare cado.

See No. 4839. *Lib. iv. el. 7. v. 33.*

4952. [——— 25.] The *yayin* of the Hebrews, the *oinos* of the Greeks, and *vinum* of the antient Romans, meant simply the expressed juice of the grape, sometimes drunk just after it was expressed (*Gen.* xl. 11), while its natural sweetness remained; and then termed *mustum* : at other times, after fermentation, which process rendered it fit for *keeping*, without getting acid or unhealthy, then called *oinos*, and *vinum*. By the antient Hebrews, I believe, it was chiefly drunk in its first, or simple state; hence it was termed among them *perce haggaphen*, the fruit of the vine, and by our Lord in the Syriae, his vernacular language, *yalda dagephetha*, the young or son † of the vine, very properly translated by the Evangelist *genema tes ampelou* (*Grk.*), the offspring or produce of the vine.

*Dr. A. CLARKE, on the Eucharist, p. 62.*

This expressed juice of the grape, was the blood used in sacrifices, particularly at the feast of the passover. — “The wine-press was trodden without the city, and blood came out of the wine-press.” *Rev.* xiv. 20.

See No. 957, 4848.

4953. [——— 30. *Before the cock crow twice*] Or a second time in a second night; — this night, before the cock crow, thou shalt deny me thrice. *Matt.* xxvi. 34.

As the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are given

notice of. In the Indies, the parts of the night are made known, as well by instruments as by the rounds of the watchmen, who with cries and small drums give them notice that a fourth part of the night is passed.

See No. 4851.

CHARDIN.

4954. [*Mark* xiv. 30.] In China, most of the cities have large bells hung up in their high towers, by which they give notice of the different watches of the night; and those which have no bells do it by large drums. The first watch is notified by a single stroke; the second, by two strokes; the third by three, and so on.

*Mark* xiv. 68, 72. *Modern Univer. Hist. vol. viii.*  
p. 301.

4955. [——— 32. *Gethsemane*] So called probably from the Hebrew *gath hashemon*, the oil press. For, as the mount had its name from the quantity of olive-trees that grew on it, it is probable, that this garden, which was at the foot of it, had a press in it; and this reconciles the other evangelists, of whom Matthew (xxvi. 30) and Luke (xxii. 39) mention only the mount, and John (xviii. 1) the garden.

*Ibid. vol. x. p. 371.*

4956. [——— 51.] POCCOCKE observes, that it is almost a general custom among the Arabs and Mohammedan natives of Egypt to wear a large blanket either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country. Young people particularly, he adds, “had nothing on whatever but this blanket.”

4957. [——— 64.] Nothing is so pure in human conduct, nothing so sacred in Divine Writ, that may not be falsified by distortion of meaning and dislocation of parts.

WHITE.

4958. [——— 70.] JOSEPHUS, speaking of Upper and Lower Galilee, says, they were surrounded by strange tribes and nations. They were also mixed with them; as was Cesarea, though not in Galilee. In consequence of this mixture, the people of those parts were distinguishable by their manner of speaking, either as to tone, or dialect.

BURTON.

4959. [*Mark* xv. 15.] An antient tradition, supported by some seeming authentic monuments, says, Pilate was banished to Vienna in Dauphny, where his misery forced him to kill himself with his own sword.

*Univer. Hist. vol. x. p. 413.*

† Hence that calumny imputed to Christians of killing infants in their assemblies, and drinking their blood!



4960. [*Mark* xv. 33.] On Friday the 10th of January, 1812, every shop in London was lighted up at mid-day, in consequence of a dismal and unprecedented darkness. The windows of private houses were shut; and candles were used in every frequented apartment. The Royal Exchange was, at one o'clock, the seat of silence and solitude! At Mark-lane no business was done! The alleys and narrow streets in the City, the lamps not having been lighted, were darker than at midnight.

*Public Prints.*

See No. 4870.

4961. [*Mark* xvi. 5.] The dress of Chinese mourners is white; that of the Turks blue; of the Peruvians a mouse-color; of the Egyptians yellow, and in some of their provinces green: and purple is at present made use of as the mourning dress of kings and cardinals.

*Dr. W. ALEXANDER'S Hist. of Women,*  
vol. ii. p. 295, note.

4962. [— 18.] Atmospheric air is a compound fluid drunk by the lungs in breathing; of which the dephlogisticated or pure part is passed through the membrane of the lungs into the blood, the phlogisticated or impure part is thrown back by that membrane (denoted by "the veil of the Temple") in our regular respiration.

*PRIESTLEY, Phil Trans. Abr. Anno 1790,*  
p. 647.

4963. [*Mark* xvi. 18.] The Psylli, a people of Africa, who live altogether upon venomous aliment, are said to suck out poison from persons infected, without any injury to themselves. (*Sir KENELM DIGBY.*) — The vegetable poisons, like the animal ones, produce more sudden and dangerous effects, when instilled into a wound, than when taken into the stomach; whence the families of Marsi and Psilli, in antient Rome, sucked the poison without injury out of wounds made by vipers, and were supposed to be endued with supernatural powers for this purpose. By the experiments related by Beccaria, it appears that four or five times the quantity, taken by the mouth, had about equal effects with that infused into a wound.

*DARWIN'S B. G. vol. i. p. 107.*

4964. — A number of experiments made for many years past by our apothecaries, and by the major part of our botanists, who have frequent occasions to make this trial in gathering their physical herbs, have taught us that snakes have no teeth, no sting, nor any venom.

*Abbe PLUCHE'S Hist. of the Heav.*  
vol. ii. p. 14.

4965. [— 19. *He was received up into heaven*] This, according to *USHER*, was on a Thursday, the fourteenth of May in the thirty-sixth, or, according to others, in the thirty-third year of his age. There is an antient tradition, that he ascended about noon, from one of the summits of mount Olivet.

*Univer. Hist. vol. x. p. 401.*

## THE GOSPEL

ACCORDING TO

## Saint Luke.

**T**HE Gospel according to St. LUKE (which Paul calls his Gospel, see *Rom.* ii. 16. xvi. 25) was written in the 28th year after our Lord's Ascension.

Verse 3.] Theophilus was probably a magistrate of Antioch, converted and baptized by this Evangelist.

4967. [—— i. 5.] Of the twenty-four classes of priests only four returned from the captivity at Babylon, namely those of Jedaiah, Immer, Pashur, and Harim. These however, soon after their arrival, subdivided themselves each into six, that they might again make up the old number, and restore the names accordingly. Hence Zacharias the father of John the Baptist is here said to have been of the course of Abia, and Mattathias (1 *Maccab.* ii. 1) to have been of that of Joarib, though it is certain neither of them, nor any other but the four above-mentioned, returned into Judea.

*Univer. Hist.* vol. ix. p. 504.

4968. [—— 15.] *Sicera* (Hebræo sermone *Shecar*) omnis potio nominatur, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo (as Cyder).

HERON. *Ep. ad Nepot.*

*Strong drink*] *Sikera* (Grk.): its root is Hebraic, and signifies to intoxicate.

See No. 110. HALLE. See Sir JOHN SINCLAIR'S *Code of Health*, vol. iii. p. 337.

4969. ——— A large collection of water bursting into

a mine at Liege, and filling all the lower parts, prevented four men, who stood on an ascent, from escaping, till after twenty-four days; when the water had been drawn off again, the men were found living, having had nothing to take all that time except water.

*Phil. Trans.* vol. iii. p. 32.

4970. [—— i. 19.] Gabriel, *euphon* and *Gratia*, for Dabriel; i. e. the Word of God, or God's Speaker.

"The names of the angels and of the months, such as Gabriel, Michael, Yar, Nisan, &c. came from Babylon with the Jews;" says expressly the Talmud of Jerusalem. And the Persians had 365 angels, answering to the number of days in a year.

4971. [—— 36.] To espouse a priest, Elizabeth, Mary's cousin, must have been of the tribe of Levi. St. AUGUSTINE says, in his time, several apocryphal books asserted that Mary actually was of the tribe of Levi.

See lib. 23, *contra Fraustum*, cap. 9.

4972. ——— Elizabeth's connection with Mary, as here admitted, is a most manifest proof, that according to the law of Moses, Israelites of one tribe might marry into another; and that a priest, for instance, might marry a virgin of the house of Judah, or a descendant of Judah marry the daughter of a Levite.

See Num. xxxvi. 8.

SMITH'S MICHAELIS, vol. ii. p. 37.

4973. [*Luke i. 36.*] Take another view of the subject, which appears preferable: An *heiress* could not marry out of her own tribe: but such women as had no inheritance, might marry into whatever tribe they pleased, *Num. xxxvi. 8.* — The priests and Levites also, as having no inheritance, nor being entitled to any, might marry in any tribe such females as were not heiresses. Thus it appears from 2 Chron. xxii. 11, that Jehoiada the priest had taken the king of Judah's daughter to wife: and in Ezra ii. 61, it is written that Barzillai the Gileadite had married another priest. — "By reason of such marriages," says Mr. AINSWORTH, "there might be a kindred between Elizabeth, the mother of John the Baptist, who was of the daughters of Aaron, and Mary, the Virgin, the mother of our Lord, who was of the lineage of David, and tribe of Judah."

See Dr. A. CLARKE, on *Num. xxxvi. 8.*

4974. ——— Jehovah, the father of Jesus Christ, was in the same sense the true High-priest of the Jewish covenant, as Jesus Christ now is of the Christian dispensation. This circumstance, added to the miraculous conception of the Baptist under the same influence, made the Virgin and Elizabeth virtually relations. It is an absurdity to look for a natural relationship, where there was a miraculous conception from the same source; immediately in the virgin, and mediately through Zacharias in Elizabeth, see *John i. 6. Matt. xii. 50.*

4975. [——— 67.] When, by the laws of Athens, the bridegroom proceeded to loose the bride's girdle, the young men and maidens standing at the door sang epithalamia.

Dr. W. ALEXANDER'S *Hist. of Women*, vol. ii. p. 205.

See No. 1332.

4976. [*Luke ii. 1, 2.*] Augustus caused three surveys of the Roman empire to be made in his time, of which this was the second. The decree now issued was in order to have the empire taxed according to the estimate made by the survey. Judea, though then subject to Rome, was excepted by the favor of the emperor, till the deposition of Archelaus, twelve years after the survey, when the taxation commenced there under Cyrenius, or Pub. Sulp. Quirinius, who was then made president of Syria.

See *Univer. Hist. vol. x. p. 214.*

4977. ——— Servius Tullius, the sixth king of Rome, about the year one hundred and eighty of its foundation, instituted the *cense*, or general review of all the citizens of

Rome, and their estates, by censors. This cense shewed what every one ought in equity to contribute to the indispensable necessities of the State.

See *Long Livers, p. 32.*

4978. [*Luke ii. 2. This taxing*] This register. — When Sultan Selim had conquered Syria, in order to render the collection of the revenue more easy, he established a single territorial tribute, called the *Miri*. — That this tax might be collected regularly, Selim gave orders to prepare a *defiar*, or register, in which the contingent of each village should be set down.

VOLNEY'S *Trav. vol. ii. p. 406.*

Whenever a census was made at Rome, the censors registered all the Roman citizens, their wives and children, their age, qualities, trades, offices, and estates both real and personal. — Augustus was the first who extended this census to the provinces, where those who were charged with it, pursued, without all doubt, the same method as the censors did at Rome.

*Univer. Hist. vol. xiii. p. 347.*

JUSTIN and TERTULLIAN frequently refer the Gentiles to the registers which were made on occasion of this census, and were still extant in their time.

See *Justin. Apolog.; and Tertullian. in Marc. l. iv.*

4979. [——— 6.] LIGHTFOOT fixes the birth-day of Jesus Christ on the 15th of September.

*Lev. xxiii. 34. John i. 14.*

4980. [——— 7. *There was no place for them in the inn*] *Chatalumati* (*Grk.*), the place of untying beasts of burden, &c. — Caravansarai are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an *asylum* from the inclemency of the weather; are in general built of the most solid and durable materials; have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks' shops and other conveniences to supply the wants of lodgers.

See *Luke x. 34.*

CAMPBELL'S *Trav. part ii. p. 8.*

The Caravansarai or inns of the East are built square, much like cloysters, being usually but one story high. In the midst of the building, there is a hall for persons of the best quality to keep together. On each side of the hall, to the right and left, are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where it is often as good lying



as in the chamber. Some prefer to lie there *in the winter*, because they are warm and are roofed as well as the chambers.

TAVERNIER's *Trav.* p. 45.

4981. [Luke ii. 21. *For the circumcising of the child*] That is, for the enrolling of his name in the genealogical Table as a *Nazarite*, separated from all people as being of the "holy seed" from Abraham. (See Ezra ix. 1, 2.) — In thus making a Nazarite *on the eighth day*, the offering at the door of the tabernacle of the congregation was, to the priest, a pair of turtle doves, or two young pigeons. Compare verse 24 with Num. vi. 10. — As to the *circumcising or polling* of the head, see Jer. ix. 26. xxv. 23. xlix. 32. Lev. xix. 27.

Had the prepice been cut, that blemish which disqualified JESUS from *virtually* becoming, as Paul styles him, our High-priest: none, so maimed or in any way mutilated, being allowed to appear in the presence of God, even as a common priest. See Lev. xxi. 17 — 23.

When Jesus agonized in the garden, he was officiating as High-priest, and transferring the great day of atonement, as Moses did the beginning of the year, from the autumnal to the vernal equinox. See Lev. xvi. 29 — 34, compared with Lev. xxiii. 27 — 32, and Exod. xii. 2.

In 2 Sam. viii. 17, it is said, the sons of David were priests: according to the flesh, JESUS CHRIST, as a son of David, was a Prince, a Priest  
See No. 475.

4982. [—— 22.] Bp. PEARCE has shewn from Josephus, that accounts of "pedigrees were made, and carefully preserved in the public Registers; and, agreeably to this, it is not unlikely that, when Jesus was presented in the Temple, an entry was then and there made by the registering priest, of his name, and of the name of Joseph his father (See John i. 45), as well as of Mary his mother." — The registering priest could know nothing of the *miraculous* conception: nor was it proper that it should be made known to the world, till Jesus came forth in the work of the ministry, and declared himself, and was declared from heaven, to be "the Son of God."

Matt. iii. 17. xvii. 5. Dr. TAYLOR's *Observations on a Sermon intitled "Jesus of Nazareth, the son of Joseph,"* p. 42.

Verse 28.] See ch. i. 67.

4983. [—— 47.] All were astonished at his understanding and answers to the Questions usually put by the Jewish Doctors, when catechising the Youth of twelve years old, in order to their eating the Passover at thirteen.

4984. [Luke ii. 51.] Children were then brought up in the habit of serving their parents.

St. PIERRE's *Studies of Nature*  
vol. iv. p. 75.

See No. 591, 1085.

4985. [Luke iii. 1. *Philip*] Son of Herod the Great, by Cleopatra.

4986. [—— 2.] There never was, nor could be, two high-priests at once. But, to supply the high-priest's place in his absence, they chose a sort of vicar-general called *Sagan*, who sat at his right hand in council, and had precedence of all the other priests. Annas probably, at this time, was *sagan* to Caiaphas.

See Dr. A. CLARKE's *Additions to Fleury*, p. 332.

4987. [—— 14.] At this time, in the land of Canaan or Palestine, the magistrates, governors, and soldiers, were Romans, stationed there under Herod, to keep the Jews in obedience, and to receive their tributes.

ECHARD.

4988. [——] When the Jews complained to Agrippa, that to serve as soldiers was repugnant to their religion, JOSEPHUS says they were immediately exempted.

See *Antiq. lib. xvi. ch. 2. § 3, 5.*

4989. [—— 15.] What chiefly excited the Jews to war, was an ambiguous prophecy, found also in the sacred books, that at that time some one within their country should arise, that would obtain the empire of the whole world.

JOSEPHUS, *de Bello, lib. vii. cap. 31.*

4990. [——] The generality had a strong persuasion, that it was contained in the antient writings of the priests, that at that very time, the East should prevail: and that some, who should come out of Judea, would obtain the empire of the world.

TACITUS, *Hist. cap. 13.*

There had been indeed for a long time all over the East a constant persuasion that it was in the Fates (or prophetic books) that at that time, some who should come out of Judea would obtain universal dominion.

SUETONIUS, *Vespasian, cap. 4.*

4991. [*Luke* iii. 17.] In Egypt every peasant chooses for himself in the open field, a smooth plat of ground from eighty to one hundred paces in circumference. Hither is brought on camels or asses, the corn in sheaves of which is formed a ring of six or eight feet wide and two high.—Two oxen, yoked in a sledge, are then driven over the sheaves; and fresh oxen succeed in the yoke from time to time, till the chaff is very much cut down: the whole is then winnowed, and the pure grain thus separated.—After this, a man collects the clods of dirt and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which many entire ears are still found, and drive over them four or five hours together, a dozen couple of oxen joined two and two, till by absolute trampling they have separated the grains, which they *throw into the air with a shovel to cleanse them.*

*Matt.* iii. 12. *Deut.* xxv. 4. NIEBUHR's *Trav.* vol. i. p. 89, &c.

4992. [— 20.] The heralds' was a sacred office, inasmuch that the prohibition to harm them became proverbial.

COWPER's *Iliad*, vol. i. p. 127, note.

4993. [— 23.] Joseph, by marriage, became the adopted son of Heli, the father of Mary his wife.

See *Frag. to CALMET's Dictionary*, vol. ii. pp. 57 — 61.

And *Dr. Clarke's FLEURY*, p. 104.

In the East, if a man had, 1. either no child at all, or 2. none that was free-born, he had power to adopt an heir: this was to be done after the manner of a will; signed and sealed in the presence of the magistrate, as their wills were wont to be. Whosoever was thus adopted, was first to be made *free of the city*; and then to be INSCRIBED AMONG THE TRIBE, OR FRATERNITY, OF HIM WHO ADOPTED HIM.

See *Heb.* ix. 15. *Archæologia Attica*.

4994. — Luke, beginning the genealogy from Jesus, reckons it on the father's side *upward*; whilst Matthew, beginning it from Abraham reckons it on the mother's side downwards to Jesus, in whom the genealogy ends.

4995. — It is very credible, that the four sons of David by Bathsheba were, when young, reduced to two, Nathan and Solomon, of whom Nathan being the elder, whatever right he had to the crown as descending in his line, it centered in Heli, the father of Mary; while Solomon having actually reigned, transmitted the crown in his posterity, lineally to Joseph. Now the union of these two lines, distinctly traced by Matthew and Luke, was completed, and terminated, in the person of Jesus.

See *Frag. to CALMET*, vol. ii. p. 70.

4996. [*Luke* iii. 23.] Heli, the father of the Virgin Mary, having a lauded estate, *adopted* Joseph, the husband of his daughter, to be his son; so that Joseph, though *begotten* by Jacob, was *legally* the son of Heli. See *Num.* xxxvi. 8.

4997. [— 31. Nathan] The *private* genealogy of Mary begins from *Nathan*, as Joseph's did from *SOLOMON*. (See *Matt.* i. 6.) — These sons of David had pretensions to the throne, which were united in Jesus.

4998. [— 36.] A Cainan is here introduced in the line of Shem, not noticed in the Hebrew text either of Genesis or of Chronicles, nor in any of the Versions, except the Septuagint followed probably by Luke, who might not have learnt the Hebrew language. In vindication however of the Septuagint, we would observe that, according to the distinction of natural and legal parents, so often referred to in these Notes, Arphaxad might be the *natural* father of Sala, and the *legal* one of Cainan.

See *Univer. Hist.* vol. x. pp. 208, 209.

It is here worthy of remark, that Luke never uses the term *begot* or *begetting*, because he traces up the genealogy of Jesus by *putative*, and not by *natural* sours.

See EUSEB. *Hist. Eccl.* l. i. c. 7.

See No. 1178.

5999. [*Luke* iv. 16.] When Jesus thus stood up to read the Second Lesson in the synagogue of Nazareth, of which he was a member, he must have read it out of a Targum, or (Chaldee) Version; for the words recited in the 18th verse, do not agree either with the Hebrew or the Septuagint.

*Bib. Research. Introduc.* p. 63.

5000. [— 18. *And recovering of sight to the blind*] This, from the following clause, appears to allude to the wretched state of those prisoners *bruised* with the weight of their fetters, who, according to the inhuman custom still retained in the East, had their *eyes put out*; as was the case with Samson, *Judges* xvi. 21, and Zedekiah, *2 Kings* xxv. 7. — With regard to such as these, this great Deliverer is represented as *restoring* them; a work far beyond all human power.

See CRADOCK's *Harmony*, p. 69.

5001. [— 20.] The third part of the synagogue service was expounding the Scriptures and preaching to the

people. The posture in which this was performed, whether in the synagogue or in other places, was sitting. See *Acts* xiii. 14, 15, 16. — On the contrary, Paul *stood up*!

5002. [*Luke* iv. 22.] A man's thought swims in the delights of his love, like a boat carried along by a gliding stream; and it is perceived as a fragrant atmosphere, which is inhaled with a full inspiration.

SWEDENBORG, on *Divine Providence*, n. 295.

5003. [——— 29.] The Talmudists say, that the person thus disposed of was precipitated from an eminence, at least the height of two men; one of the witnesses tying his hands behind him, and the other throwing him down: and that if he did not die by the fall, stones were cast on him till he was actually dead.

*Univer. Hist.* vol. iii. p. 311.

By the law of the twelve Tables, a *false witness* at Rome, was to be thrown down the Tarpeian rock.

Verses 28, 29.] Æsop representing the Delphians as unworthy objects of Ceres's bounty, they, in revenge, brought against him a charge of sacrilege, and put him to death by throwing him headlong from a rock named Hyampia. — See the story in PLUTARCH, *De serâ Numinis Vindictâ*. See also HERODOTUS, 131: and ARISTOPHANES, *Vesp.* 1446.

5004. [*Luke* v. 1.] That tract of country called *Genneseret*, is in extent thirty furlongs, in breadth twenty. The lake on which it borders, is in breadth forty furlongs, and in length one hundred and forty: its waters are sweet, and very agreeable for drinking, being finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores, and at the sand; it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one would expect in so diffuse a place as this is: now when this water is kept in the open air, it is as cold as that snow which the country people are accustomed to make by night in summer. There are several kinds of fish in it, different both to the taste and the sight from those elsewhere. It is divided into two parts by the river Jordan; and that part, which is properly called the lake of Genneseret, is replenished also from a most fertile fountain, which some have thought to be a vein of the Nile, because it produces the fish *Coracinus* as well as that lake does which is near Alexandria. (See JOSEPH. *Wars*, b. iii. ch. x. § 7, 8.) — The other division of this lake is called the Sea of Tiberias: see *John* vi. 1.

5005. [*Luke* v. 6. *Their net brake*] When with a drag-net, says BUSBEQUIUS, we brought great shoals of trembling fishes near the shore, as they were all naturally instigated to save themselves, some would leap over the net, others would cover themselves in the sand, others strove to bite the meshes; and if one made a way for itself, all would follow, till the whole draught had escaped.

*Trav.* p. 231.

The coral net frequently, nay, almost always, in some part or other *breaks* on the points of rocks or other impediments at the bottom. This causes no escape of what are caught in other parts. — Had the disciples' net enclosed *living fish* and broke with the weight, it is certain they would have had no occasion for further assistance, as most of the fish would instantly have escaped.

*Ezek.* xlvii. 9 — 12.

5006. [——— 6, 7.] The net used in coral-fishing, is composed of two beams tied across, with a leaden weight or large stone to press them down; to the beams is fastened a great quantity of hemp loosely twisted round, among which they mix some strong nets. In this condition the machine is let down into the sea; and when the coral is pretty strongly embarrassed in the hemp and the nets, they draw it out by a rope, which they unwind according to the depth, and which sometimes requires half a dozen boats to draw. If the rope break, the fishermen are in great danger of drowning.

REES.

5007. [——— 10. *The sons of Zebedee — were partners with Simon*] Coral-fishing in that country, must have been a very lucrative employment. — The women of Asia still wear necklaces and bracelets, made of one or more rows of red coral; there called *moongah*: Although obtained in their own quarter of the world, the beads are very dear; those of about the size of a large marrowfat pea being usually sold for four or five rupees per tolah, of half an ounce; which is equal to sixteen or twenty pounds sterling for a pound avoirdupois.

NICHOLSON.

5008. [——— 11.] Thus are Peter, James and John now called. They are *chosen* hereafter; see *ch.* vi. 13, 14.

See No. 4507, and *Matt.* i. 20, *John* iv. 16, 17.

5009. [——— 19.] To enter into one of the principal houses of an Eastern city, we must first pass through a porch or gateway, with benches on each side, where the master of the family receives visits and dispatches business. From hence we are received into a quadrangular court, strewed with



mats and carpets for the more commodious entertainment of company. As this area or quadrangle is always allotted for the reception of large parties, it undoubtedly was the place where Jesus in the midst of the Pharisees and doctors of the law, was delivering his instructions. Now in the summer season, and on all occasions when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather by an umbrella or veil, which, being expanded on ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The court also is usually surrounded with a cloister or colonnade, over which, when the house has one or more stories, there is a gallery erected, of the same dimensions with the cloister, having a balustrade, or a piece of latticed work going round it, to prevent persons falling from it into the area. As the paralytic might be easily conveyed over the terraces of the neighbouring houses to such a gallery, when the veil was drawn away, he could as easily be let down through the opening, into the midst of the court, before Jesus.

Dr. SHAW. — *Bib. Research.* vol. ii. p. 205.

5010. [Luke v. 36.] *The new maketh a rent* — in the garment it is taken from.

5011. [—— 39.] *The old* is the fermented, the intoxicating wine: *the new* is the unfermented sweet-wine, or must. — From the most early ages wine is mentioned by the historians and poets, and seems to be almost coeval with the first productions from vegetables: grapes became, at first, a useful part of their aliment, and the recent expressed juices a cooling drink. These, by a spontaneous fermentation, soon acquiring a vinous quality, supplied them with a more grateful liquor, which strengthened and exhilarated their spirits after labor. — The Indians, in the same manner, discovered similar virtues in the palm-trees; they first made incisions in the bark, with a view of drinking the cooling liquor which distilled from them; but soon found, that, by being kept in vessels, it acquired different and more agreeable qualities.

BARRY'S *Observations, &c. on Wines,* p. 27.

5012. ——— Palm-wine is drinkable till the third day after it has been drawn from the tree, but then it grows heavy; and there is danger in being intoxicated with it. After that time it turns into bad vinegar, which soon contracts an abominable smell. I always observed, says ADAMSON, that it is delicious when new, and the newer the better. It has every good quality when first extracted, which cannot be expected twelve hours after.

*Voy. to Senegal, Pinkerton's Coll.* part lxvii. p. 642.

5013. [Luke v. 39.] It was, till lately, the custom in Germany to bury earthen vessels filled with wine, at the birth of every child, not to be taken up till its marriage.

WINCKELMAN'S *Herculaneum*, p. 60.

5014. [Luke vi. 1.] GROTIUS conceives that when any of the solemn yearly feasts fell on the sabbath-day, that sabbath had a special respect paid to it, and was called *mega* or *sabbaton proton* (Grk.). Now of these first sabbaths there were three in the year, at the passover, at pentecost, and at the feast of tabernacles. The first of them, that is, when the first day of the feast of passover fell on the sabbath-day, was called *protoproton sabbaton*, or the first prime sabbath. The second, that is, when the day of pentecost fell on the sabbath, was called *deuteropton*, which he apprehends was the sabbath here intended.

5015 ——— *Sabbato deuteropto* (Grk.), the second-first sabbath. See Lev. xxiii. 39. — It should be translated, on the first sabbath of the second half-year; that is, on the first day of the feast of tabernacles, which commenced on the first appearance of full moon at the autumnal equinox.

As the Jews computed their sabbaths from the feast of the Pass-over, the first and the seventh or last days of which were equally great festivals, they called the latter or last day of the Pass-over sabbath *shenireshon* (Hebr.), the second prime sabbath.

See JOS. SCALIGER, *De Emend. Temp. lib. vi.*  
*Or Univer. Hist. vol. iii. p. 165.*

5016. [—— 12.] Such Proseuchæ used to be out of cities, as the synagogues were within them.

See LE MOYNE on Polycarp's *Epistle*, p. 76.

5017. [—— 17.] Matthew tells us, that Jesus went up into a mountain, and Luke hints here, that he stood in a plain, or champaign place: yet Luke does not expressly say, that he preached in the plain; but that he came down to it, to heal those that waited for him.

*Univer. Hist. vol. x. p. 319.*

5018. [—— 24.] *Apechete* (Grk.), ye prevent your consolation; see Matt. vi. 2.

KNATCHBULL.

5019. [*Luke vi. 35. Hoping for nothing again*] that is, for no discount. — In India, when money-changers conclude any bargain with each other, it is ratified by an oath before the door of some temple, and in view of the idol; and in such cases (the obligation being religious) *they seldom or never deduct any thing for the payment.*

BARTOLOMEO, by Forster, p. 88.

5020. [— 48.] Even in Judea, though the returns of rain in the winter are not extremely frequent, yet when it does rain, the water pours down with great violence three or four days and nights together, enough to drown the whole country.

JACOBUS DE VITRIACO, *Gesta Dei*, p. 1098.

5021. [*Luke vii. 15.*] In Egypt the corpse, covered with a piece of coarse linen, is carried in procession, in a coffin without a lid.

HASSELQUIST's *Levant*, p. 60.

5022. [— 38, 46.] It appears that in the time of HOMER, it was usual both to wash and anoint before meals not the head only, but also the feet. (*See Iliad x. 577.*) — And it is spoken of by ARISTOPHANES as an ancient custom, that daughters, having washed the feet of their parents, did afterwards anoint them.

*See Vesp. p. 473.*

5023. [— 42. *And when they had nothing to pay*] The natural man has not one spiritual affection, nor one true idea.

5024. [— 44, 46.] The Hindoos wash their bodies often, and keep their feet as clean as their hands. The better sort also anoint themselves daily with sweet oils, which give them an agreeable scent.

TERRY, *Voy. Ind. sect. v. p. 376.*

5025. [*Luke viii. 2.*] The Faculty of Theology at Paris gravely decided in 1620, that Mary Magdalene, Mary the sister of Lazarus, and Mary the courtesan, were one and the

same lady: but the Sorbonne has since then changed its opinion, and pretends now, that these are three very different Marys.

*See BERNARD, Nouvelles de la Repub. des Lettres, tome 21. p. 200. ib. tome 32. p. 140.*

5026. [*Luke viii. 18.*] It is the tone of soul in the person who listens, which gives the comprehension of the language of him who speaks.

St. PIERRE's *Studies of Nature*, vol. iii. p. 334.

5027. ——— So much of what is understood as transcends the love of applying to life what is known, either departs from a man while in the world, or abides deciduous in the terminations of his memory: wherefore after death it is separated, till there remain no more than what accords with the proper love of his spirit.

SWEDENBORG, on *Divine Love*, n. 368.

5028. [— 30.] The communications of (spiritual) societies with other (spiritual) societies (and with men) are effected through (intermediate) spirits, whom they send forth (in their united sphere and image); and through whom they speak. These spirits are called *subjects*. — Hence it may be manifest, that the spirits and angels (two, at least, of each), who are attendant on (every) man, are for the sake of communication with societies in hell, and with societies in heaven.

*Ibid. Arcana*, n. 5856.

5029. [— 31.] Certain filthy, contumacious spirits, when driven away into the deep, are tormented there to such a degree, that they cannot but desist from infesting others.

*Ibid. n. 5722.*

5030. [— 36.] It is worth remarking, that *possession* and *epilepsy* are denoted by the same Arabic word (*Kabal* and *Kabat*; where the *K* is the Spanish *jota*).

VOLNEY.

5031. ——— At this day there are no external obsessions, as formerly; but only internal, occasioned by *Siren* spirits. They who have no conscience are thus obsessed: the interiors of their minds are in a state of insanity, but concealed and covered with an external decorum and apparent uprightness, from motives of honor, gain, and reputation.

SWEDENBORG, *Arcana*, n. 1983.

5032. [Luke viii. 55.] *Her spirit came again*; perhaps, by *pervasion* (from without); like magnetism, or electricity: And probably it leaves the body, in like manner, at the time of its dissolution.

APPLEGARTH.

5033. [Luke ix. 23.] As the eternal hells are in the Southern Hemisphere of our solar system, we may thence expect all the evil influences which cause our daily temptations and trials. See the Diagram. — The grouping of the stars of the first magnitude; some scattered nebula, rivaling in splendour the milky way, and *tracks of space remarkable for their extreme blackness*, give a peculiar physiognomy to the southern sky. A traveller in those regions without any acquired notions of astronomy, without any acquaintance with the celestial charts of Flamsteed and de la Caille, feels he is not in Europe, when he sees the immense constellation of the ship, or the *phosphorescent clouds of Magellan*, arise on the horizon. In the sixteenth degree of latitude, we saw distinctly, says HUMBOLDT, the *Cross of the South* only in the night of the 4th and 5th of July: it was strongly inclined, and appeared from time to time between the clouds. The two great stars which mark the summit and the foot of this Cross having nearly the same right ascension, it follows hence, that the constellation (the form of which recalls the sign of the baptismal covenant) is almost perpendicular at the moment when it passes the meridian. This circumstance is known to every nation that lives beyond the tropics, or in the southern hemisphere. It has been observed at what hour of the night, in different seasons, the Cross of the South is erect, or inclined. It is a time-piece that very regularly advances nearly four minutes a-day, and no other group of stars exhibits to the naked eye, an observation of time so easily made. How often have we heard our guides, adds this enlightened Traveller, exclaim in the savannas of Venezuela, or in the desert extending from Lima to Truxillo, "Midnight is past, the Cross begins to bend."

See his *Travels in South America*, translated by Helen Maria Williams, in 2 vols. 8vo.

The Magellanic clouds, seen in the heavens towards the south pole, are whitish appearances like clouds, that have the same apparent motion as the stars. They are three in number, two of them near each other. The largest lies far from the south pole, but the other two are not many degrees more remote from it than the nearest conspicuous star, that is, about eleven degrees. Mr. Boyle conjectures, that if these clouds were seen through a good telescope, they would appear to be multitudes of small stars like the milky way.

REES.

5034. [——— 34, 35.] The discourses of angels are sometimes represented by clouds, and by their forms, colors,

motions, and transitions: affirmatives of truth, by bright and ascending clouds; negatives, by dark and descending clouds: affirmatives of what is false, by dusky and black clouds; consent and dissent, by various associations and dissociations of clouds in a sky-color, such as that of the heavens in the night.

SWEDENBORG, *Arcana*, n. 3221.

5035. [Luke ix. 53.] When the *face* speaks, or the mind by the *face*, *angelic speech* is exhibited with man in its ultimate natural form; and there is a presence of the *internal sight* or *thought* of one in that of another: but not so, in verbal discourse.

*Ibid.* n. 8249.

5036. [——— 56. *The Son of man is not come to destroy men's lives, but to save them*] If Christian nations were nations of Christians, all war would be impossible and unknown amongst them.

See No. 823. SOAME JENYNS' *Works*, vol. iv. p. 37.

5037. [Luke x. 4.] Waste not your time in idle salutations, as do the Arabs of Yemen and especially the Highlanders there, who often stop strangers, merely to ask from curiosity — *Whence they come?* and *Whither they are going?*

See NIEBUHR's *Trav.* vol. i. p. 302.

5038. [——— 5 — 7.] As we were at table, says DE LA ROQUE (p. 203), there came by a stranger, wearing a white turban, who, after having saluted the company, sat himself down to the table, without ceremony; ate with us during some time, and thus went away, repeating several times the name of God. They told us it was some traveller, who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to *exercise hospitality at all times, and toward all persons*. See *Gen.* xviii.

The white linen turban is only worn by the *Hagi*, or pilgrims, who have been to Mecca.

SIDNEY SMITH's *Letter to his Father John Smith, Esq.*

5039. [——— 21.] The natural man, separate from the spiritual, is sapient only from the world; or not at all from heaven. He who is thus sapient, believes nothing but what the senses comprehend. What also he believes, he believes from the fallacies of the senses, consequently from false (appearances and sensations). Hence it is that spirituals are not any



thing to him : he scarcely endures to hear mention made of what is spiritual ; he apprehends not what the internal man is, and hence believes not that there is an internal man. Such are insane, when they are kept in a spiritual sphere (above the earth) ; though while they live in the world, they appear otherwise ; either thinking naturally of spiritual things, or turning away the ear in not attending to what they hear.

In the sphere of spiritual life, the natural man is seized first with blindness, next with insanity, and at length with anguish. Hence they who are in hell (being all natural men) have no inclination to look to heaven.

SWEDENBORG, *Arcana*, nn. 9109, 9110.

5040. [*Luke* x. 23.] That the sight of man depends on his intellectual faculty, is very manifest from this consideration, that his natural affections effigy themselves representatively in the face ; whereas the *interior* affections, which are of the *thought*, appear in the *eyes* from a certain flame of life, and consequent evibration of light, which *sparkles forth* according to the affection in which the *thought* is.

*Ibid.* n. 4407.

5041. [——— 29, 30, &c.] A Jew is of the same family with a Jew ; a Samaritan or one of another sect or party, is neighbour to a Jew, or to any that is not of his own fraternity.

5042. [——— 34. *To an inn*] *Pandocheion* (Grk.), a receptacle open for all comers. — In the East there are no *inns* any where ; but the cities, and commonly the villages, have a large building called a *Kane*, or *Kervanserai*, which serves as an *asylum* for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves by way of enclosure for the beasts of burden. The lodgings are *cells*, where you find nothing but *bare walls*, dust, and sometimes scorpions. The *keeper* of this *Kane* gives the traveller a key and a mat ; and he provides himself the rest. He must therefore carry with him *his bed, his kitchen utensils, and even his provisions* ; for frequently not even *bread* is to be found in the villages.

VOLNEY, *vol.* ii. p. 419.

See No. 1343, 1034.

5043. [*Luke* xi. 14, &c.] The animal spirit is *dumb* ; the Divine Spirit is the word of God, and causes speech in man.

5044. [——— 24 — 26.] That evil spirits did, in those

ages, take possession of the minds and bodies of human beings we cannot doubt, if we give any credit to history, sacred or profane ; and although the sagacity of the present more enlightened times hath exploded this opinion with contempt and ridicule, yet we see daily instances, which must induce us to believe, that their power is not even now totally at an end. We see some labouring under diseases which the most skilful physicians are unable to account for, or to cure ; others perpetrating the most horrid crimes without provocation, temptation, or advantage ; we see the hand of the suicide plunging the dagger into his own breast in contradiction to his reason, his principles, and his corporeal feelings : *and must we not conclude, that all these unaccountable actions proceed from the directions of some external powers, which the actors are unable to resist ?* In madness we plainly perceive two distinct wills operating at the same time, one of which compels a man to commit the most outrageous acts, which the other disapproves, but cannot controul ; nay sometimes foresees, for a considerable time, that he shall be so compelled, but is unable to prevent it.

SOAME JENYNS' *Works*, vol. iv. p. 194.

5045. [*Luke* xi. 24 — 26.] When any one, who has, by the power of reason and religion, expelled from his heart impious and malevolent dispositions, infused into it by the operations of evil spirits, shall suffer himself again to fall under their dominion, they will return with sevenfold strength, and the man will be many degrees more wicked than he was before.

*Ibid* p. 192.

5046. [——— 31.] In Arabia Felix, this queen of Sheba is supposed to have reigned.

*Modern Univer. Hist.* vol. vi. p. 66,

See No. 121, 1143, 1154. note (C).

5047. [*Luke* xii. 33.] Every soul exhibits the *treasure* of its ideas at the extremity of its sphere : in heaven, if it be a good soul ; in hades, if an evil one.

5048. [——— 35.] In the East, all persons that travel on foot gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarassed.

CHARDIN.

5049. [——— 50.] This *baptism* must be distinguished

from the *cup* of his affliction : by the former is meant *death*, a total immersion in afflictions ; by the latter, the *fear* of death, from which he was delivered by the Angel's strengthening him ; *Luke* xxii. 43.

See *Bib. Research*. vol. i. p. 125.

5050. [*Luke* xii. 55.] To increase the heat of the South wind on its way to warm the frozen North, a zone of sand commences beyond Mount Atlas, and encompasses the Earth like a Belt, extending from the westerly point of Africa to the most easterly extremity of Asia, in a reduced distance of more than three thousand leagues.

*St. PIERRE'S Studies of Nature*,  
vol. i. p. 209.

See No. 1293, 1147, 1176, 1148, 1152, 1303.

5051. [*Luke* xiii. 11 — 16.] A strong magnet, at the least distance from a weaker, cannot draw to it a piece of iron adhering actually to such weaker stone ; but if it come to *touch* it, it can draw it from the other ; and yet a *weaker* magnet, or even a little piece of *iron*, can draw away another piece *contiguous* to a greater or stronger load-stone.

*SMITH'S Wonders of Nature and Art*,  
vol. iii. p. 33.

5052. [——— 21.] When evil and false influences are sent together into religious societies, they act like ferments put into *measures of meal* or sweet wines. By such spiritual fermentations, the heterogeneous principles and members are separated ; while those, homogeneous, are conjoined, purified and clarified.

*SWEDENBORG, on Divine Providence*,  
n. 25.

5053. [——— 32.] That is, "Go ye, and tell that fox, behold, I now cast out demons and perform cures, and shall continue so to do 'till I shall effect my purpose ; therefore I must be at large the *necessary time* for performing this work."

*PILKINGTON. — See Bib. Research*.  
vol. i. p. 77.

5054. ——— At Nice, in Asia, says *BUSBEQUIUS* (p. 58), I heard at night, "a mighty noise as if it had been of men who *jeered* and *mocked* us. Asking what was the matter, I was answered, it was only the howling of

certain beasts, which the Turks call *ciacals* or *jacals*. They are a sort of wolves somewhat bigger than foxes, but less than common wolves ; yet as greedy and devouring as the most ravenous of all wolves or foxes. They go in flocks, and seldom hurt man or beast ; but get their food by *craft* and *stealth*, more than by *open force*. Hence it is that the Turks call subtle and *crafty persons*, especially the *Asiatics*, by the metaphorical name of *ciacals*." (See *Cant.* ii. 15. And *Ps.* lxxiii. 10.) — "In this," he adds, "they are however very *ridiculous* ; they discover themselves by the noise they make. — Here probably was the *point* of our Lord's allusion : "Tell that *noisy* *Snail*, he has warned me by his threat, and I shall escape speedily."

5055. [*Luke* xiii. 33.] The Jewish Sanhedrim could be held nowhere but at Jerusalem, in a place called *Lisecat Hagazit*, the *stone conclave* (the *pavement*, *John* xii. 13), which was a part of the Temple. Here all causes of considerable importance were finally determined.

See *PICART'S Religious Ceremonies*, vol. i.  
p. 115.

5056. ——— The prophets, says *DRUSIUS*, could be judged only by the members of the Great Sanhedrim, who had their residence and convocation-court, always in Jerusalem.

See No. 1179.

5057. [*Luke* xiv. 7 — 11.] When evils are remitted after repentance, they are removed from the midst to the sides (of the memory) † ; and then that which is in the midst, being directly under inspection, appears as in the light of day, and that which is at the sides, in the shade, and sometimes as it were in the darkness of night. Now, as evils are not separated (in this life), but only removed, that is, put away to the sides ; and as a man may be transferred from what is central to things circumferential, it is still possible (in this world), that he may return to his evils, which he believed to be rejected.

See *Gen.* xliii. 32, 33. *SWEDENBORG, on Div. Prov.*  
1 *Kings* x. 5. n. 279.

5058. [——— 16, 17.] Amongst the Chinese, even at the

† As affections and thoughts are mere changes of the state of the forms of the mind, it follows, that memory is nothing else but the permanent state thereof.

present day, an invitation to an entertainment is not supposed to be given with sincerity, until it have been renewed three or four times in writing. A card is sent on the evening before the entertainment; another on the morning of the appointed day; and a third when every thing is prepared.

GOLDSMITH's *Geography*, p. 117.

5059. [*Luke* xiv. 23. *Compel them*] Earnestly persuade them.

*Essay for a New Translation.*

5060. [— 26.] When proselytes were received into the Jewish Church, the bond of natural relationship between them and their kindred was considered as dissolved.—Accordingly, says TACITUS, they then quickly learn to despise the gods, to renounce their country, and to hold their (idolatrous) parents, children, and brethren in the utmost contempt.

*Hist. lib. v. c. 5.*

5061. [*Luke* xv. 8.] The *drachma* was the proper money of the Athenians, as the *denarius* was of the Romans; and each in value, seven pence half-penny.

*Essay for a New Translation, part ii.*  
p. 36.

5062. [— 12.] It has been an immemorial custom in the east for sons to demand their portion of (family) inheritance during their father's life-time; and the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.—But, if a father divide among his sons the property *earned by himself*, he shall give it according to his own choice: his sons shall not have authority to force him to such a division.

Verse 31.] If any of his sons have been particularly dutiful, he has authority to give a larger share to such than to the rest. (HALBETH's *Preface to Gentoo Laws*, pp. 53, 70, 71.)—In the instance before us, it seems, the father had given, at least intentionally, the whole of his *private earnings* to his elder son: "*All that I have is thine.*"

5063. [— 23.] Such (calf-skin) bottles when full, as this is represented to have been, must differ greatly from the same when empty: being, when full, *swollen, round, and firm*; when empty, flaccid, weak, and bending.

*Frag. to CALMET's Dict. First Hundred,*  
p. 106.

5064. [*Luke* xvi. 12.] If a man have hired a person to conduct a trade for him, and no agreement be made in regard to wages, in that case, the person hired shall receive *one-tenth* of the profit.

*Gentoo Laws, chap. ix.*

It is a common custom with the merchants of Turkey when they hire a broker, book-keeper, or other confidential servant, to agree, that they shall claim no wages; but, to make amends for that unprofitable disadvantage, they give them free and uncontrolled authority to cheat them every way they can, in managing their business; but with this proviso, that they must never exceed the privileged advantage of *ten per cent.* All under that, which they can fairly gain in the settling of accounts with their respective masters, is properly *their own.*

AARON HILL's *Trav.* p. 77.

5065. [— 13. *Ye cannot serve God and mammon*] The advice here given to these men is this: not to attempt, at the same time, to serve God and mammon; but, when they, by their iniquities, have lost all hopes of admission into the kingdom of light, to secure a reception in the kingdom of darkness, and to imitate the example of the unjust steward, in the parable which he had just before delivered to them, who, having abandoned all expectations of future support from his lord, on account of his misbehaviour, had endeavoured to conciliate to himself the goodness of his tenants, that when he was put out of the stewardship, they might receive him into their houses; *for which artful precaution his lord commended him, because he had done wisely, but totally rejected him because he had not done honestly.*

1 Cor. iii. 19.

SOAME JENYNS' *Works.*

5066. [— 19.] What is here translated "fine linen", is more probably a very fine cotton.

See PLINY, *lib. xix. c. 1.*—WORMIUS, *Mus.* p. 139. — And BODEUS, *a Stapel, in his Commentary on Theophrastus*, p. 425, *et seq.*

5067. [— 22.] When two or three Jews reclined on the same couch, LIGHTFOOT says the worthiest or most honourable person lay in the middle; the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence the phrase, *Abraham's bosom*, came to denote the highest state of celestial happiness next to that of Abraham himself, the father and head of the Jewish nation.

See No. 1328.

*Burder.*

5068. [— 23.] The wicked are tormented by envy,



when they behold from a distance the blessedness of the good; yes, when they only *think* about it.

See No. 1316, 1320. SWEDENBORG, *Arcana*, n. 1974.

5069. [*Luke* xvi. 26.] The world of spirits is the interspace (or gulf) distinguishing heaven from hell.

See No. 1326, 1318. *Ibid.* n. 5852.

5070. [*Luke* xvii. 10.] Our highest performances, though they be dues, amount not to tributes, but are rather like those pepper-corns of rent which freeholders pay; not with hope or with intent to enrich their landlord, but to acknowledge, that they hold all from him.

BOYLE's *Seraphic Love*, p. 84.

5071. [— 23. *And they shall say &c.*] Two MSS. the Syriac and Armenian have *can* (*Grk.*), IF — And if they shall say &c.

5072. [— 37.] At the head of every Roman legion is the *Eagle*, the king and the strongest of all birds, which seems to them a signal of dominion, and an omen that they shall conquer all against whom they march.

JOSEPHUS, *Wars*, b. iii. ch. vi. § 2.

5073. [*Luke* xviii. 8.] *Shall he find such faith on this land?*

Sir NORTON KNATCHBULL.

5074. [— 19.] Among the Saxons, GOD signified both the DIVINE BEING and GOODNESS; as the word *Man* signified both the *Human Being* and wickedness.

See SONNER's *Saxon Dictionary*.

5075. [— 29, 30.] "In the antient philosophy, the perfection of virtue was represented as necessarily productive, to the person who possessed it, of the most perfect happiness in this life. In the modern philosophy, it was frequently represented as generally, or rather as almost always, inconsistent with any degree of happiness in this life; and heaven was to be earned only by penance and mortification, by the

austerities and abasement of a monk; not by the liberal, generous, and spirited conduct of a man."

A. SMITH.

See No. 1140, 1142, 1145.

5076. [*Luke* xix. 4.] The Sycamore of Scripture is a huge tree, the stem being often fifty feet thick. — Of this the antient Egyptians made coffins, wherein to lay their embalmed dead. The wood is very proper for this use, as it does not rot for several ages, and not until it is very old. The Mummies which I saw in Egypt, says HASSELQUIST, were all preserved in coffins made of this wood, which, as well as the corpse, had kept sound for 2000 years. This large and branchy tree, by spreading out its boughs, affords excellent shade, being of great use to people living in a scorching climate, and travelling through deserts, as they may frequently rest their wearied limbs and drooping bodies, under the shade of a sycamore.

*Travels to the East*, p. 259.

5077. [— 8.] The Christian writers tell us, that the Turkish emperor Selim, during his illness, leaning his head one day on the lap of Piri Pashâ, whom he loved above all others, said, "O Piri, I see I must shortly die without remedy." The Pashâ, availing himself of so favourable an opportunity, told him he would do well to build a hospital for the relief of the poor, with the great wealth taken from the Persian merchants in several parts of his empire. The Sultan answered, "Wouldst thou have me, Piri, bestow other men's goods, injuriously taken from them, on works of charity, for my own vain glory? That I will never do: nay, rather see, that they be restored to the right owners" — Which was done accordingly.

See *Modern Univer. Hist.* vol. xii. p. 267.

5078. [— 13.] The Maneh was, when of silver, five pounds ten shillings three-pence, English.

See 1 *Kings* x. 17.

5079. [— 31.] According to an established usage amongst the Jews, a prophet might demand, and receive whatever he demanded, in the Name of the LORD.

5080. [— 44.] In the second year of Vespasian, on the eighth day of the month Elul, Jerusalem was taken.

JOSEPH. *Wars*, b. vi. ch. x. § 1.

Titus Cesar gave orders that they should now demolish the entire city and temple. Consequently its very wall, excepting

that part which inclosed the western side of the city, was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.

*Ibid.* b. vii. ch. i. § 1.

We learn from JOSEPHUS, that not less than one million one hundred thousand men perished at the siege of Jerusalem: and to obviate the objection, how could so many be assembled? he adds, that at a former paschal solemnity, a census had been made by the high-priests at the desire of the pro-consul *Cestius*; and that the number of men present were 2,700,000, the unclean and strangers not included.

See *Exod.* xxxiv. 23. *De Bell. Jud. lib.* vi. c. 9. § 3.

5081. [*Luke* xx. 34. *The children of this world marry, and are given in marriage*] by adoption. Thus Sarah, Rachel, &c. gave their servants in marriage-adoption, in order that the children of those servants by their own proper husbands, might be heirs to the inheritance of their Master.

5082. [*Luke* xxi. 5.] *Anathemata* (Grk.) is here used for the gifts and ornaments of the temple: *anathemata*, on the contrary, denotes where it occurs, things accursed, or devoted to destruction.

SWICER. *Thesaur. voce* anathema.

5083. [— 11.] In the year of our Lord 1620, on the 28th of the Mahomedan month Rabi'ulawel, there appeared in the heavens at Constantinople a crooked sword (a comet?), five times as long as a spear, and three feet broad. It always rose in one place, followed the apparent motion of the heavens from east to west, and for a whole month shone with great brightness, after sun-set. — In the year following the Bosporus was completely frozen over; so that the inhabitants of Constantinople could pass to Skatari on foot.

*Modern Univer. Hist.* vol. xii. p. 450.

5084. [— 20.] In the year 72, by the severe famine during the siege of Jerusalem, from April 14th to the calends of July, out of one gate were carried forth to burial 1,580,000. After this, the fugitives of distinction reported, that 600,000 carcases of the poor were thrown out at the gates, besides

those buried by relations. Such as had none to carry them out, were thrown into great houses and shut up: of such multitudes no account was ever taken.

BARONIUS.

5085. [*Luke* xxi. 21, 22.] Accordingly, when the Roman forces under *Gratus* did on a sudden, and without any manifest cause, withdraw from the siege of Jerusalem, the Christians there, as divinely admonished, made use of that opportunity, all of them, to quit the city and retire to *Pella* on the other side of *Jordan*.

EUSEB. *lib.* 3. *cap.* 5.

5086. [— 24. *Ye shall be led away captive*] When the Tartars possessed themselves of the Province of Nankin, they made all the women of the province prisoners, and exposed for sale in the market, all whom they did not keep for themselves (as slaves).

BRETON'S *China*, vol. iii. p. 6.

5087. ——— When the city Jerusalem was taken by force, Titus Cesar persuaded me frequently (says JOSEPHUS) to take whatsoever I would of the ruins of my country; and said that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintance to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me.

*Works of Josephus*, vol. iii. pp. 242, 243.

5088. [— 25.] In the year 51, three suns appeared at once, which sensibly united in one orb. The same year there was a great famine in Greece; and at Rome next year. In 62 there appeared a great comet, and another in 66.

FUNCTUS, *Chronology*.

In 66, by an earthquake in Asia, Laodicea, Hierapolis, and Colosse were destroyed.

EUSEB. *TACIT.*

The sea was also in that year driven back from Egypt, and overflowed a great part of Lyca.

*Chron. Magdeburg.*

In the year 70, there were prodigious earthquakes in Italy.

FUNCTUS.

5089. [*Luke xxi. 25 — 28.*] No illustrious manifestation of the Divine goodness, nor any execution of Divine judgment, ever came on the world without a *double* voice; a voice of *comfort* to the faithful, and of *terror* to the wicked.

RICHARD CLARKE.

5090. [— 27.] M. SAUSOURE, from his observatory on Mont Blanc, beheld the evening-vapor, like a light gas, temper the sun's brightness, and form the finest purple belt, which encircled all the western part of the horizon; whilst, to the east, the snows at the base of the mount, coloured by this light, presented the finest and most magnificent spectacle. In proportion as the vapor descended and became more dense, this belt became narrower, and of a deeper color; and appeared at last of a blood-red: at the same instant small clouds, which roved above this chain, darted a light of such brightness, that they resembled flaming stars or meteors. — In the morning, the vapors, less condensed, did not form in the horizon a cordon so distinct and highly coloured; but, in return, he observed a singular phenomenon. It was formed of rays of a fine purple, which parted from the horizon to the west, precisely opposite to the sun; they were not clouds, but a sort of thin vapory homogeneous substance: these rays to the number of six, had their centre a little below the horizon, and extended to ten or twelve degrees from this centre.

*Pinkerton's Coll. part xvii. pp. 681, 682.*

5091. [— 32.] As we are informed by Matthew (i. 17) that the forty-third generation from Abraham commenced with the birth of Christ, and as the Lord here predicts that this His generation should not pass before judgment should be executed on Jerusalem, we hence learn that a generation is exactly 70 years; for nothing is more certain than that, in 68 Vespasian waged war in Judæa, in 69 was declared emperor there by his army, in 70 caused Jerusalem to be destroyed, and in 71 triumphed there with his son Titus.

5092. [*Luke xxii. 7.*] The anniversary Phasah feast, among the Jews, consisted in supping on lamb and unleavened bread. — This last supper of Christ (in which it does

not appear that *lamb* was used) has been imitated in different ways by different sects of Christians. The Corinthians were reproached with so celebrating it, as to make it subservient to intemperate pleasures of the table: they thought a *Lord's Supper* could not be too frequent, or too hearty, or too jovial. — Other sects have supposed, not that the supper, but that the *returning thanks* (*eucharistia*, *Grk.*) constitutes the essence of the rite; and that the psychological effects which Christians have derived from the death, and resurrection of Christ, are the fittest objects at that time of human gratitude. Such Christians naturally prefer the term *eucharist*, as drawing attention to what they consider as the chief part of the ceremony. — Others have supposed, that brotherly love is in all cases the purest motive for conviviality; and was especially so in the incident related. They place in the *common participation* of Christian feelings the utility of the rite; they would object to a solitary celebration, and insist on the duty of *communion*. — Sacrament means an *oath*, and, in general, any religious pledge publicly given. The ceremony of marriage is a sacrament. Taking the oath of allegiance is a sacrament. Taking the test is a sacrament. The church of Rome has seven sacraments. Those, who call their peculiar imitation of the Lord's supper emphatically the *sacrament*, either regard that rite as the most important of the ceremonies enjoined by christianity; or allude to its local selection by the magistrate, as the test of allegiance.

*Athenæum*, Dec. 1808, No. 21, p. 496.

Verse 14.] See *Exod. xii. 6.*

5093. [*Luke xxii. 15.*] The verb *phagein* (*Grk.*) signifies to eat what is sacred; *esthein*, to eat a common meal.

5094. [— 36.] Without *Permissions*, man cannot be led by the Lord from evils, nor consequently reformed and saved; for if evils were not permitted to break out, a man could not see and acknowledge them, nor be induced to resist them.

SWEDENBORG, on *Divine Providence*, n. 251.

5095. [— 44.] A neighbour of mine, says J. WHITEHEAD, has something in his constitution different from what I ever met with in any other man. When he works, he generally perspires on the right side; it just takes one half of his face and of his body, so that you may see the sweat pouring down in large drops on the right side, while the left is perfectly dry: and, when he eats, the perspiration changes to the left side, with as great a profusion as before, while the right is dry. Thus it alternately changes, by working and eating, from right to left and left to right; but he never perspires all over the face and body at the same time.

*Month. Mag. for Nov. 1814, p. 302.*



5096. [Luke xxii. 48.] The Cuscuta, or Dodder, roots not in the earth, but ascends the vegetables in its neighbourhood, and ultimately destroys the plant on which it had grown to maturity.

SEWARD'S *Life of Darwin*, p. 343.

5097. [—— 52.] *Ho Strategos tou Hierou* (Grk.), *The Captain of the Temple*. — This appears to have been not a Roman but a Jewish officer: And as the service of the Temple is in the Old Testament expressed by a military term, *tseba* (Hebr.), Num. viii. 24, 25, so the *Captain of the Temple* was the person who commanded in chief the numerous Priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32, 1 Chron. ix. 11. JOSEPHUS mentions such an officer by the same title, *Strategos*, who was evidently a Jew, being the High Priest's son.

See his *Antiq. lib. xx. cap. 5. § 2. Comp. De Bel. lib. ii. cap. 12. § 6, and cap. 17. § 2.*

In Luke xxii. 52 (compare verse 4), mention is made of the *Stratagai*, *Captains of the Temple* in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of Priests and Levites under THE *Strategos*, or Commander in Chief.

PARKHURST'S *Greek Lex.* p. 631.

5098. [—— 60.] The Jews affirm, that all cocks were removed out of Jerusalem at the time of the passover.

See *Frag. to CALMET*, No. cclxiii.

See No. 1086.

5099. [Luke xxiii.] The conspiracy of the Jews in this Chapter, evinces the justice of God in abolishing their perverted doctrine and worship, and in establishing the law and the Gospel among the Gentiles, who, so far as Pilate was concerned, had no share in his crucifixion. Pilate was constrained to give him up to the fury of the Jews, otherwise they would have impeached him — "Thou art not Cesar's friend."

5100. [—— 11.] Was this gorgeous robe, which John (xix. 5) tells us was purple, put on Jesus purposely for his condemnation? — The punishment of death, among the Romans, was decreed against all but the Cesars, who should have the audacity to wear purple.

See BERTHOLLET'S *Dyeing*, by Hamilton, vol. i. pp. xiii, xix.

As this robe is said by Matthew (xxvii. 24) to have been of scarlet, and by John (xix. 5) of purple hue; it probably

was one of Herod's cast-off robes, faded by time and wear, in parts, from a purple to a scarlet; and thus, on the whole, might be both at once.

5101. [Luke xxiii. 22. *Pilate said to them the third time*] This was Jesus three times befriended as well as three times denied.

5102. [—— 30.] On the 25th of August 1618, the town Pinra or Plurs, in Switzerland, was totally overwhelmed by the fall of mount Coulo. — Contemporary writers mention, that its population amounted to at least 1500 inhabitants. — The valley in which it was situated being very narrow, the whole town was buried in one undistinguished ruin.

COXE. — *Pinkerton's Coll. part xxii.* p. 895.

5103. [—— 33.] It was usual to crucify on high places and mountains.

See LIPSIUS, de *Cruce*, l. iii. c. 13.

5104. [—— 43.] Thou shalt be taken away from all; and from henceforth thou shalt remain with my Son, and with such as are like thee, till the times be ended. 2 *Esdras* xiv. 9.

If the North Pole of the earth stood directly towards the sun in the east, we should enjoy a perpetual spring, and thus Paradise would be restored. The spiritual sun of the Intermediate State is at its North Pole, and therefore that state is now a Paradise.

See the *Notes on Gen. iii. 24, and on Ezek. i. 4. &c.*

5105. [—— 44.] Every eclipse of the sun necessarily happens between the last crescent of one periodical course of the moon, and the first phase of the new; that is, between the time when the moon is nearest to the sun, and that when she begins to recede from him.

*Nature Displayed*, vol. iv. p. 25.

5106. [—— 44, 45.] This darkness was undoubtedly caused by a volcanic eruption, which produced also a tremendous earthquake. — Every thing on this day, the third of April, was horribly awful. An unaccountable darkness observed by the astronomers in Egypt, and noted particularly by *Phlegon*, as having happened in the 202d Olympiad, answering to the third day of April in the thirty-third year of the nativity. The sun completely veiled in atmospheric

vapor! And the moon twice eclipsed within twenty-four hours; totally in Libra, to the antipodes of Jerusalem; and again at Jerusalem, forty-nine minutes past five o'clock, in the afternoon when she appeared in the east eclipsed of more than half her light.

GREGORY's Tracts, p. 107. — See Dr. GREGORY, de *Æris et Epochis*, p. 167.

See No. 4870, 1290, 1291, 1321.

5107. [*Luke xxiv. 4.*] The two Angels seen within the sepulchre, that seated on the stone, and the risen Jesus, constituted the Four Angels or subjected manifestations of the MOST HIGH, the ANTIENT OF DAYS, JEHOVAH, and the GLORIFIED JESUS CHRIST, in the Four Spiritual Heavens above and around our earth.

5108. [— 13. *Emmaus*] To all places that had hot baths, the Jews gave the name of *Hamah* or *Hamath*, grecified into *Emmaus*.

See *Univer. Hist. vol. x. p. 288*.

5109. [— 16. *Their eyes were holden that they could not know him*] See *John ix. 39*. — Their sight was thrown back by the sphere of the LORD, or their eyes were so suffused with tears, that &c.

Verse 31.] When the glory which filled his person, threw back the surrounding air, he became invisible.

5110. [— 29. *They constrained him*] They earnestly persuaded him.

*Essay for a New Translation.*

5111. [— 31.] When the sight of the spirit of a man is opened, which is effected by the removal of the sight of the body, angels appear.

See No. 1155. SWEDENBORG, *Arcana*, n. 10,758.

5112. — *He vanished &c.*] This proves that his body, being removable, might in the same way be removed at the ascension.

5113. [— 32.] See 2 *Peter iii. 10*.

Verse 39.] Man was created to apply to himself life from

the Lord; and hence into the ability, that, as to thoughts and affections, he can be elevated by the Lord above the natural world, and thence think about God, and be affected with the Divine Spirit, and thereby be conjoined to Him: which is not the case with the animals of the earth. Men who are capable of being thus conjoined to the Divine Spirit, do not die when their corporeals, which are of the world, are separated; for their interiors remain conjoined.

SWEDENBORG, *Arcana*, n. 4525.

The Human Ascending Sphere, which the Lord superinduced in the world over His former Descending Human Sphere, was like the human spirit superinduced in the body of a man in the world. But, in the Lord, both were Divine; and therefore infinitely transcending the two finite human spirits, the one for the body, the other for the soul (*Ibid. on Div. Love*, n. 261), of angels and men. As He fully glorified the Natural or from nature returning, Human Sphere even to its ultimates; He therefore, otherwise than any man, rose again with its complete receptacle the whole body.

Thus He could, before His ascension, put off nature, which in itself is dead, yet a receptacle of the Divine; and put on the Divine.

The natural mind of man consists of spiritual substances, and at the same time of natural substances. From its spiritual substances thought is produced, but not from its natural substances. The latter substances recede when a man dies; but not the spiritual substances. Wherefore that same mind, after death when the man becomes a spirit or an angel, remains in a form similar to that in which it was in the world. Those natural substances, which recede by death, constitute the cutaneous covering of that spiritual body, in which spirits and angels are. By means of such covering, which is taken from the natural world, their spiritual bodies subsist; for the natural is the ultimate covering: Hence it is, that there is no spirit or angel, who was not born a man.

*Ibid.* nn. 221, 234, 257.

5114. [*Luke xxiv. 36.*] This was the fifth and last appearance he made of himself on this one day, viz. 1. to Mary Magdalen; 2. to the other women; 3. to Peter (*Luke xxiv. 34*. 1 *Cor. xv. 5*); 4. to the two disciples; and 5. to the whole college now at supper.

See *Univer. Hist. vol. x. p. 395*.

5115. — As the Creator, he had power over the matter of his body to dilate it into invisibility or compact it into a tangible body, as he pleased.

5116. [— 42.] The melons of Harazen, a Persian province where they are of a most excellent quality, are said to be the true water-melons. They are of the size of ordinary gourds, or pompons; commonly round, and green on the outside: but within of a much deeper color than the common melon; although some are perfectly white: but these

are not the best. The substance of the fruit is much finer, and of a better flavor, than that of ordinary melons. It is exceedingly cooling, and may be eaten without the least danger. This fruit, gathered green, will in ripening, keep unfaded till the middle of winter, when it is allowed to be as good as in its proper season.

*Modern Univer. Hist. vol. vi. p. 130.*

It is inconceivable how soon a fresh-water plant dies, if taken from its element; quite as quickly as a fish, and decays much sooner, for it grows putrid almost immediately. It is also remarkable, that (after the manner of sea and lake fishes) a fresh-water plant soon decays in salt water, and a sea-weed soon decomposes in fresh water.

*See TILLOCH's Philosoph. Mag. for Jan. 1815, p. 9.*

5117. [*Luke xxiv. 50.*] Mount Bethany was distant from Jerusalem a sabbath day's journey, or seven furlongs and a half.

*Dr. LIGHTFOOT.*

Jesus Christ was translated not on a Thursday, but on the Jewish sabbath or on what is called the *Lord's day*, the second day in the feast of Pentecost. *Deut. xvi. 9, 10. 1 Cor. xv. 20.*

The modern Jews celebrate the Pentecost for two days. (CALMET).—This causes Luke to distinguish the Second Day, as the day on which *Pentecost was fully come* (*Acts ii. 1*). Hence probably, the First day of Pentecost, the day of First-fruits, is the Resurrection Day; the Second, the day on which the Law of Moses and the Holy Spirit of the Gospel were successively given.

Verse 51.] His material body was now glorified, or turned into glory as it manifestly passed from him. And from this time the spiritual body he had from the virgin was glorified,

till it passed from him in the intermediate state. His Interior, the Infinite Human, the Son of God, when it had thus cast all that was material and finite from the Virgin, was ultimately glorified by returning to the Father in the Christ of heaven, the Glory which had been assumed there from the Christ beneath.

5118. [*Luke xxiv. 50. As far as Bethany*] There was a Bethany, a tract of the mount Olivet, distant from Jerusalem but one mile. It was from this part of the mount that Jesus ascended.

*See LIGHTFOOT.*

— *he lifted up his hands, and blessed them*] *Nun. vi. 23—27.*

5119. ——— The mount of Olives, about a mile from Jerusalem, had three summits: the *first* (mount Bethany), whence our Lord ascended into heaven, was in the middle; the *second*, called the mountain of *offence*, lay to the south; the *third* and highest, to the north.

*Univer. Hist. vol. iii. p. 103.*

5120. [——— 51.] Was it not in the same way, that Jehovah went up from Abraham? *See Gen. xvii. 22.*

5121. ——— *And it came to pass, while he blessed them, he was parted from them, and carried up into heaven*] *See 2 Kings ii. 11.* — Enquire here, why the rainbow shifts its appearance; and shew that, to produce the phenomenon, he must have been divested of matter.

*See No. 1329, 979, 1187.*



## THE GOSPEL

- ACCORDING TO

## Saint John.

**I**N the beginning] of the creation of God. Rev. iii. 14.  
 -- The early physical Philosophers expressed an absolutely simple substance by the term *arche* (Grk.).

See *Phil. Trans.* for 1814, part iii.  
 p. 523, note.

5123. [— i. 1.] *En arche* (Grk.) ought to be rendered in a *chief essence* or prime elementary sphere over our earth.

Bp. HORNE's *Hutchinson*, p. 225.

5124. [— The Word] The dictation of the Spirit of God against all that is evil and false, and in behalf of all that is good and true, in the conscience of man.

A word has in it a distinct truth, that is in harmony with all the other truths in the Divine, in a human mind.

5125. [— 3.] The things in the world of spirits, and in heaven, which originate immediately from the *Light*, are atmospheres, paradisiacal scenery, appearances of rainbows, palaces and habitations, as seen by prophets, when their interior sight was open.

SWEDENBORG, *Arcana*, n. 1620.

5126. [— 4.] In Him was a *LIFE*: That part of the

atmosphere, which is necessary to the support of *animal life*, is *oxygeneous gas*.

See DALTON's *Chem. Philosophy*, part ii.  
 p. 227.

5127. [— i. 4.] Place a piece of silver, a shilling for instance, between the upper lip and the gum, and lay a piece of zinc at the same time upon the tongue: bring the two metals in contact, and a faint flash of light will be perceived. In the dark, this *light of men* will appear, whether your eyes be shut or open, equally vivid with the strongest light of the sun.

Verse 5.] See SWEDENBORG, *Arcana*, n. 3485.

5128. [— 9.] Truth may be compared to one of the solar rays: if we attempt to fix it in ourselves, it will dazzle and blind us; and if we are content with considering only the objects which it renders visible to us, it will both enlighten our mind and warm our heart.

St. PIERRE's *Harmonies of Nature*,  
 vol. iii. p. 2.

5129. [— 12.] Metals and other bodies which are eminently disposed to *reflect* radiant heat, are not disposed to *absorb* it in any remarkable degree; whereas, black paint, paper, glass, &c. are disposed to *absorb* it, and consequently to *radiate* it again in proper circumstances.

DALTON, *part i.* p. 103.

5130. [John i. 14.] The increase of the solid parts of the globe by the recrements of organic bodies, as limestone rocks from shells and bones, and the beds of clay, marl, coal, from decomposed woods, is now well known to those who have attended to modern geology; and Dr. Hally, and others, have endeavoured to shew, with great probability, that the ocean has decreased in quantity during the short time which human history has existed. Whence it appears, that the exertions of vegetable and animal life convert the *fluid* parts of the globe into *solid* ones; which is probably effected by combining the matter of heat with the other elements, instead of suffering it to remain simply diffused amongst them.

DARWIN'S *Temple of Nature*,  
canto i. l. 268.

5131. ——— [And tabernacled among us] Mede, Light-foot, and some others have advanced satisfactory arguments to prove that our Lord's nativity was in September, and particularly at the feast of Tabernacles, four years before the vulgar computation now in use. (See USHER, on the Subject.) — John the Baptist was born on the 15th of the first month, or Passover Day; and the Messiah on the 15th of the seventh month, when the Feast of Tabernacles commenced.

PENROSE'S *Letters*, p. 46.

— [Dwelt among us] pitched his tent among us.

BOYLE.

5132. ——— What sense is now-a-days affixed to the term *charity*, the Greek name of which, *charis*, signifies attraction, grace, loveliness?

See St. PIERRE'S *Studies of Nature*,  
vol. iii. p. 227.

5133. ——— The soul converts not itself into body, nor so commixes itself with body as to become body, hut takes body to itself.

Gen. ii. 7. SWEDENBORG, on the *Athanasian Creed*,  
n. 16, p. 40.

5134. [—— 18.] No object can be seen but by the rays of light that are *reflected* from it.

When the moon is a little withdrawn from the sun, and yet the earth is almost in opposition, the light that passes from the enlightened disc of the earth to the obscure surface of the moon's atmosphere is there *reflected*, and shews us the body of the moon covered with a gentle light that distinguishes it from the azure of the heavens.

The body of the moon, as a magnificent mirror, *returns* to us in the night, a great part of the light of the sun which we had lost.

*Nature Displayed*, vol. iv. pp. 28, 31, 32.

5135. [John i. 18.] Were it but possible for the eye to view through the skin, the mechanism of our own body, the sight would overwhelm us. Durst we make a single movement, if we saw our blood circulating, the nerves pulling, the lungs blowing, the humors filtrating, and all the incomprehensible assemblage of fibres, tubes, pimps, currents, pivots, which sustain an existence at once so frail, so presumptuous? — How then could we support an interior view of HIM in whom we live, move and have our being!

See St. PIERRE'S *Studies of Nature*,  
vol. ii. p. 21.

5136. ——— [The only begotten Son] The unique or *monogene* son.

5137. ——— By a metonymy we denominate that *round body of light* to be the *moon*; which, falling from her on the retina of the eye, forms an image before the mind, of about a foot diameter; for this is not the moon herself, but her *image* only; and that too in miniature.

APPLEGARTH.

5138. [—— 29.] Jesus Christ is called by John here and in the Revelations the Lamb and the Lion, because in the Exodus from Egypt the ensign of the Lamb carried by Aaron led the Priesthood, and that of the Lion carried by the chief of Judah led the whole host of the twelve tribes; so that when he is called the *Lamb* he is virtually called the *high-priest*; as he is also called *king* under the emblem of the *Lion*.

5139. [—— 45.] That is, his *son-in-law*; as Joseph had married his mother, and was therefore his *father-in-law*, and, in the common language of mankind, called his *father*, and Jesus called his *son*: which is common every day, and every where.

5140. [—— 46.] Pride still ascribes a mighty influence to *country*, and to *blood*. Yet *Pompey*, so noted for his generosity, was the son of *Strabo*, infamously notorious to the Roman people for his avarice. The cruel *Domitian* was brother to the gracious *Titus*. *Caligula*, and *Agrippina* the mother of *Nero*, were indeed brother and sister; but they were the children of *Germanicus*, the darling hope of Rome. The barbarous *Commodus* was son to the godlike *Marcus Aurelius*. What a difference, in the same man, between *Nero*, saluted when he mounted the throne as the Father of his country; and *Nero*, execrated before his death as its avowed enemy: between *Titus*, stigmatized in his youth with the name of a second *Nero*, and *Titus* at his death embalmed with the tears of the senate, of the Roman people, and of stran-

gers? What a difference between *Cesar*, so ambitious, so dissolute; and *Cato*, so temperate and virtuous? yet both were of a sickly constitution. Place, then, Climate, Nation, Family, Temperament; these determine men neither to vice, nor to virtue. The will, the inclination does all: — "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

See *St. PIERRE'S Studies of Nature*, vol. i. p. 303.

Summos posse viros et magna exempla daturos

Verveum in patria, crassoque sub aere, nasci.

JUVENAL.

5141. [*John* i. 46.] The Jews abhorred the true Christ when he came, because there had been before him a false Messiah called by the name of Jesus of Nazareth.

See *Dr. GREGORY'S Assyrian Monarchy*, p. 211.

5142. [——— 48.] The Indian fig, in Spain, grows six or seven feet high; very branching and crooked: the arms at bottom as thick as the thigh of a common man.

PINKERTON'S *Coll.* part xvii. p. 668.

5143. [——— 51. *The angels of God ascending and descending on the Son of man*] as Jupiter's satellites revolve about him at different distances, and in different periods of time:

About him round four planetary moons  
On earth with wonder all night long beheld;  
Moon above moon, his fair attendants dance.

MALLET'S *Excursion*.

See No. 1070, 1083, 1108, 1072, 1074, 1186, 867, 1069.

5144. [*John* ii. 1. *Cana of Galilee*] Galilee included what was formerly possessed by the Tribes of *Issachar* and *Zabulon* and *Naphtali*, and the inland part of the Tribe of *Asher*, *Cana* of Galilee within the Tribe of *Zabulon*, not far from Nazareth.

5145. [——— 4.] *Woman, what is it to thee and to me?*

5146. [——— 7, 8, &c.] The text expressly saith, the water was made wine, therefore not a created wine.

Our Lord ordered the vessels to be filled up to the brim with water. He bids a servant to draw from these pots thus full

of water, and what he drew and carried to the ruler of the feast from vessels full of water, was such wine as strangely surprised him with its peculiar excellency. The wine was only found in the cup into which our Saviour ordered the servant to draw, and bear to the ruler.

*Law's Appeal*, p. 225.

The justice of the miracle may be seen in this, that the disciples &c. who attended Jesus, increasing the number of the guests probably beyond expectation, might be justly considered as contributing essentially to that want of wine of which the mother of Jesus complained.

5147. [*John* ii. 9. *The servants — drew the water*] What was water in the vessels in the act of drawing, it seems, became wine. This rendered the miracle, strikingly, and repeatedly, convincing.

5148. ——— If wine be drawn off about the close of March, during the ascent of the sap in the vine, it will appear as white as milk at the very instant it is poured into the glass. If drawn off when the sap is rising about the latter end of August, its quality will be much the same. An incontestible argument, that at those times the joint influence of the air and sap operates with vigor equally on the vine and on the liquor it produces.

*Nature Delimited*, vol. ii. p. 261.

5149. [——— 10.] A nuptial feast continued Seven Days.

5150. [——— 14 — 16.] Rosinus and Godwin say, that the Romans had certain walks on each side of the body of the Church, which they called *Porticus*; and in these places it was lawful for them to make bargains, merchandize, or confer on any worldly business, as likewise in the *Basilica* or body itself. But their Quire, called *Chorus*, was set apart only for Divine Service. It is not generally known that the body of the Church, or Nave, was the Exchange of the parish.

*Latent Antiquities*, by the Rev. T. D. Fosbrooke, M. A. F. S. A.

5151. ——— See *Deut.* xiv. 24 — 26.  
See No. 580, &c.

It is said, that among the Jews, they generally whipt the excommunicated persons, before they expelled them out of their synagogues.

CALMET.

5152. [——— 17.] Those bodies which are good con-



ductors of heat, are likewise good conductors of electricity. — The conducting power of fluids arises from two distinct sources: the one is the same as in solids, namely, a gradual progress of the heat from particle to particle, exclusive of any motion of the particles themselves; the other arises from the internal motion of the particles of the fluid, by which the extremes of hot and cold are perpetually brought into contact, and the heat is thus diffused with great celerity.

DALTON'S *Chem. Philos.* part i.  
pp. 100, 101.

5153. [John ii. 20. *Forty and six years has this Temple been in building*] That is, forty and six years, since it began to be repaired by Herod, had elapsed at this first passover after Christ when the Jews were objecting this to him. (See USHER, *sub. A. M.* 3987.) — It continued to be repaired till the beginning of the Jewish war under Gellius Florus.

JOSEPHUS, *Antiq. l. xx. c. 8.*

Though it was, from the commencement of its re-building in the 21st year of Herod's reign, made fit for divine worship in nine years and a half; and though forty-six years had been now actually spent in repairing it, yet at the time the Jews spoke the above words many workmen were still employed on its out-buildings, and continued to be so even for years after our Lord's crucifixion.

See WELLS' *Continuation of the Jewish Hist.*  
(vol. ii. of his Bible), p. 103.

5154. [—— 22.] The *Scripture* here referred to is probably *Matt. xii. 40*, where we find Jesus predicting his death and resurrection, as they actually took place in the 36th year of his age. As Matthew is said to have made his Gospel public in the very same year in which his Master suffered, it is a strong presumption that he and the other Evangelists had kept regular journals daily, of what JESUS CHRIST both said and did; as Patriarchs, Moses and the Prophets, had previously registered in a regular series all that had been spoken and visibly effected by the SHECHINAH of the Old Testament.

See *Modern Dictionary of Arts and Sciences*,  
*Articles Jesus Christ and St. Matthew.* —  
Also JOSEPHUS, *Contra Apion. b. i. § 6.*



5155. [John iii. 5. *Except a man be born out of water &c.*] The fetus then, that hath never breathed, cannot enter heaven.

See SWEDENBORG'S *Principia, in the Appendix to Paragraph xiii.*

5156. [John iii. 5. *Of water*] "He, whom his father, or mother with her husband's assent, gives to another as his son, provided the donee have no issue, if the boy be of the same class and affectionately disposed, is a son given by water — i. e. the gift being confirmed by pouring water."

See *Frag. to CALMET, No. 2N. vol. ii.*

5157. [—— 19.] We have power over the mind's eye, as well as over the body's, to shut it against the strongest rays of truth and religion, whenever they become painful to us; and to open it again to the faint glimmerings of scepticism and infidelity when we "love darkness rather than light, because our deeds are evil."

SOAME JENYNS' *Works, vol. iv. p. 54.*

5158. [—— 20.] It appears from observations made on the Virginia creeper, the ivy, the common vine, &c. by T. A. KNIGHT, *Esq.* that not only the tendrils and claws of these creeping dependent plants, but their stems also, are made to recede from light, and to press against the opaque bodies, which nature intended to support and protect them.

*Phil. Trans. for 1812, part ii. p. 316.*

5159. [—— 23. *Salim*] Hence Melchizedek, king of Salem, was king of Jerusalem which, as to its pristine name, is called Salem in *Ps. lxxvi. 2.*

See No. 433, &c.

Ænon was about eight miles south of Scythopolis; Salim in the neighbourhood of it was the same with the Salem of the Old Testament, where Melchizedek was king, and where some of the ruins of his palace were still to be seen in Jerome's time.

See *Univer. Hist. vol. ii. p. 408, and vol. x. p. 305.*

5160. [—— 29.] As to "the friend of the bridegroom," — there were two at each wedding: one waited on the bride, the other on the bridegroom: their business was to serve them, to distribute to them gifts, to continue with them during the seven days of the marriage, to keep the marriage-contract, and afterwards to reconcile differences between husband and wife when any took place.

See Dr. A. CLARKE'S *Notes on John iii.* —  
See also BURDER'S *Oriental Customs*,  
vol. i. p. 326.

5161. [—— 33.] The seals of the Hebrews were their

names cut in a stone, which having dipped in bistre, or some other kind of ink, they then, by way of their subscription, printed at the bottom of what they meant to testify.

*Smith's MICHAELIS, vol. i. p. 491.*

See No. 1226, 1240, 1243, 1200, 1311, 1091, 1236, 1354.

5162. [*John iv. 4.*] It was absolutely necessary for those that went quickly to Jerusalem, to pass through Samaria; for in that road you may, in three days' time, go from Galilee to Jerusalem.

*JOSEPH. Life, § 52.*

5163. [— 5.] *Sychar*, which signifies *drunkard*, was a term of contempt given by Judah after the revolt of the Ten Tribes to *Shechem*, a strong place by nature, situated about forty miles from Jerusalem: it was the metropolis of Jeroboam's kingdom till the building of Samaria by Omri, and resumed that dignity a second time as soon as Samaria was destroyed by the Assyrians. It stood about forty miles from Jerusalem, fifty-two from Jericho, and ten from Shiloh, near to Jacob's well.

*Univer. Hist. vol. iv. p. 19, and vol. x. p. 308.*

5164. [— 6.] The Asiatics attached nobility only to places rendered illustrious by virtue. An aged tree, a well, a rock, objects of stability, appeared to them as alone adapted to perpetuate the memory of what was worthy of being remembered. There is scarcely all over Asia an acre of land but what is dignified by a monument. The Greeks and Romans who issued out of it—as did all the other Nations of the World, and who did not remove far from it, imitated in part the customs of our first Fathers. But the other Nations who scattered themselves over the rest of Europe, where they were long in an erratic state, and who withdrew from those *antient monuments of virtue*, chose rather to look for them in the posterity of their great men, and to see the living images of them in their children. This is the reason probably, why the Europeans, comparatively, have no Noblesse, and the Europeans no monuments.

*St. PIERRE'S Studies of Nature, vol. iii. p. 127.*

5165. [— 11.] In the East many wells, says NIEBUHR, were from a hundred and sixty to a hundred and seventy feet deep.

*Trav. vol. i. p. 268.*

5166. [*John iv. 11.*] Many of the Guzerat wells have steps leading down to the surface of the water, others have not; nor do I recollect, says FORBES, any furnished with buckets and ropes for the convenience of a stranger; most travellers are therefore provided with them, and halcarras and religious pilgrims frequently carry a small brass pot, affixed to a long string for this purpose.

*Oriental Memoirs, vol. ii. p. 332.*

5167. [— 12. *Our father Jacob*] The Samaritans might claim Jacob for their father by adoption, but not by lineal descent.—When they saw the Jews in prosperity, JOSEPHUS says, they pretended to be allied to them, deducing the series of their own descent from the Patriarch Joseph, and his sons Ephraim and Manasseh; but when the Jews were depressed and in a low condition, he tells us, they then disclaimed all relationship and affinity with them, professing themselves to be, as they really were, originally *Medes and Persians*.

*See Antig. b. ix. ch. xiv. § 3; b. x. ch. ix. § 7; b. xi. ch. viii. § 6; and b. xii. ch. v. § 5.*

5168. [— 14.] When a portion of carbonic acid, sulphuretted hydrogen, or nitrous oxyde gas, is thrown up into a eudiometer tube of three-tenths of an inch diameter over water; the water ascends and absorbs the gas with considerable speed: if a small portion of common air be suddenly thrown up, it ascends to the other, and is commonly separated by a fine film of water for a time. That instant the two airs come into the above situation, the water suddenly ceases to ascend in the tube, but the film of water runs up with great speed, enlarging the space below, and proportionally diminishing that above, till it finally bursts.—This seems to shew that the film is a kind of sieve through which those gases can easily pass but not common air.

*DALTON'S Chem. Phil. part i. p. 203.*

5169. ——— “During the exercise of thought,” says SWEDENBORG, whose spiritual sight was open for twenty-nine years, “the material ideas of such thought have appeared as it were (floating) in the midst of a kind of wave; and it was observed that this wave was nothing else but such things as were adjoined to that subject in the memory; and that thereby the full thought appears to spirits: but that, on such occasion, nothing else comes to man's apprehension than what is in the midst, and appeared as material. I likened that surrounding wave to spiritual wings, by which the thing thought of is elevated out of the memory.—The spiritual speak sonorously, injecting the all of their thought into speech. Hence their thought, in order to be known, must be collected from their expressions. But the celestial do not so. What is of their will folds itself by somewhat of

thought into what is like a *pace*, affecting and moving the will of another according to the state of the subject."

*Arcana*, nn. 6200, 8733

5170. [John iv. 20.] There was a temple built on Gerizim long before the time of Alexander. — Probably, say the authors of *Unver. Hist.*, when the Jews had incurred the displeasure of Ochus, the Samaritans might then so far ingratiate themselves into the favor of that exasperated prince, as to obtain from him a grant to build themselves this temple.

See vol. ix. p. 558.

At the foot of mount Gerizim Abraham offered his first sacrifice in the land of promise. See *Deut.* xi. 29.

5171. [——— 21.] They who respect God in their lives and do no evil to their neighbour, love to be taught.

SWEDENBORG, on *Divine Providence*, n. 233.

5172. [——— 23.] In idea abstract space, while you utterly deny a vacuum. Then think of the Divine Love and the Divine Wisdom, that they are the real essence where space is abstracted and a vacuum denied. Again; think of space, and you will perceive that the Divine Spirit, in the greatest and smallest portions of space, is the same; for, in an essence abstracted from space, there is not any degree great or small, but a sameness.

*Ibid.* on *Divine Love*, n. 81.

5173. ——— The Father seeketh such to worship him in the inward disposition of the soul to all virtue and holiness; and in the lifting up a pure mind in devout addresses to him alone. This is worshipping God in the spirit, and having no confidence in the flesh, that is in any outward ordinances only. Worshipping him in truth is, not only serving him in the substance of all that was shadowed in types and ceremonies; but in the purity and holiness of the mind and conscience. This is worshipping in truth and sincerity; and this is opposed also to that outward discharge even of moral duties which proceeds only from fear, or any undue motive; but is still against the habitual bent and inclination of the soul, and is therefore so far insincere and hypocritical. This is that inward law written not with ink, but with the Spirit of the living God; not in tables of stone, as the moral law was, but in fleshly tables of the heart; our sufficiency for which is of God, and from the inward assistance of his Holy Spirit.

Ep. BROWNE'S *Procedure of the Understanding*, p. 343.

5174. [John iv. 25, 26.] The Tribes of Israel are no longer to be enquired after. The Israelites themselves know not with certainty from what families they are descended. Judah was selected as the tribe from which the Messiah should come; and behold, the Jews know not which of them are of the tribe of Judah. — This, against the Jews, is an irrefragable argument that their Messiah is come; and that He cannot now be expected, as His genealogy could not be traced to the stem of David.

See *Christian Researches in Asia*, p. 234.

5175. [——— 32.] If our improved chemistry should ever discover the art of making sugar from fossil or aerial matter without the assistance of vegetation, food for animals would then become as plentiful as water, and they might live upon the earth without preying on each other, as thick as blades of grass, with no restraint to their numbers but the want of local room.

See *Rom.* xi. 24.

*John* xv. 1, &c.

DARWIN'S *Temple of Nature*, canto iv. l. 66.

5176. [——— 35.] The case here is the same as when one says: In the month of July it is *winter* in India, while another asserts that at that period it is *summer*. Both at bottom are right; for on the coast of Coromandel the summer begins in June; but on the coast of Malabar it does not commence till October. During the latter month it is winter on the coast of Coromandel, whereas on the coast of Malabar it begins so early as the 15th of June. The one season, therefore, always commences on the east coast at the time when it ends on the western. — So necessary is it to reflect on time, place and climate, and the particular circumstances under which a traveller or writer lived. — Hence travellers assert that, in the course of the year, in India, there are two summers and two winters.

BARTOLOMEO, by Johnston, pp. 4, 81.

Hence it appears that there was a difference of four months between the time of Harvest in Galilee and that of Samaria where Christ now was.

5177. ——— A heat of sixty degrees, at least, seems necessary for the growth and maturity of corn.

DALTON'S *Essays*, p. 131.

5178. [John v. 2.] This pool looked wonderfully red, as it were with bloody waters.

St. JEROME.



Undoubtedly, because the *blood of the grapes*, poured out at the foot of the altar, ran into it by a covered drain. Consequently, at the time libations of wine were at the altar poured into the subterraneous current, the water in the pool was troubled, or put in commotion by what was thus *sent down* into it. Compare *Eccles. i. 15, with Ezek. xlvii. 1.*

Verse 3.] Waiting for the *fermenting of the water.* See *Gen. ix. 3.* — i 2 And the Spirit of God on the surface of the waters, caused a fermentation.

*Bethesda*] It is a great square profundity, green and uneven at the bottom: into which a barren spring doth drill between the stones of the northward wall; and steals away almost undiscovered. The place is for a good depth hewn out of the rock; confined above (or upon that rock) on the north side, with a steep wall, on the west with high buildings, and on the south with the wall of the court of the temple.

SANDYS, *Good Friday*, 1611.

On the 9th April, 1696, we went to take a view of what is now called the pool of Bethesda, which is 120 paces long, 40 broad, and 8 deep: at the west end are some old arches, now dammed up, which, though there are but three in number, some will have to be the five porches in which sat the lame, halt and blind.

MAUNDRELL.

Verse 4.] Many things concurred, says the learned GROTIUS, that this should not be thought any *natural* kind of healing by the water. Omitting other circumstances, "I conceive," says Sir NORTON KNATCHBULL, "this alone to be argument enough, 'that none was healed but he who *first stepped in after the troubling of the waters.* If the cure had been by a natural cause, why," he asks, "were not more healed than one at the same time?"

5179. [*John v. 4.*] That there is, in the water of Lough-Neagh in Ireland, which preserves wood sound and entire for centuries, some peculiarly *healing quality*, is certain; but whether diffused through all parts, is not known, nor pretended. There is a certain bay in it, called the fishing-bay, which is in great repute for curing the evil, running sores, rheumatism, &c. Many come there, having running sores, and are cured after a little time. Great crowds come there on Midsummer-Eve, of all sorts of sick; even sick cattle are brought, and driven into the water for their cure; and people believe they receive benefit. I know, says FRANCIS NEVILL Esq., it dries up running sores, and cures the rheumatism, but not with once bathing as people now use it, and the drinking the water I am told will stop the flux.

*Abs. Phil. Trans. of R. S. vol. vi. p. 68.*

5180. [— 16.] Jesus performed all his miracles, we find, on the sabbath day. In this sense it was true, as the Jews say, that he did them "by the Name Jchovah," which

on that day, according to our diagram, was full upon him, empowering him to speak and to act wholly from God the Creator.

Verse 26, &c.] The Son includes in Himself all the living ideas that by efflux constitute the various objects of creation: the Father interiorly fills and perfects them with an expanding and vital energy.

5181. [*John v. 17. My Father works*] That is, *on the sabbath.* The bare suspension of the divine energy but for a moment would cause the instantaneous dissolution of all worlds, and the tumultuous extinction of all, who inhabit them.

*Works of Sir W. JONES, vol. iii. p. 38.*

5182. [— 39.] Our Bible is our best book; the only one, that can afford true and solid satisfaction. It satisfies; yet never satiates. The deeper it is searched, the more it pleases. It ever contains new and hid treasures: on the opening of which, there continually springs up in the mind a fresh pleasure, a renewed desire.

*Reflections on Learning, p. 283.*

See No. 1233, 1229.

5183. [*John vi. 1.*] Herod the tetrarch, to testify his gratitude to Tiberius, who honoured him with his friendship, chose out an agreeable place on the borders of the lake called *Genesareth*, and there he built a city which he called Tiberias.

JOSEPHUS' *Antiq. b. xviii. c. 2. § 3.*

When Augustus adopted Tiberius, he solemnly declared on oath, that he was prompted thereto by no other motive than that of the public welfare, and often commended him in his letters as the only stay and support of the Roman people.

Tiberius was of the patrician family of the *Claudii*, both by the father's side, who was descended from Tiberius Nero, the son of *Appius Caccus*, and by the mother's, who was the daughter of Appius Pulcher, brother to the said Tiberius Nero. He was also allied to the family of the *Liuii*, by the adoption of his mother's grandfather.

See *Uicer. Hist. vol. xiii. pp. 382, 402.*

5184. [— 7. *Two hundred penny-worth of bread*] Our denarius being seven pence three farthings, two hundred would amount to six pounds, nine shillings, and two-pence.

5185. [— 14. *That prophet*] Like to Moses, particularly in feeding the people miraculously, as Moses did their

forefathers in the wilderness. On this account they were for making him a king, that he might lead them forth from under the tyranny of the Romans in Palestine, as their fathers had been delivered from Egyptian bondage by him who was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together; Deut. xxxiii. 5.

5186. [John vi. 27. *Him has God the Father sealed*] Assumed and impressed with his image in the New Christian Heaven, which is around our earth. — The Egyptian priest, says HERODOTUS, having found a perfectly white bull as an appropriate victim, ties a label to his horns; then having applied wax, he seals it with his ring, it being unlawful to sacrifice what has not been marked with such a seal.

See *Euterpe*, b. ii. p. 117.

In Egypt, the Jews have one particular custom: as they were afraid in the times of Paganism, to drink wine offered to idols, it was usual to have all the wine they drank made by their own people, and sealed up to be sent to them; and this custom they still observe in all the eastern parts.

POCOCKE'S *Trav. in Egypt*. — PINKERTON'S *Coll. part lxi. p. 312*.

5187. [—— 30 — 63.] The chronology of the Gospels sufficiently proves, that our Lord spoke these words in one of the synagogues of Capernaum, at least twelve months before the institution of the Eucharist. Nor has it any reference whatever to that ordinance (but to the manna, as representing himself).

Dr. A. CLARKE, on the *Eucharist*, p. 114.

5188. [—— 44.] *Virgil* frequently employs the word *father*, as synonymous with *good*.

See *St. PIERRE'S Studies of Nature*, vol. iv. p. 47.

Verse 63.] See No. 955, 962, 1102, 1109.

5189. [—— 63.] Words in no language can be of any value as sounds: the sun and moon have just the same nature and operation, whatever be the letters and the sounds of their respective names.

After Origen and Jerome, all traces of Hebrew learning perished.

Rev. RICHARD CLARKE.

5190. [—— 69.] Some people suppose that faith and believing are synonymous expressions, with one and the same meaning; but I think they are different, and that *believing* is the act of faith, the same as *seeing* is the act of sight. I cannot see without sight; God gives me sight, but the

act of seeing is mine. So *believing* is the act of the creature; if it were not so, why should we be commanded to believe, and condemned for unbelief, or not believing?

Rom. x. 10.

DODD.

See No. 1106, 1194, 1104, 1102, 1109, 1107, 1103, 1203.

5191. [John vii. 17.] Thus, a disposition is required as well in the eye of the soul, as in the object proposed, to make a man discern the origin and excellency of what is taught.

BOYLE, on the *Style of the Holy Scriptures*, p. 236.

5192. [—— 52. *Out of Galilee ariseth no prophet*] As the prophet Jonah was a native of Gathpher, a town in the tribe of Zebulun in Galilee, these men must have been either very ignorant or very perverse to have affirmed such a palpable falsehood.

See *Univer. Hist.* vol. x. p. 348.

*Out of Galilee arises not the Prophet.*

BOWYER.

5193. [John viii. 4.] This woman has been convicted of adultery, on her own evidence; rather, *fornicating with an Idol, a stumbling block*, directly before her eyes, Rev. ii. 14.

See No. 593.

See *Sir NORTON KNATCHBULL*.

Hindoo females, from educational tenets and custom of caste, have been (invariably) taught that no sacrifice, no religious rite, no fasting, is allowed to women [wives] — apart from their husbands.

See *FORBES'S Oriental Memoirs*, vol. iv. p. 312.

5194. [—— 7. *He that is without the sin, let him first cast a stone against her*] The Jewish councils or sanhedrims were of two sorts, the inferior consisting of twenty-three, and the greater one of seventy-two persons: the latter being emphatically called the grand sanhedrim. Of the inferior sort there was one in every city, and two at Jerusalem, where there was a greater concourse of people and business. The grand one sat only at Jerusalem, and had a place appropriated to them in the temple.

*Univer. Hist.* vol. x. p. 120.

A custom was of old, and still remains,

Which life or death by suffrages ordains:

White stones and black, within an urn are cast

The first *absolve*, but fate is in the last.

See No. 665, 674. OVID'S *Metamorphoses*, b. xv. l. 55.

5195. [John viii. 16.] "In God, the Divine" Spirit is not distinct, separate, or "without the Human."

See SWEDENBORG, *Arcana*, n. 10,785.

5196. [——— 19.] It is absolutely impossible to have any *idea* at all of *power*, any more than of any thing else, *as it is in God*; and for that reason, we frame our notion and conception of it from power in man. And thus we do also as to the attributes of *wisdom* and *goodness* in God, whereof it is absolutely impossible for us to have any other idea or conception than from those which are in man.—Because our conceptions are altogether finite, we can have no conception or idea of an infinite perfection, and therefore we ascribe the conceptions we have of our finite perfections to God, to express his infinite perfections which are similar and correspondent.

*Bp. BROWN'S Divine Analogy*, p. 146.

5197. [——— 20.] Lightfoot observes from the Rabbins, that the treasury was in what was called the *court of the women*—that there were thirteen chests in it; in the *thirteenth* only the women were permitted to put their offerings.—Probably the other *twelve* were placed there in reference to the *twelve* tribes; each perhaps inscribed with the name of one of Jacob's *twelve* sons.

*Dr. A. CLARKE, in loco.*

5198. [——— 36.] In Greece and elsewhere the son and heir had a liberty to adopt brethren, and give them the privileges of the family.

BURDER.

5199. [——— 44.] Reasoning on evidence, is from God; reasoning without evidence, or on false evidence, is from the devil,—was man's first crime, and the cause of all error in all succeeding generations.

HUTCHINSON'S *Introduc. to Moses's Sine Principio*, p. lx.

5200. [——— 56. *My day*] the light of *eternal day*, ever proceeding from Jesus Christ, the Sun of Righteousness, the express Image of the Father's glory in the intermediate state of departed souls. See *Gen. xvii. 17.*

5201. [——— 57.] Calmet thinks that our Lord was crucified about the middle of his *thirty-sixth* year: and

asserts that the vulgar era is *three years* too late. (*Dr. A. CLARKE.*)—The latter assertion is false.

5202. [John viii. 58. *Before Abraham was*] *genesthai* (*Grk.*), *was born.*

*Dr. A. CLARKE, on Exod. xv. 2.*

*I am* See *Coloss. i. 15*—17.

See No. 670, 1077.

5203. [John ix. 3.] This question plainly proves, that the Jews believed the doctrine of the soul's sinning in a pre-existent state, and being punished for it in another: else a man born blind could not be supposed to have been born so, on account of his *own* sins.

*Univer. Hist. vol. x. p. 351.*

5204. [——— 4.] Like as thou canst neither seek out, nor know the things that are in the deep of the sea; even so can no man on earth see my Son, or those that are with him, but in the day-time. 2 *Esdra* xiii. 52.

5205. [——— 6.] A certain man of the vulgar sort at Alexandria, well known for the decay of his eyes, kneeled down by Vespasian, and groaned, and begged of him the cure of his blindness, as by the admonition of Serapis, that god which this superstitious nation worships above others. He also desired that the Emperor would be pleased to put some of his spittle upon the balls of his eyes. Another infirm man there, who was lame of his hand, prayed Cesar as by the same god's suggestion, to tread upon him with his foot.—In the sight of the multitude, who stood in great expectation, Vespasian did what they desired him: upon which the lame hand was recovered, and the blind man saw immediately.

TACITUS'S *Hist. l. v. c. 10.* Suetonius in *Vespasian*, § 7. *Dio*, p. 217.

5206. [——— 6, 7.] By this mean the blind man was prevented from knowing the person of Jesus, as he saw him not at the time the clay was made; a circumstance which accounts for his not knowing Jesus, when he saw him afterward, and which also effectually refutes the cavil that he had not been blind.

5207. ——— The spring of Siloam, under the eastern walls of Jerusalem, discharged itself by a double stream into



a twofold pool — the upper was called *shiloach* (Hebr.), the lower *shelach*; the one signifying *apostalmenvi* (Grk.), sent, the latter *kodion*, fleeces: This distinction of pools caused our Lord to be so particular in sending the blind man not to Shelach, but to Shiloach, to wash his eyes. (LIGHTFOOT.) — See *Ezek.* xvii. 2. — This lower pool Shiloach watered the city of David; see *Isai.* xxii. 9. Hence probably an error in Lightfoot.

5208. [*John* x. 3.] ARISTOTLE (H. A. vi. 19) says, that in every flock they prepare of the males a leader, when the shepherd calls him by name, goes before them.  
*Jer.* i. 8. *Isai.* xl. 13.

5209. ——— "On the 18th Sept.," says THUNBERG, "we rode to Isaac Vissage's farm; the sheep here are counted morning and evening, viz. when they are turned out and brought home, and are marked in one or both ears, that they may be known again when they come to be mingled with others. The counting of the sheep was always the mistress's business, who had also given to each sheep a particular name. An excellent memory and daily practice had so sharpened her attention in this respect, that, if one amongst several hundred sheep were absent, she missed it immediately."

See *His Account of the Cape of Good Hope*, in *Pinkerton's Coll.* part lxiv. p. 84.

5210. ——— The sheep are called by an eastern name David.

*Archæologia*, vol. ii. p. 244.

5211. [——— 5.] The voice, often, is an evident indication of character, the good or bad properties of which it will acquire: there are certain tones which betray a want of understanding, and which, when we have learned to think, will no more be heard.

GELLERT, *Moralische Vorlesungen*, S. 307.

5212. [——— 9. *I am the door*], the opening of the door-place, the way; through whom we have access unto the Father, as the Jews had through the curtained door-way into the Holy of Holies.

See No. 1089.

5213. [*John* x. 17. *My life*] *psuche* (Grk.). — In the Acts (ii. 27) where David is quoted as speaking concerning Christ, *psuche* is translated soul: "Thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption."

5214. [——— 18.] Whosoever is *self-existent*, must necessarily and independently be. *Necessarily*; because depending only on himself alone for being, he may be (in any particular state) *when* and *while* he pleases: *independently*, because his (so) being, and all that is necessary to it, depend on himself alone.

CHEYNE'S *Phil. Principles of Religion*, part i. p. 175.

5215. [——— 22. *The feast of the dedication*] *Encænna*, by the Jews called *Hanuca*, signifies *restoration* or *renewing*. — The dedication by *Solomon* was kept in the month *Tisri*, which is about our autumn; 1 *Kings* viii. 2. 2 *Chron.* v. 3. That by *Zerubbabel* in the month *Adar*, or the last month, which falls in the spring; *Ezra* vi. 15, &c. That by *Judas Maccabeus*, at which our Saviour now assisted, fell about the time of the *winter solstice*.

*Univer. Hist.* vol. x. pp. 12, 13.

5216. [——— 27, 28.] If by any accident tamed horses are once more set at liberty, they never become wild again, but know their masters, and come to their call. Some of the buccaneers (natives of St. Domingo) have often been agreeably surprized, after a long absence, to see their faithful horses once more present themselves, with their usual assiduity; and come up, with fond submission, to receive the rein.

GOLDSMITH'S *Hist. of the Earth*, vol. ii. p. 345.

5217. [——— 28.] *Life from the LORD* is a life of love towards the universal human race.

SWEDENBORG, *Arcana*, n. 6467.

5218. ——— Appropriation of the Lord's life is an effect of His mercy and love towards the universal human race, in that He is willing to give Himself, and what is His, to every one; and that He actually gives, so far as they receive, that is, so far as they are in the life of good and in the life of truth, as likenesses and images of Himself. As such a Divine tendency of desire proceeds continually from the Lord, His life is therefore appropriated.

*Ibid.* n. 3742.

5219. [John x. 31.] The Roman judges antiently gave their opinions by *calculi* (small pebbles), which were white for absolution, and black for condemnation. Hence Calculus Albus, in antient writers, denotes a favourable vote, either in a person to be absolved and acquitted of a charge, or elected to some dignity or post; as Calculus Niger did the contrary. This usage is said to have been borrowed from the Thracians, who marked their happy or prosperous days by white, and their unhappy by black pebbles, put each night into an urn.

JOHNSON and EXLEY's *Encyclopedia*.

5220. [— 33.] There is not a crime but what is placed among honest actions, by the societies to which crime is advantageous.

Isai. v. 50.

HELVETIUS.

No crime so bold, but would be understood

A real, or at least a seeming good:

Who fears not to do ill, yet fears the name;

And, free from conscience, is a slave to fame.

Cooper's Hill, by Sir JOHN DENHAM.

5221. [— 35. *Unto whom*] The place referred to is Ps. lxxviii. 6, 7; *I have said ye are gods, but ye shall die like men*. So that, according to the most literal sense of our Lord's words, they should run thus: *If they are called gods, against whom the word of God came forth*—meaning in this sentence of death. — Those who are acquainted with the Hebrew idiom, to which the evangelists were used, know, that the context must decide the meaning of those particles, which are capable of several even opposite significations, which the sense alone can determine.

Univer. Hist. vol. x. p. 315.

5222. [— 40.] Here commences the fourth year of our Lord's public ministry.

5223. [John xi. 9.] With the Jews, the hour was a twelfth part of the time which the sun continues above the horizon. As this time is longer in summer than in winter, their summer-hours must therefore be longer than their winter ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon; the ninth divided that which was between noon and sun-set.

Dr. A. CLARKE's *Additions to Fleury*, p. 290.

5224 John xi. 9.] The African pouga, a gigantic species of the ape kind, being observed to stale twelve times a day, and as many in the night, at equal intervals, in the time of the equinox; from this circumstance, we are told, the Egyptian priests took the first hint of their Clepsydra, or water-glasses, which were made to run just one hour; if not of dividing the natural day into twenty-four equal parts (which was only divided before into day and night watches, of two or three hours each), and which we are told, were invented by Ctesiphon of Alexandria, but were afterwards exchanged for the more sure and commodious sand-glasses; in commemoration of which they used to have the figure of that animal painted or carved on their hour-glasses.

FLORUS, PLINY, and KIRCHER. — See also *Modern Univer. Hist.* vol. xiv. p. 88.

5225. [— 16.] Thomas, from *thum* (Heb.) a twin: whence *thumb*, a finger with two joints. *Didymus*, in Greek also signifies a turn. — Natural knowledge analogically combined as the twin-brother of spiritual truth.

As both Greek and Hebrew, or Syriac, were commonly spoken in Palestine, most persons (spoken of in the New Testament) have two names, one Greek and the other Hebrew. Thus Peter was called *Cephas* in Hebrew, and *Petros* in Greek. Paul was called *Saul* in Hebrew, and *Paulos* in Greek. The female disciple at Joppa was called *Tabitha* in Hebrew, and *Dorcas* in Greek. And the paralytic cured by Peter, *Hananiah* in Hebrew, and *Aiclus* in Greek. So Thomas was the Hebrew name of the apostle, who in Greek was called *Didymus*.

CALMET.

5226. — At Cranganore in Syria, the Apostle Thomas is said to have landed, when he first arrived in India from Aden in Arabia. At Paroor, where a Christian Church supposed to be the oldest in Malabar still bears his name, he resided for a time before he went to preach at Melapoor and St Thomas's Mount, on the coast of Coromandel, where he was put to death. — We have as good authority for believing that this Apostle died in India, as that Peter died at Rome.

*Christian Researches in Asia*, p. 134.

5227. [— 17.] After a revolution of humors, which in seventy-two hours is completed, the body tends naturally to putrefaction.

STACKHOUSE's *Hist. of the Bible*, vol. ii. p. 1386.

It was therefore ordained by law, says *Rasis* the Arabian physician, that no apoplectic, who had died foaming at the mouth, should be buried, till after seventy-two hours. Whence *Quistorpius* infers, that Jesus Christ did not resuscitate Lazarus till he had been four days dead, lest the naturalist

might object that, as he was raised within the seventy-two hours, there might be no miracle in his apparent return to life.

See Sir NORTON KNATCHBULL's *Annotations*.

5228. [John xi. 25.] As often as a current passes from a wider channel into a narrower, it forms on the sides two counter-currents.

St. PIERRE's *Studies of Nature, Explanation of Plates*, p. 39.

Counter-currents have always a velocity equal to the principal current.

*Letters of an American Farmer*, vol. iii. p. 433.

The Sea-currents from the North commence precisely at our vernal equinox, because the North Pole is then more elevated than the equator.

A general revolution of the Atmosphere and of the Ocean takes place at the Equinox, when the Sun passes from the one Hemisphere to the other.

Currents and Tides frequently carry vessels at the rate of three or four miles an hour; nay, in certain straits, they run with the rapidity of sluices, making from eight to ten leagues an hour, according to the testimony of ELLIS, of *Linschoten* and of *Barents*.

It is probable that *Tides* are caused by the diurnal revolution of the Earth, and *Currents* by the equinoctial elevation of its Poles; as the tides have reflexes equal to their flux of twelve hours, and the general Currents have reflexes equal to their flux of six months.

See No. 47. St. PIERRE's *Studies of Nature*, vol. iii. pp. 406—416, 427, 439, 442.

5229. [——— He is said to be alive, whose mind is a heaven; and he to be dead, whose mind is a hell.

SWEDENBORG, on *Divine Love*, n. 276.

5230. [——— 26.] We can believe nothing but what we first understand distinctly and clearly, and as far only as we understand it.

Bp. BROWNE, on the *Procedure of the Understanding*, p. 128.

5231. [——— 31.] The mourning in the East does not consist in wearing black clothes, which they call an infernal dress, but in great outeries, in sitting motionless, in being slightly dressed in a brown or pale habit, in refusing to take any nourishment for eight days' running, as if they were determined to live no longer.

CHARDIN.

The Turks, on Friday, their day of worship, go before

sun-rising to the grave of the deceased, where they mourn, and sprinkle their monuments with water and flowers.

GILL, in *loco*.

5232. [John xi. 48.] Eleazar, the son of Ananias the high-priest, having persuaded those who officiated in the divine service to receive no gift or sacrifice from any foreigner, they rejected the sacrifice of Cesar on that account: "This," says JOSEPHUS, "was the true beginning of our war with the Romans."

See *Wars*, b. ii. ch. xvii. § 2.

5233. [John xii. 13.] The kings, *Samuri* and *Perumpadupil*, were the only two of all the Indian princes who had a right, as a token of their unlimited power, to have carried before them the branch of a cocoa-nut (palm) tree, bound round with a bandage at the lower end, and quite free at the top. The petty Malabar kings used indeed a branch of the same kind; but it was necessary that it should be bound round at the upper as well as the lower end, in order to shew that they were subject to both these emperors.

BARTOLOMEO, by Johnston, p. 140.

5234. [——— 24.] All creation abounds with sensible representations of celestial things. A system of divinity, thus founded, displays the sublimest truths in the most intelligible manner.

See *Nature Delineated*, vol. i. p. 34.

5235. [——— 32. Draw all men to me] as the loadstone attracts a needle, not to advantage itself by that union, but to impart its virtue to what it draws.

BOYLE's *Scraphic Love*, p. 98.

The Loadstone, or natural Magnet, attracts iron and steel. This property, which is called magnetism, is communicable to steel only, so as to be permanent; and to iron when within the influence of a magnet, but as soon as the magnet is withdrawn, the magnetism of iron ceases.

DALTON's *Essays*, p. 61.

5236. ——— A man-angel is continually withdrawn from evil by the Lord, and led to good; but a man-devil is continually, also, withdrawn by the Lord from evil, though only from a more grievous to a less one, for he cannot be led to good.

SWEDENBORG, on the *Athanasian Creed*, n. 43.



5237. [John xii. 32.] As the magnet communicates its virtue to iron, so when armed or set in iron, it will take up a greater weight thereof than it can alone.

SMITH'S *Wonders of Nature and Art*,  
vol. iii. p. 34.

5238. ——— The power of attraction may be divided into general attraction, which is called gravity; and into particular attraction, which is termed chemical affinity. As nothing can act where it does not exist, the power of gravity must be conceived as extending from the sun to the planets, occupying that immense space; and may therefore be considered as an ethereal fluid, though not cognizable by our senses like heat, light, and electricity.

Particular attraction, or chemical affinity, must likewise occupy the spaces between the particles of matter which they cause to approach each other. The power of gravity may therefore be called the general attractive ether, and the matter of heat may be called the general repulsive ether; which constitute the two great agents in the changes of inanimate matter.

DARWIN'S *Temple of Nature*, canto i. l. 239.

5239. ——— In descending, the Good Spirit of God becomes the True Spirit of man, as in Jesus the Christ: in ascending, the Human True Spirit becomes the Divine Good, the *Quickening* or enlivening Spirit, as in the Glorified Jesus the Lord.

5240. [—— 32, 33.] When a person was crucified, he was nailed to the cross, as it lay on the ground, through each hand extended to its utmost stretch, and through both the feet together; the cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it.

BURDER.

5241. [—— 46.] It is established, by incontrovertible facts, that there are rays of *heat*, both solar and terrestrial, not endowed with a power of rendering objects *visible*.

*Heat* cannot be collected by a lens, to the same focus where *light* is gathered together.

Isai. lx. 1, 2. HERSCHEL — *Phil. Trans.* vol. xviii.  
pp. 773, 774.

5242. [—— 48.] See at Zechariah (xiii. 2), how the Word judged in the days of Asa, Hezekiah, Josiah and Nehemiah; and believe that in the same way, in all ages, the Word of God, the sacred Scriptures, will ever judge idolatry, superstition and sin.

5243. [John xiii. 1.] As the Jewish priests ate the Passover the day before that on which the rest of the people ate it; Jesus Christ and his Apostles, the true priesthood, consequently ate it with propriety on the Evening preceding the general passover. — Other persons, it seems, might do the same, provided they kept the festival *two days*. See *Judith* viii. 6.

5244. ——— The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, continuing seven days. — But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the *fruits of the earth*.

JOSEPH. *Antiq. b. iii. ch. x. § 5.*

5245. [—— 5.] The Antients used to warm the water in which they washed the feet of their guests.

St. PIERRE'S *Studies of Nature*, vol. iv. p. 91.

At this season it was winter, and the weather cold. See *John* xviii. 18.

5246. [—— 10.] He that is washed needs not to have even his feet washed.

KNATCHBOLL.

5247. [—— 15.] It is consequently ordained by Jesus Christ, that the feet of ministers should be washed at their ordination, as were the feet of the Levitical priesthood. See *Lev.* viii. 6.

5248. [—— 26.] In celebrating the eucharist in the Greek church, it is deemed essential to mix a little warm water with the wine. The elements are administered together, by sopping the bread in the cup.

Luke xxii. 10. JONES'S *Diet. of Religious Opinions*,  
p. 77.

5249. [—— 30.] Scarcely any thing is more unbecoming than to see the majority of communicants as soon as they have received, posting out of the church or chapel, so that at the conclusion of the ordinance, very few are found to join together in a general thanksgiving to God for the benefits conferred. — *Judas*, of all the disciples, went out before the Holy Supper was concluded! Reader, wilt thou go and do likewise? God forbid!

ADAM CLARKE, on the *Eucharist*,  
pp. 116, 117.

5250. [John xiv. 2. *To prepare a place for you*] in the northern quarter, directly opposite the Noach Heaven; that prison, or state of vastation, where had been successively all the spirits of disobedience to *justice* since the preaching of Noah. Where Jesus Christ by the light of His Spirit ever preaches away those that are disobedient to truth; and thus prepares a state of intermediate residence and rest for His own faithful and obedient children. See 1 Peter iii. 19, 20.

5251. [——— 13.] The Moravians chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest to Man, — in the Person of our Lord Jesus Christ.

Dr. ROBINSON'S *Theological Dictionary*.

5252. [——— 18. *I will not leave you orphans*], who have lost your spiritual father and protector: — The soldiers of Nadir Shah are obliged to keep *yetims* at their own expense. *Yetim* signifies an *orphan*: but these are considered as servants who, when their masters die or fall in battle, are ready to serve as soldiers.

HANWAY, *Trav. in Persia*, vol. i. p. 172.

5253. [——— 19.] God is very wisdom, of which man is a partaker; and therefore, as God is immortal or eternal, so is man.

SWEDENBORG, on *Divine Providence*, n. 324.

5254. [——— 21.] A man cannot love, and from love will from himself, in like manner as he can understand and think as from himself; just as he cannot from himself so act on the heart to make it move itself, as he can from himself act on the lungs to make them respire.

*Ibid.* on *Divine Love*, n. 385.

5255. [——— 23.] In a mixture of two or more gases, the quantity of each absorbed is the same as if it were the only gas present.

DALTON'S *Chem. Philosophy*, part ii. p. 201.

5256. [——— 26.] This is what happened to the prophets: The Lord spoke first to those holy men *with an audible voice from a manifested appearance*; and they afterwards *spoke the word as they were moved by the Holy Spirit*. 2 Pet. i. 24.

See No. 1078.

5257. [John xv. 1 — 7.] In the course of this conversation, our Lord gives a most beautiful illustration of experimental religion, and vital union with him, by comparing himself to a *vine*, of which his disciples are *branches*.—This discourse happened, as I conceive, while Jesus was walking from the supper-chamber to Gethsemane, — between the city and the brook Kedron (Compare chap. xiv. 31 and xviii. 1) where probably were many surrounding vineyards; — and, as it was now the 2d of April when the vines in Judea are pretty forward, and the full moon, his disciples might, perhaps, admire the plantations as they passed along. Jesus, ever ready to divert their minds from natural to spiritual objects, improves the subject; and, in strict conformity to the imagery of the Jewish prophets, compares himself to a vine. "I am the true vine, — ye, the branches — my Father, the Husbandman. As branches are engrafted in the vine; so are ye by discipleship in Me. As the successful graft unites its sap with the stock, and abiding in the vine, brings forth fruit, so my true disciples, being united to me by divine grace, derive from me spiritual life, and bear the fruits of a holy conversation: but those who follow me by a barren profession only, are like that graft which, never properly uniting with the stock, withers, and becomes a dry stick, fit only for the fire. The living branches must be pruned, indeed, to continue and improve their bearing, but dead ones gathered for the flames." Such I suppose to be the import of this similitude, and the grand truth intended to be inculcated is, that all our spiritual life and holiness depend on Christ, "Without (or separate from) me ye can do nothing."

5258. ——— The conversion of man is like the ingrafting of trees, the roots of which with some of the trunk remain. The ingrafted branch converts the juices extracted from the old root into juices producing good fruit. — The converting branch, which is to be inoculated, cannot be taken from any but the Lord, who, in this sense, is the Tree of Life.

See Rom. xi. 24.

SWEDENBORG, on *Divine Providence*, n. 295.

5259. [——— 2.] The husbandman prunes only the *trees of his garden*, not those that grow wild in his woods: but, though he oftener wound *these*, he wounds the other more fatally; employing but the pruning hook to pare off the superfluous twigs, or, at most, branches, of the one, whilst he lays the axe to the root of the other, to fell the tree itself.

BOYLE'S *Reflections*, vol. iv. p. 62.

5260. [——— 5.] A branch is actually a tree; and so many branches on one trunk, are so many distinct trees.

*Nature Delineated*, vol. i. p. 263:

5261. [John xv. 5. *I am the vine, ye are the branches*] Here *Christ*, uses this similitude to teach us, that the new birth that we are to have from Him is *real*, in the most strict and literal sense of the words, and that there is the same nearness of relation, betwixt Him and his true disciples, that there is betwixt the *vine* and its branches, that He does all that in us, and for us, which the vine does to its branches. Now the life of the vine must be really derived into the branches, they cannot be branches, till the birth of the vine is brought forth in them. And therefore as sure as the birth of the vine must be brought forth in the branches, so sure is it, that we must be born again of Him. And unless the life of Christ be in us by a birth from Him, we are as dead to the kingdom of God, as the branch is dead to the vine, from which it is broken off.

Law's *Spirit of Prayer*, p. 45.

5262. — As Jesus Christ is the vine, and we the branches variously participating His common influence, it may be useful to consider in a tree "the difference between such shoots as produce nothing but leaves, and those that bear flowers and fruits. The latter are round and large; the former small and taper. One produces neither leaves nor wood: the other, no flowers nor their consequences. All these shoots must be ranged in the tree before the sap can come there. It nourishes indeed, and sustains what it finds already formed, but gives existence to nothing."

See Rev. xxii. 11, 12.

*Nature Delineated*, vol. i. p. 264.

5263. [— 6.] The conjunction *kai* (Grk.) is frequently in the New Testament to be rendered by the relative *who* or *which*.

See KNATCHBULL.

5264. [— 12.] A day will come, and the present generation may flatter itself with beholding its dawn, when Europeans will teach their children to substitute a disposition to mutual assistance for the fatal ambition of taking a lead among their equals; and to consider that the interest of each is identified with the interest of all.

St. PIERRE'S *Harmonies of Nature*, vol. ii. p. 77.

5265. [— 15.] The disciples of Pythagoras being desired to define a friend, did it by calling him, *Another self*. See No. 3786. COWPER'S *Iliad*, vol. ii. p. 216.

5266. [— 16.] *Good* may be insinuated into another by any man but not *truth*, except by those who are teaching

*Ministers*; if any other insinuate truth, it gives birth to heresies, and the church is disturbed and rent asunder.

SWEDENBORG, *Arcana*, n. 6822.

5267. [John xv. 16.] M. FEBURIER, a nurseryman at Versailles, has observed in his experiments on trees, that the *ascending* sap, when it predominates, tends to determine the production of the simple flowers and the complete development of the *germs*; that the *descending* sap on the contrary, where it is superabundant, produces the multiplication of the flowers and the petals, and the enlargement of the pericarps, and consequently of the *pulpy* part of the fruit.

See *Month. Mag.* for July 1814, p. 530.

5268. [John xvi. 2. *Whosoever killeth you will think that he doeth God service*] He who, led by superstitious zeal, "sticks not at supporting his folly by murder, is a fanatic. Bartholomew Diaz, a fugitive at Nuremberg, who was firmly convinced that the pope is the Antichrist in the Revelations, and that he has the mark of the beast, was only an enthusiast; whereas his brother, who set out for Rome with the godly intention of murdering him, and who actually did murder him for God's sake, was one of the most execrable fanatics that superstition could form.

"Polieuctes, who, on a pagan festival, went into the temple, pulling down and breaking the images and other ornaments, shewed himself a fanatic, less horrible, indeed, than Diaz, but equally rash and imprudent. The murderers of Francis duke of Guise, of William prince of Orange, of the kings Henry III. and Henry IV. and of so many others, were demoniacs, agitated by the same evil spirit as Diaz.

"The most detestable instance of fanatic zeal is that of the citizens of Paris, who on the feast of St. Bartholomew could massacre their fellow-citizens for not going to mass.

"Some are fanatics in cool blood: these are the judges who can sentence people to death without any other guilt than for not being of their way of thinking: these judges are the more guilty, and the more deserving of universal execration, as not being under a fit of rage like the Clements, the Chateaus, the Ravalliacs, the Gerards, the Damiens. One would think they might listen to reason.

"When once this kind of zeal has touched the brain, the distemper is desperate. I have seen Convulsionists, who, in speaking of the miracles of St. Paris, grew hot involuntarily; their eyes glared, they trembled in all their limbs, their countenance was quite disfigured with rancour, and they unquestionably would have killed any one who had contradicted them.

"As to our holy religion having been so often corrupted by these infernal impulses, it is the folly of men that is to be blamed."

VOLTAIRE.



5269. [John xvi. 2.] Ireland is the only country in Christendom, where no person has been obliged to suffer martyrdom for the gospel.

See No. 815, 2032. GIRALDUS CAMBRENSIS, *Topograph. Hibern. Distinct. 3. cap. 29.*

5270. ——— In the year 1604, the Romish clergy in an assembly at Presburg, without the consent or knowledge of the nobility, published a decree, condemning those of the Reformed religion in Hungary either to be burned, or to suffer perpetual banishment. Against this decree the states of that kingdom made their protest; and declared, that they would defend themselves by arms, in case they should be molested on account of their religion. Notwithstanding all this, Belgiosa, Basta's lieutenant, seized not only the churches, but lands and effects of the Reformed at Kassovia. He forbade them also the use of the Bible, or to have sermons in their own houses; and would not suffer them to bury their dead in the city near monasteries.

*Modern Univer. Hist. vol. xii. p. 431.*

See No. 815, 1120.

5271. [John xvii. 1.] See 1 Peter i. 21.

Verse 6.] The will's *love*, which is the mind's *first* degree, is not known but in the understanding's *wisdom*, which is the mind's *second* degree; and there only by a certain delight in the thought of a thing. Neither is the first degree, which, as was said, is the will's love, known in the memory's *science*, which is the *third* degree, except by a certain pleasure in knowing and speaking.

See No. 1256.

SWEDENBORG, on *Divine Love*,  
n. 278.

5272. [——— 21 — 23.] Some microscopes are of so high a power as to make objects appear six thousand times larger than they are. Yet even that instrument cannot render an elementary particle of air or water perceptible to our eyes. How then should it enable us to perceive the fluid which surrounds the loadstone, and which attracts to it particles of iron from the distance of several inches? This magnetic fluid, moreover, acts incessantly around the loadstone, and undergoes no diminution from its uninterrupted communications. It attaches itself to all particles of iron which come in contact with it, and confers on them a similar virtue.

If this magnetic fluid is a corporeal substance, how does it happen to be invisible and intangible like a spirit? And if it is a spirit, how has it the power of attaching itself to bodies, and making them move? Its existence is sufficient to shew that there are principles of 'movement which are active in themselves and are united to bodies, while they elude the observation of any of our senses, and even our reasonings. Why should there not, likewise, be principles of life and

intelligence existing by themselves, which fasten on matter, organize it, and confer on it the power of moving, propagating, and reasoning? That such principles exist there is no doubt, since there are material beings organized so as to move, propagate, feel, and reason, without being any thing but mere matter when separated from the soul that animates them.

John iii. 8.

St. PIERRE'S *Harmonies of Nature*,  
vol. i. pp. 376, 377.

5273. [John xvii. 21 — 23.] Organic bodies, besides the carbon, hydrogen, azote, and the oxygen and heat, which are combined with them, require to be also immersed in loose heat and loose oxygen to preserve their mutable existence; and hence life only exists on or near the surface of the earth.

DARWIN'S *Temple of Nature*, *canto iv.*  
l. 381.

See No. 1255, 1259, 1256, 1257, 1260, 1261.

5274. [John xviii. 6.] A certain German, having an artificial Magnet suspended from the wall of his study with a piece of iron adhering to it, remarked, for several years, that the flies in the room, though they frequently placed themselves on the other iron articles, never settled on the magnet; and even that, if any of these insects approached it, they in a moment again removed from it to some distance. — Was not this caused by the sphere of the Magnet, operating perhaps as a strong offensive tide upon them?

5275. [——— 15.] *That disciple went in with Jesus into the palace of the high priest* (— Thus a grateful man will be true and obsequious to his benefactor, though the person who obliged him have lost that prosperity which before made him conspicuous, and attracted vulgar eyes;) as the sea follows the course of the moon, not only when she shines upon it with her full light, but when at the *change* she can communicate little or no light to it.

BOYLE'S *Occasional Reflections, Works*,  
vol. iv. p. 57.

5276. [——— 18.] The eastern coast of *Asia* is much colder than the western coast of *Europe*.

DALTON'S *Essays*, p. 125.

5277. [——— 27.] The cock-crowing heard by St. Peter was the *sound of a trumpet*.

See *Month. Mag. for Sept. 1814*, p. 137.  
Or *Theological Repository*, vol. vi.

5278. [John xviii. 37.] In the sacred Scriptures, man bears witness to the truth; not the truth, to man. Thus the *facts* recorded respecting Abraham, Isaac, Jacob, the Prophets, the Apostles, &c. display the *effects* of those *Divine Influences* under which they respectively stood; not any supposed goodness and wisdom merely *human*, or peculiarly their own.

5279. [John xix. 5.] The purple has been, almost every where, a mark of distinction attached to high birth and dignities. It was an ornament of the first offices of Rome; but luxury, which was carried to great excess in that capital of the world, rendered the use of it common among the opulent, till the emperors reserved to themselves the right of wearing it: soon afterwards, it became the symbol of their inauguration.

BERTHOLLET'S *Art of Dyeing*, by Hamilton, vol. i. p. xiii.

The reason why the robe Jesus had now on is here said to have been *purple*, elsewhere *scarlet*, may be seen on Matt. xxvii. 28; No. 4865, 5100.

5280. [——— 22.] Had Pilate altered this superscription on the cross, he must probably have altered it also in his account of Christ's crucifixion, which would be entered, immediately after sentence had been passed, in the records of his administration. This would have rendered its authenticity doubtful. — The governors of the Roman provinces took care that every thing worthy of notice should be written on public tables, and properly preserved. Agreeably to this custom Pontius Pilate kept the memoirs of the Jewish affairs, which were therefore called *Acta Pilati*, the *Acts of Pilate*; and in which was given a PARTICULAR ACCOUNT OF CHRIST. To these memorials the primitive Christians appealed in their disputes with the Gentiles, as to a most undoubted testimony.

See PEARSON, on the *Creed*, p. 198. 8th edit.

5281. [——— 23.] The dress of a Jew consisted of an under and an upper garment: the former was named *ketoneth* (*Hebr.*), a vesture; the latter, *mehil*, a coat. The vesture was a long loose tunic and drawers, made of linen: this, in equipping the body for labor or for walking, was girded close round the loins. The coat was only a large piece of cloth, cut off the web unshaped and without seam.

Univer. Hist. vol. iii. p. 381.

The *Mehil* reached down to the feet, and was not made

of two distinct pieces sewed together at the shoulders and sides, but was one entire long garment, woven throughout. (JOSEPHUS, *Antiq. b. iii. c. 7. § 4.*) — Jesus Christ, thus habited, appeared in character; as the High-priest in full dress, wore the *Mehil* of a purple color.

See Dr. A. CLARKE'S *Additions to Fleury*, p. 333.

5282. [John xix. 23.] At Wick in Scotland, says PENNANT, "lives a weaver who weaves a shirt, with buttons and button-holes entire without any seam, or the least use of the needle."

*Pinkerton's Coll. part ix. p. 86.*

The High-priest's vesture was not composed of two pieces, nor was it sewed together on the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one, but parted all along the breast and the back.

JOSEPHUS, *Antiq. b. iii. ch. vii. § 4.*

5283. [———] When the high-priest was officiating, he had on a blue garment round without seam, with fringe-work, and reaching to the feet.

*Ibid. Wars, b. v. ch. v. § 7. — vol. vi.*

5284. [——— 29.] *Posca*, a mixture of vinegar and water, was the constant drink of the Roman soldiers.

5285. [——— 30.] *And dismissed his spirit.*

Dr. A. CLARKE'S *Eucharist*, p. 16.

5286. [——— 34.] The Pericardium is the membranous bag that surrounds the heart, and whose use is to secrete and contain the vapor of the pericardium, which lubricates the heart, and thus prevents their connection with each other. This fluid being gradually collected after death, makes what is called *liquor pericardii*, which is found in considerable quantities in opening dead bodies while they remain fresh. Sometimes it is of a reddish color, which may be owing to the transudation of the red particles of blood through the fine membrane of the auricles.

*Edinburgh Medical Dictionary.*

5287. [——— 38.] *Took the body* [that he might bury it honourably; otherwise, by the Jewish customs, he would

have either been *burned*, or buried in the common place appointed for executed criminals.

Dr. A. CLARKE, on *Matt.* xxvii. 58.

5288. [*John* xix. 39.] Bodies enclosed in wax, continue perfect for ages. — Some gentlemen of the Society of Antiquaries being desirous to see how far the actual state of Edward the First's body answered to the methods taken to preserve it, by writs issued from time to time, in the reigns of Edward the Third and Henry the Fourth, to the Treasury, to *renew the wax about it*, obtained permission to inspect it. It was found entire, May 2d, 1774. The body must have been preserved above three centuries and a half, in the state in which it was then found.

See *Archæologia*, vol. iii. p. 376.

5289. ——— *A hundred weight*] It appears from 2 *Chron.* xvi. 14, that the Jews expended a very great quantity of spices at the funerals of their kings. At the funeral of Herod in particular, the procession was followed by five hundred of his domestics carrying spices.

JOSEPHUS, *Antiq.* b. xvii. ch. 8. § 3.

Thus also, the true "King of the Jews" made his grave with the rich. *Isai.* liii. 9.

5290. [*John* xx. 12. *And Mary seeth two angels in white, sitting*] as mourners. — Among the people of Arrakan in the farther Peninsula of India, white is the mourning color, with the addition only of a black bandage round the head.

See OVINGTON'S *Voy.* to *Surat*, p. 570.

5291. [——— 23.] Those things which proceed not from a man's ruling love, separate themselves in his natural mind from such things as do so proceed: the latter, the principles of his love, being in the middle; the rest, at the sides till they be exterminated.

SWEDENBORG, on *Divine Love*, n. 276.

5292. [——— 27.] This proves that the spirit of Jesus then existed in union with the Divine Spirit every where diffused, and not finitely in union with that body, whose blood had been entirely drained away as he hung stretched on the cross; whose side and heart had been pierced, and

were still open, contrary to their state of ordinary subsistence with a finited soul. His Human Spirit, in union with the material body, was obscured and in its humiliation; in union with the Divine Spirit, it was exhibited in the resuscitated body as glorified and in its primary state of Divine exaltation.

5293. [*John* xxi. 3.] Among the Egyptians, a man sitting on the Lotos represents (perhaps, Jonas) the moving spirit (the sun), which, in like manner as the plant lives in the water without any communication with clay, exists equally distinct from matter, swimming in empty space, resting on itself; it is round also in all its parts like the leaves, the flowers, and the fruit of the Lotos.

Brama has the eyes of the Lotos, says Chaster Neadirser, to denote his intelligence: his eye swims over every thing, like the flowers of the Lotos on the waters.

VOLNEY'S *Ruins*, p. 364.

5294. [——— 7.] Roman clothing was the most simple imaginable. The tunica or shirt was without collar and sleeves, girl high up under the breasts. The toga or gown was a wide and long garment open at both ends, and let down over the head: it was supported by the left hand thrust under the skirts of it, whilst the top of it rested on the left shoulder. The right hand and arm were naked, and above the gown; so that the gown was ungirt and always loose. — In the first ages of the commonwealth they wore a toga or gown only; afterwards they put on next the skin a tunica or shirt, and never added more in the very splendour and luxury of the empire. — When a Roman undressed himself, he had nothing to do but draw up his left hand, and the gown fell down at his feet; and at the same time to loose the girdle of the tunica, and to draw up both his arms from under the tunica, and that also fell at his feet.

PINKERTON'S *Coll.* part xiv. p. 11.

5295. [——— 9.] The sea-weed which grows on the rocks, is a favourite article of food with the Japanese.

CARON'S *Account of Japan*. See Pinkerton, part xxx. p. 640.

5296. [——— 12.] In the golden days of Queen Elizabeth, the nobility and gentry were accustomed to dine at eleven, to sup between five and six, and to go to rest at ten.

See HUME'S *Hist. of England*, vol. iv. p. 464, note S.



5297. [John xxi. 13.] EPIPHANIUS (*Hæres.* 58. *cap.* 4) says, that James and John in particular, never ate either *fish* or *flesh*.

See No. 994.

5298. [——— 18.] It was the custom at Rome to put the necks of those that were to be crucified, into a yoke, and to *stretch out their hands* and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.

See WESTEIN, *in loco*.

Verse 19.] EUSEBIUS, PRUDENTIUS, CHRYSOSTOM and AUGUSTIN state that, about thirty-four years after the passion of Christ who suffered, according to Calmet and others, in the thirty-sixth year of his age, Peter was crucified; who

deemed it so *glorious* a thing to die for his Master, that he begged to be crucified with his *head downwards*, not considering himself worthy to die in the same posture in which his Lord did. See *Rev.* xi. 7—13.

5299. [John xxi. 21.] *What shall happen to this man? shall he suffer or not?*

5300. [——— 24.] EUSEBIUS says, that John, who had all along preached the Gospel by word of mouth, was at last induced to write, because "the three former evangelists, as is evident, only give us an account of the Acts of our Saviour *after the imprisonment of John the Baptist.*"

## THE ACTS OF THE APOSTLES.

**A**S he went up, behold two other divine manifestations as men stood — in white apparel; as at the resurrection. — In every heaven there are three degrees; the highest is divine, the lowest human, the mediate combines both: the Divine Image in the highest is king, in the second priest, and in the lowest prophet.  
Verse 10.

5302. [—— i. 12. *A sabbath-day's journey*] From the extremity of the squares of the camp in the wilderness, the respective distances were two thousand cubits, which consequently became a *sabbath-day's journey*, to the Lord's tabernacle at the centre. See *Exod.* xxxiii. 8, &c. *Num.* xxiv. 5. *Josh.* iii. 4.

Our law, says JOSEPHUS, requires us to go to dinner on sabbath-days, at the sixth hour (or noon).

See his *Life*, § 54.

*A sabbath-day's journey*, it may hence be concluded, was but an *English mile*, as that was the distance of Olivet from Jerusalem.

See Dr. A. CLARKE, on *Exod.* xvi. 29.

5303. [—— 13. *Into an upper room*] This might be that large one, in which Jesus had celebrated the last pass-over with his disciples. It is supposed to have belonged to John, surnamed Mark. (See *Univer. Hist.* vol. x. p. 404.) — Rather perhaps, it belonged to Joseph of Arimathea.

5304. [—— 24.] *Kardiognostes* (*Grk.*), the knower of hearts.

5305. [—— i. 25. *That he* (the elected Apostle) *may go to his proper place*] Each Apostle had his particular jurisdiction, or office, as Sir NORTON KNATCHBULL has very well observed, in his *Animadversions* on the New Testament, *in loco*.

See *Essay for a New Translation*, part ii. p. 210.

5306. [—— ii. 1.] On the *ffthieth* day from the celebration of the Pass-over in Egypt, the glory of God appeared on mount Sinai. To commemorate that glorious manifestation at the giving of the Ten Commandments, the Jews celebrate the feast of *Pentecost*.

See Dr. A. CLARKE, on *Exod.* xix. 1.

5307. [—— 2 — 11.] As *specula's* may be so ordered, that by reflection they shall make one single thing appear many different things; as one single man to seem many men, differing as to shape and complexion: so may *Echoing Bodies* also be ordered, that from any one sound given, they shall produce many echoes, different both as to their *tone* and *intension*. — By this means a *musical Room* may be so contrived, that not only one instrument, played on in it, shall seem many of the same sort and size; but even a consort of (somewhat) different ones; only by placing certain *echoing bodies* so, as that any note (played) shall be returned by them in 3ds, 5ths, and 8ths.

Bp. NARCISSUS, *Derham's Miscellanea Curiosa*, vol. i. p. 138.

BOYLE.

5308. [*Acts ii. 8.*] The discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully, as if they had been born in the same country, and had been taught the same language from their infancy; and this, whether they be Europeans, or Asiatics, or from any other part of the globe. They know no other than that the language, in which they discourse with a man, is their own proper and native language: the case is the same with the other languages that the man is acquainted with. The reason is, because the language, which is familiar to spirits, is not a language of expressions, but a language of *ideas of thought*, which is the universal language of all languages; and when spirits are with a man, the ideas of their thought are conveyed into the expressions which are with the man, and this so correspondently and aptly, that the spirits know no other than that the very expressions are theirs, and that they are speaking in their own language, when yet they are speaking in the language of the man. — All souls are gifted with this faculty, immediately on their entrance into the other life, that they can understand the speech of all that dwell on the face of the whole earth, just as if it were their native tongue, because they perceive whatever a man thinks.

Thought is distinguished into ideas, as speech into expressions. External ideas of thought are the expressions of spirits; and the ideas of more interior thought the expressions of angels. Being thus the expressions of their speech, ideas are also *sonorous* among spirits and angels. Hence the tacit thought of a man is audible to spirits and angels, when it so pleases the Lord.

There is a certain channel within the mouth, which is called the eustachian tube, open in the mouth, terminating in the chamber of the ear, and encompassed with a thin membrane; through that channel respiratory air slides in under a gentle sound, and thus *speaking thought* is communicated.

SWEDENBORG, *Arcana*, nn. 1637, 6624, 10,587.

5309. [— 9.] The Parthians, and Indians near the Ganges, were converted by the Apostle Thomas.

BINGHAM'S *Antiq.* vol. i. p. 365.

The Persians are here called Elamites. *See Jer. xlix.* 35 — 38.

5310. [— 23.] \*Having taken Him who had been given them by the determinate counsel and foreknowledge of God, they had crucified and slain him with wicked hands. — A participle is here used, which denotes the gift and present which God made of his Son to the Jews, to reclaim them from their error and vice.

*See Essay for a New Translation*, p. 79.

5311. [— 44, 45.] The Essenes, having all things in

common, a rich man among them enjoyed no more of his own wealth than he who had nothing at all.

*Acts iv. 32.* JOSEPH. *Antiq. b. xviii. ch. i. § 5.*  
— vol. iv.

5312. [*Acts ii. 44, 45.*] The American Indians, in their common state, are strangers to all distinction of property, except in the articles of domestic use, which every one considers as his own, and increases as circumstances admit.

CARVER'S *Trav. in N. America*, p. 158.

Even among the Spartans, Lycurgus, a Heathen, it is well known, prevailed on the rich and noble to give up their ample possessions, to throw all they had into a common fund, and to reduce themselves to a level with their neighbours.

BELOE.

5313. ——— In this, they might be said to have imitated the instinct of certain animals, particularly of bees. These sagacious insects "are actuated by a social spirit, which forms them into a body politic, immediately united, and perfectly happy. They all labour for the general advantage; they are all submissive to the laws and regulations of the community; having no particular interest, nor distinction, but those which nature or the necessities of their young have introduced amongst them. We never see them dissatisfied with their condition, nor inclinable to abandon the hive in disgust, at finding themselves slaves or necessitous. On the contrary, they think themselves in perfect freedom, and perfect affluence; and such indeed is their real condition. They are free, because they only depend on the laws; and they are happy, because the concurrence of their several labors inevitably produces an abundance, which contributes to the riches of each individual. Human societies, compared with this, will appear altogether monstrous; for although necessity, reason and philosophy have established them for the commendable purposes of mutual aid and benefit, a spirit of selfishness too often destroys all; and one half of mankind, to load themselves with superfluities, leave the other destitute of common necessities."

SMITH.

See No. 1269, 1185.

5314. [*Acts iii. 1.*] The Jews had stated hours both for public and private prayer. It was Daniel's custom to pray three times a day, *see Dan. vi. 10*, and this was also the practice of David, *Ps. lv. 17*. Hence we learn not only how frequently, but at what times of the day those duties were performed. It is generally supposed that the morning and evening prayers were at the time of offering the morning and evening sacrifice, that is, at the 3rd and 9th hour: and the noon prayer was at the 6th hour, or 12 o'clock. We find in Scripture no express institution of the sacred



hours of prayer. The Jews say they received them from the patriarchs; the first hour from Abraham; the second from Isaac; and the third from Jacob.

See SALE's *Koran*, Prelim. Dis. sect. iv. p. 107.

5315. [*Acts* iii. 1, 3.] The flames of two candles joined give a much stronger light than both of them separate; as is made very evident when a person holds the two candles near his face, first separate, and then joined in one. For immediately on the junction, his face will be observed to be much more strongly illuminated than it was before. It is conjectured, says Dr. PRIESTLEY, that the union of the two flames produces a greater degree of *heat*, and that this causes a further attenuation of the vapor, and a more copious emission of the particles of which light consists.

See his *Hist. of Vision*, p. 807.

5316. [— 23.] From a review of mankind, in every climate, and under every kind of government and religion, we are compelled to conclude, that all are nearly in an equal degree vicious and immoral. The cloak of civilization ill conceals the depravity of the heart, and the turbulence of malignant passions sets the best principles at defiance.

MAVOR.

5317. [*Acts* iv. 23.] As a senator among the Romans, and an alderman in our own language, signifies a person of such an order and station, without any regard to his age, in like manner a presbyter or elder in the Christian church is one who is ordained to a certain office, and authorized by his quality, not by his age, to discharge the several duties of that office and station, wherein he is placed. — The elders here alluded to, were a sort of ecclesiastical senate, or council to the chief priests, who scarcely did any thing of great weight and moment without asking their advice, and taking their consent, to give the greater force and authority to all public acts in the name of the church.

BINGHAM's *Antiquities*, vol. i. pp. 74, 76.

5318. [— 27, 28.] For of a truth both Herod and Pontius Pilate gathered themselves together, with the Gentiles, and people of Israel, against thy holy child Jesus, whom thou hast anointed to do whatever thy power and wisdom had before determined to be done.

*Essay for a New Translation*, p. 80.

5319. [*Acts* v. 13.] *Kollao* (*Grk.*), signifying to glue, to cement, or to join compactly and close, here means the forming a compact, inviolable band, by an entire union of property and interest; such as was formed by this first association of sincere Christians, but such as could not, in the nature of things, be expected to take place afterwards among mankind in this world, nor would be expedient.

*Bib. Research*, vol. i. p. 22.

5320. [— 34. *There stood up one in the council, a Pharisee, named Gamaliel*] Son of that Simeon who took Jesus in his arms and blessed him, &c. *Luke* ii. 25, &c.

5321. [— 36, 37.] JOSEPHUS tells us, that Judas the Galilean was several years before Theudas, having lived in the reign of the emperor Augustus.

Compare *Antiq. lib. xx. cap. 4. § 1*; with *Antiq. lib. xvii. cap. 12. § 5*, and *War, lib. ii. cap. 4. § 1*. See also *Essay for a New Translation*, part ii. p. 209.

These Gahleians, the sect that followed Judas, professed, in general, Pharisaical principles, but carried them to an immoderate length, particularly in civil points; hurrying their nation into that war, which terminated in the utter ruin of its whole people.

See Smith's *MICHAELIS*, vol. iii. p. 68.

5322. [*Acts* vi. 1.] In this daily ministration, bread was given to poor widows, as is still the custom in several parish Churches in England.

At these celebrations, which were generally on Sundays, the wine was mixed with water, and the bread was divided into several portions. A part of the consecrated bread and wine was carried to the sick or absent members of the church, as a testimony of fraternal love, sent to them by the whole society.

See No. 961.

MOSHEM's *Eccles. Hist.* vol. j. p. 210.

5323. — August 26th, 1815, being the anniversary of St. Louis, in the church of St. Eustache, Paris; several ladies, with little girls, probably their daughters, extremely well dressed, and accompanied by a *commissaire* carrying a large silver dish, filled with consecrated bread; paraded up and down the church during divine service, distributing it gratuitously to all who were disposed to avail themselves of their bounty.

*Month. Mag.* for October 1815, p. 194.

5324. [*Acts* vi. 3.] Deacons were to Christian ministers, what Levites were to the Jewish priesthood.

See BINGHAM's *Antiq.* vol. i. p. 84.

5325. [—— 5.] A *proselyte* adopts new opinions; a *convert* changes his life.

A man, so long as he lives in the natural world, can be let into the wisdom of spiritual things, and also into the love of them: This may and can be done, as well with those who are merely natural, as with those who are spiritual; but with this difference, that the latter are reformed by them, while the former are not.

SWEDENBORG, on *Divine Providence*, n. 225.

5326. [—— 9.] Asia comprises, according to PINKERTON, Asiatic Turkey and Russia, the Chinese empire, Japan, the Birman empire, Siam, Hindostan, Persia, Independent Tartary, and Arabia.

There was in Lybia a town or district called *Libertina*, whose inhabitants were named *Libertines*.

Bp. PEARCE.

5327. [*Acts* vii. 6.] The four hundred years that Abraham's seed sojourned in a strange land, must be reckoned, not from their going into Egypt, but from the birth of Isaac. — While they sojourned in Canaan, Gerar, or elsewhere, they were still in a strange land where they had not a foot of ground, except the cave of Machpelah. — They were brought into bondage and evil entreated of men, though blessed of God and favoured with unspeakable promises. Isaac was oppressed in Gerar, his wells filled up by its inhabitants, and himself ultimately forced from amongst them, Jacob served and was oppressed by Laban nearly twenty years. Yet neither of them laboured under a continual oppression. The *Egyptian servitude* did not commence till Joseph and his brethren were dead: before that the Israelites lived in peace and plenty. These things duly considered, it will be found that they had at most but a hundred and twenty-two years of thralldom. So that the natural sense of the prophecy alluded to by Stephen can only be this: that Abraham's seed, from Isaac onwards, should be strangers in a land not theirs, during the space of 400 years; during part of which period they should be oppressed, afflicted, and at length brought under bondage: which term being expired, they should find a happy deliverance.

*Univer. Hist.* vol. ii. p. 361.

5328. [—— 14.] Threescore and ten souls. — The

extra *five* were Joseph's grand-children and great grand-children not born at the time Jacob went down into Egypt.

Stephen here follows the Septuagint, which is erroneous. See *Gen.* xli. 27. But in *Deut.* x. 22, the Septuagint has but 70.

5329. [*Acts* vii. 15, 16.] JOSEPHUS (*Antiq.* b. ii. ch. ) says expressly, that the bodies of Joseph's brethren were carried back by their children and grand-children, and buried in Hebron: but that Joseph's bones were carried by the Hebrews into Canaan when they departed out of Egypt, as he had bound them by an oath. (Compare *Gen.* i. 25 with *Exod.* xiii. 19.) — Accordingly those brethren were buried, as above, in Sichem; *Joshua* xxiv. 32.

5330. [—— 20.] Moses — was *divinely* fair or fair with God, or of a divine form.

JOSEPHUS, *Antiq.* b. ii. ch. ix. § 6.

5331. [—— 22.] The true wisdom which Moses learned in Egypt, may be fairly considered as brought and established there by Abraham and the Patriarchs.

He was educated at Heliopolis.

5332. — There might then be in Egypt Traditions, which had come directly from Adam to Lamech, to Noah, to Terah, to Abraham, to Jacob, to Levi, to Amram, to Moses — who undoubtedly had seen all the hieroglyphical representations preserved among the Israelites, and also all of that kind that constituted the wisdom of the *Heathen* Egyptians. In particular, it is said, that Abraham taught the Egyptians many things; and it is written, that Joseph was to teach their senators *wisdom*; all which especially, Moses might be induced carefully to learn.

See HUTCHINSON'S *Covenant in the Cherubim*, p. 7.

5333. — Our legislator, says JOSEPHUS, speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly.

*Preface to Antiquities of the Jews.*

5334. [—— 28.] This quotation is from the Septuagint. The Hebrew has not *yesterday*.  
See No. 665.

5335. [*Acts vii. 43.*] *Yea, ye took up the tabernacle of Moloch, and Remphan the star of your god, figures which ye made to worship them.* — Thus rendered, St. Luke declares, as is right, that Remphan is the name of the star; not of the god—which would be erroneous. See *Amos* v. 26.

5336. ——— There is a medallion of Romulus and Remus — with a star over each of their heads; as we find the Latin poets speaking of their children of princes under the same metaphor.

On the medal stamped on the marriage of Nero and Octavia, you see the sun over the head of Nero, and the moon over that of Octavia.

Under Tiberius a medal was stamped to the memory of Augustus, over whose head you see the star that his father Julius Cesar was supposed to have been (by death) changed into.

See *Rev. i. 20.* See ADDISON, on *Medals*, pp. 100, 101, 127.

*Public Prints.*

5337. [——— 45. *Drive out*] This word is improperly rendered *destroyed* every where in Joshua.

5338. [——— 55.] It has been shewn by Dr. HERSCHEL, that the rays of *caloric* are refrangible, but less so than the rays of *light*: Hence the One Divine Spirit, in passing through our gaseous atmosphere of *love*, exhibits therein a *DIVINE HUMAN APPEARANCE* more central, than it does as it passes through our subordinate gaseous atmosphere of *wisdom*; and consequently Stephen saw, in the two concentric circles of our spiritual atmosphere, *Jesus standing on the right hand of God.*

See also DALTON's *Chemical Philosophy*, part i. p. 102.

By the principle of *refraction*, the image of a candle is seen in as many different places as the MULTIPLYING GLASS has surfaces.

See *Ps. xvi. 8.*

JOYCE's *Scientif. Dialogues*;  
*Astronomy*, p. 9.

5339. ——— In the New Christian Heaven, now looked into by Stephen, there are necessarily two concentric spheres; one under the feet, the other over the heads of the spirits there. If a quantity of water be poured into a vessel containing quicksilver, two images of any object will be seen by reflection from them, one at the surface of the water, and the other at that of the quick-silver. (PRIESTLEY's *Hist. of Vision*, p. 415.) — Two transparent concentric globes will produce the same effect by *refraction*.

5340. [*Acts vii. 55, 56.*] A parhelion, seen so frequently at Spitsbergen, is said to be nothing more than a reflection of the sun's disc in the clouds.

See St. PIERRE's *Studies of Nature*, vol. iii. p. 70.

On Monday morning, March 16th, 1812, there was seen at Carlisle the beautiful phenomenon of two parhelia, or mock suns, in the heavens. They were first observed about 10 o'clock, and appeared of variable brightness till nearly twelve, when they vanished. While brightest, they almost rivalled the "Monarch of the sky" himself, being apparently of the same diameter, and of a steady light. — These curious appearances, which formerly filled with terror whole nations, who thought them the precursors of divine displeasure, of earthquakes and dreadful revolutions; are now regarded with sensations of pleasure by the philosophic mind, it being generally known that they are produced by the principles of refraction and reflection, occasioned by the image of the sun impressed on the floating masses of hail, snow, or vapors, more or less condensed.

5341. ——— When a beam of white depolarised light is transmitted through a doubly refracting crystal, the red rays go to the formation of one image, while the bluish green rays go to the formation of the other image. — But the doubly refracting crystal requires to be cut into a prism with a large angle, in order to separate the two images which it forms.

*Phil. Trans.* for 1814, part i. pp. 202, 206.

5342. ——— On the 13th April, 1736, I saw two suns very distinct successively set, they were in contact, and one exactly over the other.

BOUGUER's *Voy. to Peru*, Pinkerton's  
*Coll.* part lviii. p. 275.

5343. ——— The (complex, spiritual) heaven, which is around our earth, is very extensive.

SWEDENBORG, *Arcana*, n. 10,784.

5344. [——— 58, 59.] Stephen was evidently twice stoned: first by the Sanhedrin, in the way of condemnation; then by the witnesses and the mob, to whose fury and destruction he was given up by the sentence of outlawry.



5345. [*Acts viii. 9. Simon — used sorcery*] The Sorcerer, by casting Lots, pretended to foretell things to come.

5346. [—— 18.] When *Simon* saw that through laying on of the apostles' hands, the Holy Spirit was given, he offered them *money*. — Hence the buying of church-preferments, is called *simony*.

5347. [—— 27.] *Dunastes* (*Grk.*), a *potentate*.

5348. [—— 35.] This he might easily do, as Jesus Christ is professedly spoken of by the mouth of all the prophets, who had been since the world began. *John v. 39. Luke i. 70. Acts iii. 18. 24. x. 43. Rom. i. 2.* Accordingly He Himself began at Moses and all the Prophets, and expounded in all the Scriptures the things concerning himself; and said, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets and Psalms concerning Him — *Luke xxiv. 27, 44. Acts xiii. 27, 29.* In consequence the Apostles, preaching none other things than those which the Prophets and Moses did say should come, expounded and testified of the Kingdom of God, persuading men concerning Jesus, both out of the Law of Moses, and the Prophets, from morning till evening. *Acts xxvi. 22. xxviii. 23. — xvii. 23. xviii. 28.*

5349. [—— 40.] *Cesarea* is the capital of *Judea*.  
TACITUS' *Hist. b. v. ch. x.*

5350. [*Acts ix. 3, &c.*] The Lord can appear in the spiritual sphere of a man, as he appears in the spiritual atmosphere of our earth.

5351. [—— 5.] Opposed to Thee, O GOD, all power is weakness; supported by Thee, weakness becomes irresistible strength.

St. PIERRE'S *Studies of Nature*,  
vol. i. p. 101.

5352. [—— 16.] He who is preparing to serve mankind, with the spirit on the principles of the Redeemer, may expect to receive from them in return, the worst of treatment.

See No. 1122.

5353. [*Acts ix. 18.*] The *crystalline humour*, when dried, doth manifestly enough appear to be made up of many very thin spherical *laminæ*, or scales lying one upon another. — See *Leeuwenhoek's Cuts and Descriptions in Phil. Trans. No. 165, 293.*

DERHAM.

5354. [—— 20.] Thus Paul, an Israelite, of the seed of Abraham, of the tribe of Benjamin, in the very heat of his zeal, was turned from being a persecutor of the godly to be a preacher of righteousness among Jews and Gentiles, to whom he was sent to turn them from darkness to light, and from the power of satan to God, that they might receive forgiveness of sins and inheritance among them who are sanctified by faith in the Christ, Jesus.

Case of the Jews, p. 15.

5355. [—— 26. *When Saul was come to Jerusalem*] the first time. — It is absurd to suppose that the Church at Jerusalem were, for three years, ignorant of Paul's conversion.

5356. [—— 35.] In mature age, virtue is generally the fruit of reason; in youth, it is always that of feeling. (*St. PIERRE'S Studies of Nature*, vol. iv. p. 95.) — Conversions by miracle, effected on the feelings, are sudden but short-lived.

5357. [—— 39.] The great art of *moving* is to oppose sensible objects to intellectual. The soul, in that case, takes a daring flight. It soars from the visible to the invisible, and enjoys itself, wherever it pleases, in the unbounded fields of sentiment and intellection. — When a great man dies among the Tartars, his groom, after the interment, leads out the horse which his master was accustomed to ride, places the clothes which he used to wear on the horse's back, and walks him, in profound silence, before the assembly, who by that spectacle are melted into tears.

St. PIERRE'S *Studies of Nature*,  
vol. iii. p. 44.

5358. [*Acts x. 10. A trance*] A man is then reduced into a certain state which is between sleeping and waking. In this state he knows no other than that he is wide-awake; all his senses being as much awake as in the most perfect state of bodily wakefulness, both the sight and the hearing; and, what is wonderful, the touch, which is then more exquisite than it is possible for it to be in bodily wakefulness. In

this state, says SWEDENBORG from his own experience, spirits and angels were seen to the life, and were also heard; and, what is wonderful, were touched, and then scarce any thing of the body intervened. — This is the state expressed by *being taken away from the body* (or by *trance*); and of which it is said by those who are in it, that they know not whether they are in the body or out of the body.

*Arcana*, n. 1883.

5359. [*Acts* x. 11 — 16.] When angels are in affections (as their emanated spheres), and at the same time in discourse concerning them, then at the spirits in an inferior sphere such things fall into *representative* species of animals. When the discourse is concerning good affections, there are presented beautiful, mild and useful animals; such as in the *representative* Divine worship in the Jewish Church, were served up around the *sacrifices*, as (being vessels like) lambs, sheep, kids, she-goats, rams, he-goats, calves, bullocks, beeves. But the discourse of angels concerning evil affections is *represented* by beasts of a terrible aspect, fierce, and not useful (to man); as by tigers, bears, wolves, scorpions, serpents, mice, and the like.

See *Mark* xi. 16.

*Ibid.* n. 3218.

These latter forms of zodiacal animals, as used by Gentiles in their sacrifices, were what Peter thought he could not conscientiously devote to pour from in administering the Lord's supper. He was, however, taught that the form of the vessel is not to be regarded, provided the contents be *cleansed* from idolatry by being consecrated as a medium for spiritual communion to man from the One living and true God.

Respecting the Jewish vessels, as used in the Temple service, see *John* ii. 14.

See No. 923.

5360. [—— 13.] The *Greek* word *thuson*, which is here translated *kill*, does in the original signify to *sacrifice* or *consecrate*.

5361. [—— 12, 28, 35.] By comparing these three verses we shall learn that the *animal appearances* in the vision, were the *hieroglyphical characters* of the whole Gentile world, civilized and uncivilized, Greeks and Barbarians. See *Gen.* ii. 7, 19, in the *Note*.

See No. 1347.

5362. [—— 28.] During the first seven years after the death of Christ, the Gospel was preached to none but Jews. The Gentiles were unclean in the opinion of the Apostles, and not to be conversed with; till, in the eighth year, according to USHER and the best chronologers, this Cornelius became the first-fruits of the Pagan world.

5363. [*Acts* x. 44.] When in a Gentile's *ignorance*, there is *innocence*, and the *tenderness of love*, all the things appertaining to *faith* are received by him, as it were *spontaneously*, and with *joy*.

SWEDENBORG, *Arcana*, n. 2598.

5364. [*Acts* xi. 3.] The Smartal brahmins allow of no pardon for eating in company with persons of another caste, or of food dressed by their impure hands.

Dr. FRANCIS BUCHANAN, *Governor-general of India*.

5365. [—— 19.] Antioch is the capital of Syria.

TACITUS' *Hist.* b. v. ch. x.

5366. ——— Phenicia, bounded by Syria on the north and east, by Judea on the south, and by the Mediterranean on the west, lies between the thirty-second and thirty-fifth degrees of north latitude. — On its coast are the famous cities of Sidon, Tyre, Aradus, Tripoli, Byblus, and Berytus. — There were four different places in Phenicia, which bore the celebrated name of Tyre. (See *Univer. Hist.* vol. ii. pp. 294, 295, 296.) — Antioch, the metropolis of Syria, was afterwards known by the name of Tetrapolis, being divided, as it were, into four cities, each of them having a proper wall, besides a common one which inclosed them all. The walls are still remaining; but as the houses are entirely destroyed, its four quarters look like so many enclosed fields. It is now a small and contemptible village known by the name of Anthakia, and remarkable for nothing but its ruins.

*Ibid.* vol. viii. p. 443.

5367. [—— 21.] The Christians were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as God, alternately; and to oblige themselves by a sacrament (or oath), not to do any thing that was ill, but that they would commit no theft, or pilfering, or adultery; that they would not break their promises, or deny what was deposited with them, when it was required back again.

PLINY'S *Letter to Trajan*.

5368. [—— 26.] None in the Christian church, at first, were ever called so much as by the name of an Apostle:

We never heard of Petrians, or Paulians, or Bartholomæans, or Thaddæans; but only of Christians, from Christ.

EPIPHAN. *Hær.* 42. *Marcionit. Item.*  
*Hær.* 10.

5369. [*Acts* xi. 26.] *And the disciples first styled themselves Christians in Antioch.* (See Dr. GREGORY's *Notes and Observations*, &c., p. 157.) — St. Luke, being a physician of Antioch, here uses the word *chrēmatists* (*Grk.*), in the particular sense in which it had been understood by the inhabitants of that city ever since Caius Julius Cesar first *entitled them publicly* to all the privileges, immunities, &c., of free citizens.

See *Rom.* vii. 3.

See No 582.

*Ibid.*

5370. [— 28.] In the 21st of Claudius, which was the 44th of Christ.

BARONIUS.

539 L [*Acts* xii. 1.] Agrippa, son of Aristobulus, and grandson of Herod the Great, at first put into prison by Tiberius, and afterwards made king of Judea by Caligula, was he who put James the brother of John to death, imprisoned Peter, and was smitten with death at Cesarea.

See *Univ. Hist.* vol. x. p. 197.

5372. [— 4.] Thus Galileo, for asserting the true system of the world, was twice imprisoned by the *holy inquisition*, in 1612 and in 1632: instead of being allowed to defend his opinions by word or writing, he was obliged to renounce them as *heretical*; and his books being condemned also, were publicly *burnt* at Rome!

5373. ——— Easter was, originally (in this country), a feast sacred to a *female idol* of that name, who was worshipped by our Saxon ancestors. It was kept about the time at which Easter is now observed.

*Bib. Researches*, vol. i. p. 99.

5374. [— 6.] It was the Roman method, in securing a prisoner, to tie his right hand to the left hand of one soldier; and his left hand to the right hand of another soldier.

See SENECA, *Epist.* v. and *Lib. de Tranquil.* x.

5375. [*Acts* xii. 17.] Whither did he go at this time? — The St. David's Society in Wales (1815) offers a premium for the best Essay on the Evidence that St. Peter never was at Rome.

*Month. Mag.* for Jan. 1815, p. 54.

5376. [— 22.] Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings.

BURKE, on the French Revolution, p. 9.

5377. [— 23. *He was eaten of worms*] JOSEPHUS says, he was seized with such violent pains in his heart and bowels, that he could not but reflect on the baseness of those flatterers, who had complimented him with a kind of divine immortality, even when he was about to expire in all the horrors and agonies of a miserable mortal.

*Univ. Hist.* vol. x. p. 433.

5378. [*Acts* xiii. 9.] Expositors suppose the Israelites, and other Eastern people, had several names: but this is an error. The reason of their being called by different names is, because they frequently change them, as they change in point of age, condition, or religion. (CHARDIN.) — Some, as Abraham and Sarah, were invariably called by the new name after it had been given them: others, as Peter and Paul, were called sometimes by the one, sometimes by the other, and occasionally by both joined together — as *Simon Peter*, John xiii. 6. xx. 2. xxi. 15.

5379. [— 20. *About — four hundred and fifty years*] That is, from the covenant with Abraham to the birth of Isaac was one year; from Isaac to the birth of Jacob, sixty years; thence to the going down into Egypt, 130; thence to their return, 210; thence to the entrance into Canaan, 40; thence to the division of the land, 7 years; and thence to the appointment of the Judges after the 7 years' residence in Canaan, at least one year: In all 419, — about, as Paul says, 450 years, when the Judges that continued till Samuel were first appointed.

5380. [— 41.] *Behold, ye despisers! be amazed, and hide yourselves.*

KNATCHEULL.

5381. [— 44. *To hear the Word of God*] That is,



Paul preached to them the WORD OF GOD, or he preached to them CHRIST (*Acts* ix. 20), as James says, *Moses* is preached in the synagogues every sabbath-day, *Acts* xv. 21. — The fact is this: every law and every prophecy, whether in the Old or in the New Testament, were distinctly delivered, as one man speaks to another, by the Logos, the Shechinah, the Christ; when therefore any thing so SPOKEN was preached or expounded, THE WORD was preached. See *John* v. 39. *Acts* ii. 4. x. 36—38. And 1 *Sam.* iii. 1—7, respecting the *revealing* or *manifesting* this WORD of the Lord.

5382. [*Acts* xiv. 23.] Though the word here be *cheirotónesantes* (*Grk.*), yet it signifieth not election by holding up of hands, but simply and absolutely *ordination*. For the ordinary choosing of magistrates amongst the Grecians, who were all either popularly governed, or else by oligarchy, being performed by holding up of hands, made that word be taken simply, for an election or ordination, *howsoever* made.

HOBBS'S *Tripes*, *De Corpore Politico*, p. 224.

5383. — Antiently, when superintendent priests or bishops were to be elected, the members of the Church assembled collectively, and chose some one person, some another; but that it might appear whose suffrage won, the electors used *ekteinein tas cheiras* (*Grk.*), to stretch forth their hands, and by their hands so stretched forth or up, they were numbered who chose the one and who the other. And him who was elected by the greatest number of suffrages or votes, they placed, in the high-priesthood, that is, made him bishop. It was from this circumstance that the Fathers of the first Christian Councils are found to have called their suffrage *Cheirontonia* (*Grk.*).

See ZONARAS, in his *Scholía* on the first Canon of the Apostles. — Also KNATCHBULL, in *loco*.

5384. [*Acts* xv. 20.] False worship among nations not espoused, the Apostles here call *fornication*; as it was called in Sodom and Gomorrah, *Jude*. 7. The same also amongst the Jews was called *fornication* in Egypt, and afterwards *adultery*.

*Ezek.* xxiii. 30, &c.

HUTCHINSON.

5385. — If Christians should adopt such Gentilism as had never been espoused of God, they would, in

the religious sense of the word, commit *fornication*; and should they revert to the corruptions of Judaism; or other exploded ceremonies of the prior dispensations, they would in that case, spiritually commit adultery with a Church that had been espoused by a former Shechinah.

5386. [*Acts* xv. 20—29.] How this injunction is to be understood, we see from various parts of the Epistles of Paul, especially from *Rom.* xv and 1 *Cor.* viii and x. The propositions which he lays down are these:

1. Idol-offerings, eaten in an idol-temple, or at an idol-banquet, form a participation in idolatrous worship. — But,

2. Exclusively of this case, it is lawful to eat idol-offerings; for the idol is a nonentity, and has no property; for every thing on the face of the earth, even the idol-offering itself, belongs to the True God.

3. Yet ought we, for the sake of the weak, to abstain from eating of any such offering, if they are thereby scandalized, and tell us for warning, that it is an idol-offering.

*Smith's* MICHAELIS, vol. iv. p. 36.

5387. — By the law of Mahomet, and also by that of the Heathen, wine is prohibited in the East Indies. — In Mysore, the whole caste of the Canara Devangas, and several other whole castes, eat no animal food, nor use any intoxicating substance (such as opium, &c.), except as a medicine.

BERNIER. — See *Pinkerton*, vol. viii. pp. 155, 637, &c.

5388. — The various Sects of the Japanese, though much divided in other respects, all agree in observing the five following maxims or precepts. 1. Not to kill, nor to eat any thing that is killed. 2. Not to steal. 3. Not to defile another man's bed. 4. Not to lie; and, 5. Not to drink wine. — Their chief food consists of rice, pulse, fruits, roots and herbs; but mostly of rice, which they have in great plenty and perfection, and which they dress in so many different ways, and give to it such a variety of tastes, flavor and color, that a stranger would hardly know what he were eating. — And their chief liquor at meals is water made a little warm; but as soon as they have dined or supped, they drink a pretty large quantity of tea, which they use as their common drink or refreshment, whenever they are thirsty, weary, or faint. They affect a surprising neatness and decency in their eating, drinking, furniture, dress and conversation; but have an abhorrence of intemperance, luxury, and defamation. They are all very industrious and laborious; and being much given to study and reading, they are generally very acute, and of a quick apprehension, good understanding

modest, patient, and courteous,—excelling all the Orientals in docility.

See *Modern Univer. Hist.* vol. vii. pp. 350, 400, 362.

5389. [*Acts* xv. 28. *These necessary things*] Because the Jews according to their law, could not eat with them, except they in future, abstained from Animal Food, &c.

5390. [——— 29.] We are so cautious, says TERTULLIAN, of tasting blood, that we abstain from things strangled, and even suffocated beasts; and, therefore, when you have a mind to try whether we be Christians, you offer us puddings stuffed with blood.

See No. 800, 124, 349, 351. *Tertullian's Apology.*

5391. [*Acts* xvi. 3.] By circumcising Timothy, Paul made him his son in the Gospel by adoption. See 2 *Tim.* i. 2. 1 *Tim.* i. 2.

5392. [——— 6.] Asia Proper of the Romans, comprehended Phrygia, Mysia, Lydia, Caria, Æolis, and Ionia. This tract was bounded, according to Ptolemy, on the north by Bithynia and Pontus, extending from Galatia to Propontis; on the east by Galatia, Pamphylia, and Lycia; on the south by part of Lycia and the Rhodian sea; on the west by the Hellespont, by the Ægean, Icarian, and Myrtoan seas. It lies beneath the thirty-fifth and forty-first degree of north latitude, and extends in longitude from fifty-five to sixty-two degrees.—That is that Asia of which mention is here made, and in St. John's Revelation.

*Univer. Hist.* vol. v. pp. 322, 323.

5393. [——— 7.] Mysia Minor lay on the Propontis, and extended thence to mount Olympus; being bounded by Bithynia and the Propontis on the north and west, by Phrygia Minor on the south, and by Phrygia Major on the east. Mysia Major was bounded on the north by Phrygia Minor, on the south by Æolia, on the east by Phrygia Major, and on the west by the Ægean sea.

*Ibid.* p. 392.

5394. [——— 9.] The sphere of a spirit, is as it were his image extended without him: hence, by the meeting of

spheres, suppose there were several on earth, who had their internal sight open, they might be together and converse, though one were in India, and another in Europe.—Thus all men on earth are most immediately present with the Lord, and under his inspection and providence.

SWEDENBORG, *Arcana*, nn. 1505, 1277.

5395. [*Acts* xvi. 13.] JOSEPHUS tells us, that a *proseuche* (*Grk.*) was a large room capable of receiving a multitude of people.—From this passage it appears, that such houses of prayer were *licensed*.

5396. ——— The Apostle and his companions, being *strangers* at Philippi, saw by the river Strymon, a place of resort, which they *apprehended* to be an *oratory*, or prayer-house, because such houses were common by the sides of rivers. “Where a *proseucha*, or place for prayer, was *supposed* to be.” That is, supposed by *them*; they probably, not having seen it before.—The Greek word we have here rendered *suppose*, is translated *think* or *suppose* in the following passages: *Matt.* v. 17. x. 34. xx. 10. *Luke* ii. 44. *Acts* vii. 25. xiv. 19. xvi. 27. xvii. 29. xxi. 29. 1 *Cor.* vii. 26, 36. 1 *Tim.* vi. 5.

5397. [——— 14.] That exquisite purple, so highly esteemed among the Antients, is found in turbines, a species of shell-fish growing on rocks washed by the sea. This species, the *acarcocolada* or spiral-shelled, is somewhat larger than a nut, and is replete with a juice, probably the blood, which, when expressed, is the true purple; for if a thread of cotton, or any thing of a similar kind be dipt in this liquor, it becomes of a most vivid color, which repeated washings are so far from obliterating, that they rather improve it; nor does it fade by wearing.—But the purple tinge does not immediately appear, the juice being at first of a milky color; it then changes to green; and, lastly, into this celebrated purple, which is far from being so common any where, as some authors have imagined; for, though the fish increases, yet so large a quantity is necessary to dye a few ounces of thread, that little of it is seen; and indeed its great price is partly owing to its scarcity.

ULLOA'S *Voyage*, by *Adams*; vol. i. p. 168.

5398. ——— Whose heart the Lord opened.—Air, during its *rarefaction*, attracts heat from the surrounding bodies; and gives off heat, during its *condensation*. A fact ascertained by Dr. DARWIN, in the *Phil. Trans.* for 1788.—See *Exod.* vii. 14.

5399. [*Acts* xvi. 22, 23.] The Jews treated the Gentiles with indignity; considering them only as *dogs*, and not fit to be ranked with any of the descendants of Jacob.

Dr. A. CLARKE, on 2 *Cor.* xi. 20.

Frequently a man was scourged according to his *ability* to bear the punishment: and it is a canon in the Mishna, "that he who cannot bear *forty* stripes should receive only *eighteen*, and yet be considered as having suffered the whole punishment" — But the Heathen having no particular *rule* according to which they scourged criminals; Paul was by them, it seems, beaten unmercifully, with *many stripes*.

Dr. A. CLARKE.

5400. [—— 27. *The keeper of the prison, awaking out of his sleep, and seeing the prison-doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled*] It was in those days a point of false honor, for a man to put himself away when he saw death inevitable by law or otherwise.

5401. [*Acts* xvii. 10.] That Aleppo was the Berea of the Antients, sufficiently appears from *Abu Nasr Ebn Hazir* and *Strabo*. It stands about ten degrees thirty-five minutes to the east of Alexandria in Egypt; and the latitude assigned it by *Goliis* is thirty-six degrees forty-six minutes North; though, according to Dr. Halley, this has been determined more accurately to be thirty-six degrees thirty minutes North.

*Modern Univer. Hist.* vol. i. p. 441.

5402. [—— 16.] PETRONIUS says, it was more easy to find gods (Noblemen or Senators) than men at Athens.

5403. [—— 18.] The Epicureans, who held that the chief good consisted in gratifying the sensual appetites, would necessarily be highly offended at Paul's doctrine, who had just brought to Athens the decrees made at Jerusalem by the Apostles and elders, against the using of either animal food or inebriating liquors.

5404. [—— 22.] I perceive that in all things ye are very devout.

See LARDNER's *Works*, vol. i. p. 193.

5405. [—— 23.] In the year of our Lord 1687, the antient Temple at Athens, dedicated to the "unknown God",

was blown up, by a bomb setting fire to the powder lodged there.

See *Cant. Hist.* *Othm.* p. 340, &c. — *Or Modern Univer. Hist.* vol. xii. p. 594.

5406. [*Acts* xvii. 26.] There is not an animal nor a plant existing, whose harmonic point is not fixed to a certain situation, to a certain hour of the day or of the night, to the rising or the setting of the sun, to the phases of the Moon, nay to the very tempests: to say nothing of the other contrasts and correspondencies which result from these.

There are known to be on our earth at least ten different species of mountains, each of which has vegetables and quadrupeds so peculiar to itself as not elsewhere to be found. This proves that such mountains are not the work of chance, or of a centrifugal force, or of fire, or of earthquakes, or of water-courses, but of an allwise and designing God.

St. PIERRE's *Studies of Nature*, vol. ii. pp. 193, 340.

5407. [—— 28.] Since the power of *preserving* created things by a superintending providence, belongs eminently to the Godhead, the *Brahmins of India* hold that power to exist transcendently in the *preserving* member of the Triad (the Holy Spirit of God), whom they suppose to be EVERYWHERE ALWAYS, not in substance, but in spirit and energy.

*Works of Sir W. JONES*, vol. i. p. 254.

5408. ——— The passage of *Aratus*, thought to be referred to here, runs to this purpose:

"From Jove we spring, shall Jove be then unsung;

"Jove, who to sing enables every tongue!

"Where'er we mortals go, where'er we move,

"Our forums, cities, streets, are full of Jove;

"He flows the swelling, ebbs the falling tide,

"With him in harbour safe the vessels ride.

"We seek him, taste him, breathe him ev'ry where,

"And all in common his kind influence share".

Bp. HORNE's *Hutchinson*, p. 46.

"Jupiter est æther; inde loquendi genus, sub

"Jove frigido, sub Dio," et Jovis omnia plena.

VOSSIUS, *Origin and Progress of Idolatry*, b. vii. p. 161.

"Jove is the spirit of all nature's frame,

"Blows in the wind, and blazes in the flame;

"The deep beneath, the radiant sun above,

"The moon's reflected light, are parts of Jove."

OPHREUS' *Verses*.

"Behold this great sublime that glows above,

"Which all conspire to name celestial Jove".

ENNIUS.



5409. [*Acts xvii. 31.*] This passage proves that, though the Mau Jesus put off his material humanity at the ascension, he retained his spiritual and finite interior body, in which he was properly a Man in the Intermediate state, till he had executed that final judgment on the Jewish Church, which is described at large in the book of Revelation, and which was completed in the year 70; after which Jesus Christ gave up his spiritual body as a glory into the Grand Man of the Christian Angelic Heaven, and as to his interior returned into perfect union with the Father, as He fills that and every other Grand Man of Heaven.

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5410. [*Acts xviii. 1.*] The isthmus of Corinth unites the continent of Greece with that of Peloponnesus. — This is frequently alluded to in the Epistle to the Corinthians: Some games were annually celebrated here, and thence called Isthmian. The most skilful athletæ in Greece came thither to dispute the prize in running, leaping, wrestling, &c. This was one of the most numerous assemblies in Greece.

*Univer. Hist. vol. vi. pp. 438, 404.*

5411. [— 3.] It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handicraft. This usage being also adopted by other nations of the East, *Sir PAUL RYCAUT* observes that the Grand Seigneur, to whom he was ambassador, had been taught to make wooden spoons.

5412. [— 8.] From what follows in this chapter it appears, that Crispus, after he became a convert to Christianity, was rejected by the Jews from his office in their synagogue; and that Sosthenes, who was by the law of retaliation punished with the beating he had intended for Paul, was chosen in the room of the then excommunicated Crispus. See Verse 17.

5413. [— 12. *Gallio*] Elder brother to the famous Seneca.

5414. [— 17. *The Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment-seat*] Sosthenes was beat as a false witness, according to the law of Moses, which see — *Deut. xix. 16, &c.*

5415. [— 22.] Paul's four journeys to Jerusalem are particularly noted: the three last of which, if not all, proba-

bly took place in Sabbatical years. His *first* Journey, in the third year after his conversion, is noted at Chap. ix. 26; his *second*, in the next sabbatical year, at Chap. xi. 30; his *third*, in the 14th year from his conversion, at Chap. xv. 4; and his *fourth*, in the 21st after conversion, took place at the time mentioned above.

5416. [*Acts xviii. 23.*] Phrygia Minor was bounded by the Propontis, on the north; by the Ægean sea, on the south; by Asia Minor, on the east; and by the Hellespont, on the west. It lay between the forty and forty-second degrees of north latitude, and was of very small extent in longitude.

*Univer. Hist. vol. v. p. 355.*

5417. [— 24.] During the conflagration of the Alexandrian library, when seven hundred thousand volumes were condemned to the flames by order of the caliph Omar, six months elapsed before all the books were consumed. The literary world must ever lament this cruel mandate of ignorance and bigotry. The manuscripts had been accumulating for ages; and the art of printing being then unknown, the loss was irreparable.

*FORBES' Oriental Memoirs, vol. iii. p. 130.*

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5418. [*Acts xix. 6. And prophesied*] *Prophetized.* — To *prophesize*, says *GEDDES*, is to sing sacred hymns, probably extemporary ones.

*See on 1 Sam. x. 5.*

5419. [— 9.] *Disputing daily in the school of one of the Rulers of the city.*

*See KNATCHBULL; and MUNGO PARK's account of a similar Schoolmaster.*

On the 30th of August I arrived, says *MUNGO PARK*, at Wonda; a small town with a mosque, and surrounded by a high wall. The mansa, who was a Mahomedan, acted in two capacities: as chief magistrate of the town, and schoolmaster to the children. He was a man of mild disposition, and gentle manners; and although he adhered strictly to the religion of Mahomet, he was by no means intolerant in his principles towards others who differed from him. He spent much of his time in reading; and teaching appeared to be his pleasure, as well as employment. His school consisted of seventeen boys, most of whom were sons of Kasirs; and two girls, one of whom was Karfa's own daughter. The girls received their instructions in the day-time, but the boys always had their lessons by the light of a large fire before day-break, and again late in the evening; for being considered, during their

scholarship, as the domestic slaves of the master, they were employed in planting corn, bringing fire-wood, and in other servile offices through the day. The children wanted not a spirit of emulation, which it is the aim of the tutor to encourage. When any one of them has read through the Koran, &c., a feast is prepared by the schoolmaster, and the scholar undergoes an examination, before the bushreens, who act as examiners, or (in European terms) takes out his degree.

When a scholar has undergone this examination, his parents are informed that he has completed his education, and that it is incumbent on them to redeem their son, by giving to the schoolmaster a slave, or the price of a slave in exchange; which is always done, if the parents can afford it; if not, the boy remains the domestic slave of the schoolmaster until he can, by his own industry, collect goods sufficient to ransom himself.

See his *Travels*. — *Pinkerton's Coll.*  
part lxxviii. pp. 865, 892, 894, 896.

5420. [*Acts* xix. 16.] A wicked spirit can only from evil do evil to the wicked: he cannot in the least do evil to the good. If he do evil to the comparatively good, it is by conjunction with their evil: whence arise the temptations, by which the good can be delivered from their evils.

SWEDENBORG, on *Divine Providence*, n. 19.

5421. [——— 19.] Science, in the hand of Wisdom, is a torch which illuminates, but brandished by the hand of wickedness, it sets the World on fire.

St. PIERRE'S *Studies of Nature*, vol. iv.  
p. 105.

5422. [——— 24.] The Earth, Bendis or Diana, according to Hesychius, are supposed to be the same.

5423. ——— But where ARISTOTLE says (*Rhet. lib. i. c. 16*) that Callistratus accused Melanippus as having cheated the *Naupoioi* (*Grk.*) of three holy half-penny farthings: the Scholiast expounds the *Naupoioi* to be temple-makers, or constructors of small wooden temples enshrining images which they made to sell. — Such a shrine was the *skene tou Moloch* (*Acts* vii. 43), and such were the *Succoth Malchechem* (*Hebr.*), the tabernacles of your Molech or king, as we read in *Amos* v. 26.

See Dr. GREGORY'S *Notes and Observations*,  
p. 53.

5424. ——— Beza understands these to have been certain coins stamped with the figure of Diana's temple. — Eras-

mus, with greater probability, conceives that they were little silver chapels representing the form of the Ephesian temple, with the image of *Diana* enshrined.

5425. [*Acts* xix. 25.] History informs us, that a strong desire for wealth has been the ruling passion of the sacerdotal order, from the [first degenerate] sons of Levi down to the [corrupt] establishments of the present day; and I doubt not, says J. DOUGLAS of *North Shields*, but if any measure were now adopted, having for its object the abolition of tithes and Easter reckonings, we should behold similar confusion to that at Ephesus; one party crying out "Great is our Diana", while others would no doubt greatly rejoice at the triumph of reason and justice. — Methodism has now been before the world eighty years, and the zeal of its Founder, and that of many of his fellow-labourers, have made a favourable impression on the minds of the public towards methodists. This has been maintained by the craft of the Preachers to the present day (1814, a judgment year). But it should always be remembered, that "the friendship of the world is an abomination to God;" therefore when we see a set of religious professors aiming at worldly power and esteem, and, by their arrangements, embracing the views of unconverted minds to make themselves popular, we are authorised by Scripture to suspect their motives and designs. Again, their servile cringing to Church and State, their accommodating themselves to all parties, their want of religious principles, and their appearing any thing or nothing in order to answer the views of their mercenary Teachers, are a strong evidence that the Word of God has never come to them "in demonstration and power," and that the Society they stickle so much to support, is somewhat different from the Church of Christ.

See *The System of Methodism further exposed*,  
printed by J. Mitchell, Newcastle on Tyne,  
1814, pp. 30, 31.

5426. [——— 27.] This celebrated temple of Diana, as we are informed by respectable historians, was four hundred and twenty-five feet in length, and two hundred and twenty in breadth, erected at the expense of the most powerful cities of Asia Minor. It was supported by a hundred and twenty-seven columns, each sixty feet high, and many of them covered with curious sculptures, executed by the most excellent artists of those times. — It was destroyed by the villainous ambition of Herostratus, who, to immortalize his name, set fire to it on the very night that Alexander the Great was born. It was afterwards rebuilt with the utmost magnificence; but of this little can be judged from its present ruins.

SMITH.

The noble youth that fir'd th' Ephesian dome,  
Outlives in fame the pious fool that built it.

SHAKESPEARE.

5427. [*Acts* xix. 28.] The Greeks celebrated no fewer than twenty-two festivals in honor of Diana; of which JOHN-SON in his Work, *de Festis Græcorum*, gives a minute and distinct account.

*Univer. Hist.* vol. vii. p. 283.

5428. [— 29.] On the west side of Ephesus, now reduced to a miserable village, lie vast heaps of ruins, one of which, from its figure and length, must have been a circus or stadium, and seems to have had a sort of theatre at the end of it, separated from the two parallel walls: and at a little distance are the remains of an amphitheatre, where, it is probable, the rabble of the city assembled, on this occasion, at the instigation of Demetrius.

Sir GEORGE WHEELER.

5429. ——— Theatres, it seems, were generally associated with idolatrous temples. — In the island of Delos, not far from the ruins of Apollo's temple, "are some remains of a beautiful marble theatre, whose circumference is five hundred feet, and its diameter, including the steps, two hundred and fifty. Just before the opening of the theatre are eight or nine vaults in a row, separated from each other by a wall, in which there is a little arch, serving for a passage from one to another. Dr. Spon imagined them to have been a kind of cisterns or reservoirs of water, but they were more probably intended to keep lions and other wild beasts in, which used to be baited in the theatres of the Antients."

SMITH.

Were those theatres, occasionally, a kind of inquisitions? — Were these baitings, in that point of view, designed to render the animals more savage?

It is well known, that such as were impeached of certain crimes were sentenced to prove their innocence by fighting with those beasts. — Were such crimes, generally, of a religious nature? — Were those friends, who desired of St. Paul that he would not adventure himself into the theatre, apprehensive that the ferocious animals might be let loose upon him? — And, though the Apostle was never really exposed to such a combat, does he not appeal to it as an usual test of faith and innocence. When he says, on another occasion, "If after the manner of men, I had fought with beasts at Ephesus, what had it advantaged me, if the dead rise not?" 1 Cor. xv. 32.

5430. [— 30, 31. *The theatre*] where such as were impeached of certain crimes were to prove their innocence by fighting with wild beasts. See 1 Cor. xv. 32.

5431. [— 35. *And of what fell down from heaven*] The heathen, in order to induce the people to believe

that their sacred images came from heaven, either banished or slew the artists that had formed them.

ISIADORE of Damietta.

5432. [*Acts* xx. 15.] The Phœnician colonists, when they migrated from one place to another, called their new place by some name explanatory of the cause of their migration. Thus, as Malta was peopled originally from Phœnicia, and became, as Diodorus Siculus (*lib.* 4) informs us, a refuge to the traders of that country; this the name *malat* (*Hebr.*) well explains, which means *kataphuge* (*Grk.*), *effugium*, or *refuge*, in the language of the refugees.

*Archæologia*, vol. xiv. p. 135.

5433. [— 19.] Calvin, in a great council at Geneva a little before his death, recommended to the Genevoise above all things, an exemplary modesty and humility, and as great a simplicity in their manners as in their religion.

ADDISON'S *Trav.* p. 288.

5434. [*Acts* xxi. 1. *Coos*] the birth-place of the renowned *Hippocrates*.

— *Rhodes* where was the celebrated Colossus, a brazen statue of Apollo, 106 feet high; between whose legs ships could pass in full sail.

— *Patara* a chief sea-port of Syria.

See *Modern Univer. Hist.* vol. i. p. 526.

5435. [— 11. *Took Paul's girdle, and bound his own hands, &c.*] This was no doubt a *prophet*, in the commonly received sense of the term; and his mode of acting was like that of the ancient prophets, who accompanied their predictions with significant emblems. Jeremiah was commanded to bury his girdle by the river Euphrates, to mark out the captivity of the Jews, *Jer.* xiii. 4. For more examples of this figurative or symbolical prophesying, see *Jer.* xxvii. 2, 3. *Isai.* xx. 2, &c. *Ezek.* iv. 12, &c.

5436. [— 16.] Instead of the Accusative with a preposition, the Dative (as here) is often used after verbs denoting motion.

KNATCHBULL.



5437. [*Acts* xxi. 21 — 26.] From this passage it should seem, that *circumcision* among the Jews was the *act of making Nazarites by shaving the head*. *Num.* vi. 18.

In devoting a man or woman thus to God (*Num.* vi. 2), the *shaving a separating stripe* from the middle seam of the brow to the crown of the head, was analogous to the *killing or dividing with a knife* each sacrificial branch of fruit that was laid *bleeding* before the Lord on the sacred altar. See *Gen.* xv. 10. *Lev.* i. 6 — 9, &c.

The Gentiles were to be Nazarites in abstaining "from things offered to idols, and from blood, and from things strangled, and from fornication;" but the Apostles decreed, that they should "observe no such thing" as the mere *cere- monious* circumcision, verse 25.

It may however, still be proper, that every God-devoted Christian should, by way of characteristic *mark*, wear his hair *separated on the fore part of the head*, as did the real Nazarites, the primitive Christians.

Such a mark would shew, who professedly *belonged to Christ*; and who, *on that account*, should not be either spiritually or actually "*killed*." See *Gen.* iv. 15.

5438. [——— 23.] This vow, or self-devotement to celi- bacy, could not be made before the year of puberty; that is, before a girl was in her eleventh, and a boy in his thirteenth year.

See *1 Cor.* vii. 32.

See HAYDOC on *Num.* vi. 2.

5439. [——— 24.] MAIMONIDES informs us, that he who would partake of the merits of another man's naziritism, went to the temple, and said to the priest, "Such a one will finish his vow, and I intend to defray the charge of his tonsure, either in part or in the whole." Whoever did this, was reputed to share in the fulfilment of the vow.

5440. [——— 28.] On the wall which separated the court of the Gentiles from that of the Israelites, was an inscription, says JOSEPHUS, in Greek and Latin letters, which stated that *no stranger was permitted to come within the holy place, on pain of death*.

*Ezek.* xliv. 7.

*War.* b. v. ch. 5. §. 2.

5441. [*Acts* xxii. 9.] Human speech or discourse is con- veyed through the ear, in an external way by mediation of the air; whereas the speech or discourse of spirits does not enter through the ear, nor by mediation of the air, but in an

internal way, yet into the same organs of the head or brain: hence the hearing in both cases are alike.

Thus the things spoken by spirits are heard as clearly in respect to depth and tone of expression, by those whose interior organs of hearing are open, and also by spirits them- selves, as the things spoken by men on earth: But by those whose interior organs are not open, they are not heard in the least.

SWEDENBORG, *Arcana*, nn. 1635, 1763.

5442. [*Acts* xxii. 23.] The Judges rent their garments, in condemning: the mob cast off their clothes, to shew they were ready to murder the person so condemned.

5443. ——— In almost all the East those who accuse a criminal, or demand justice against him, still significantly throw dust on him; as much as to say, he deserves to be put under ground: and it is a common imprecation of the Turks and Persians — Be covered with earth.

See *Jer.* xvii. 13. 2 *Sam.* xvi. 13.

CHARDIN.

5444. [——— 25 — 29.] Thus Florus ventured to do what no one had done before, that is, to have men of the eque- strian order whipped, and nailed to the cross before his tribu- nal; who, though they were by birth Jews, yet were they notwithstanding, of Roman dignity.

JOSEPH. *Wars*, b. ii. ch. xiv. § 9.

5445. [——— 27, 28.] Paul was a *Roman* citizen, be- cause *Augustus* had given the freedom of *Rome* to all the freemen of *Tarsus*, in consideration of their firm adherence to his interests.

CALMET's *Dictionary*.

5446. ——— At Rome, the ceremony of making a freeman consisted principally, in clapping a cap of liberty on his head and giving him a turn on the heel.

See PERSIUS, *Sat.* 5, *de Dama*.

5447. [*Acts* xxiii. 2.] This Ananias had himself been ac- cused of taking part in the quarrel between the Jews and the Samaritans: but being found innocent, he was sent back to

Jerusalem, where he again presided as high-priest at this very time.

See JOSEPH. *Antiq. b. xx. ch. vi. § 3.* and *ch. ix. § 2.* Also KREES, *in loco*: HIS valuable Work is entitled *Observat. in Nov. Testament. e Flavio Josepho.*

5448. [*Acts xxiii. 5.*] It might have been the *Sagan*, or high-priest's deputy; or some other person presiding on the occasion, as was usual.

See Dr. A. CLARKE.

5449. ——— He knew not that it was the high-priest—who had caused him to be smitten: Paul could not but know him as well from his particular dress, as from the place where he sat.

— I did not perceive, brethren, that he was the high-priest. (See *Essay for a New Translation, part ii. p. 67.*)—The fact was, Ananias had but lately returned from Rome, and Paul might not yet know that he was restored to the high-priesthood.

5450. [—— 8. *The Sadducees say, that there is no resurrection, neither angel, nor spirit*] They held that angels and spirits have no self-existence, but are merely the good or bad motions in men's minds.

5451. [—— 9.] The Angel of the Divine Presence, the Holy Spirit of God, had frequently spoken to men; but there is not one account, in all the Hebrew Scriptures, that ever either a created agent or angel, or a spirit of a dead man, had spoken in the name of God to any human being.

See HUTCHINSON'S *Religion of Satan*, p. 53.

5452. [—— 12.] Woe to him that has made a vow not to eat any thing: If he eat, he sins against his vow; and if he eat not, he sins against his life. (*Hieros. Avodah. Sarah, fol. 40.*)—But Dr. LIGHTFOOT has shewn that, by the *Jewish priesthood* after it had declined from its original integrity, even such miscreants as those described in the text, might be absolved from their vows!

See No. 1224.

5453. [*Acts xxiv. 14. Which they call heresy*] *Hairesis* (*Grk*), from *haireo*, I choose, was the term applied in its original and best acceptation to denote any sect or denomination among the heathen philosophers, that had regularly chosen its own members.

See Dr. A. CLARKE, on *Acts v. 17.*

5454. ——— *Heresy* is the denial of a plain and express religious doctrine or proposition, in the most obvious and intelligible sense of the words, as it is founded on a moral certainty and evidence: And whether such a proposition be denied expressly, or by immediate necessary consequence, it makes no alteration in the nature of the thing; there is only this circumstantial difference, that the one is more covert and clandestine, the other has an air of openness and ingenuity.

Bp. BROWNE'S *Procedure of the Understanding*, p. 271.

5455. [—— 15. *I have hope—that there shall be a resurrection of the dead, both of the just and unjust*] PRIESTLEY held a resurrection of the just only.

5456. [—— 24.] Drusilla, wife of Felix the governor of Judea, was the daughter of Agrippa, Herod the Great's grandson.

*Univer. Hist. vol. x. p. 197.*

5457. [—— 25.] Felix might well tremble before such a discourse, as he then lived in open adultery with Drusilla, another man's wife.

See JOSEPH. *Antiq. b. xx. ch. vii.*

5458. [—— 27.] When Porcius Festus was sent as successor to Felix, by Nero; the principal Jewish inhabitants of Cesarea went up to Rome, to accuse Felix. And he certainly would have been brought to punishment, says JOSEPHUS, had not Nero yielded to the importunate solicitations of his brother Pallas, who was at that time in the highest reputation with the emperor.

*Antiq. b. xx. ch. ix.*

5459. [*Acts xxv. 19. They had certain questions against him—of one Jesus, who was dead, whom Paul affirmed to*

*be alive* in Paradise, and glorified in the finite spiritual body he had as yet from the Virgin. — SWEDENBORG frequently speaks of this *first* glorification, which continued about thirty-five years. At other times he speaks of our Lord's *second* glorification when he put off all he had previously from the Mother, and returned to be a quickening Spirit, in and around the Angelic Hosts of the New Christian Heaven of the Angelic Sun. See *Acts* ii. 32, 33.

5460. [*Acts* xxv. 23.] Agrippa, son of Agrippa the grandson of Herod the Great.

*Univer. Hist.* vol. x. p. 197.

5461. [*Acts* xxvii. 13.] It is looked upon as a sure sign of an impending hurricane in the sea, when the water suddenly becomes calm, and clear to a great depth.

See KALM's *Trav.* in *Pinkerton's Coll.* part liii. p. 481.

5462. [——— 29.] MR. BRUCE, in his print of an *Egyptian Canja* under sail, gives it a four-fluked anchor.

5463. [——— 40.] Ships in those days had commonly *two* rudders, one on each side, which were fastened to the ship by *bands* or chains; and on *loosing these bands*, the rudders sunk deeper into the sea, and by their weight rendered the ship less subject to be overset by the winds.

See BOCHART. *Hieroz.* part ii. lib. 4. cap. 1. p. 153. And ELSN. *Observ.* vol. i. pp. 488, 489.

5464. [——— 41.] In the ocean it frequently happens that two swells run in directions opposing each other. In December 1803, at the entrance of Hooghley river, a gale of wind commenced, and blew from the northward, off the land; at the same time a heavy squall came rolling in from the sea, directly in opposition to the prevailing wind. This strong gale from the southward had forced a heavy swell greatly beyond its limit, though this swell must have met with great resistance from the strong northerly wind blowing against it.

See *Jonah* ii. 10.

*Retrospect*, vol. ii. p. 300.

5465. [*Acts* xxviii. 1.] Malta (twenty miles long, and twelve in its greatest breadth) lies in the Mediterranean, between Sicily and Africa. It was in this sea that Jonah was cast to float on the *weeds* of the gulf-stream. See *Jonah* ii. 5.

5466. [——— 2. *Barbarians*] The Greeks who traded with the Phenicians, formed this word from observing, that the Phenicians were generally called by the name of their parent, with the word *bar* prefixed to that name; as we find, in the New Testament, men called *Bar-Jesus*, *Bar-Thomas*, *Bar-Jonas*, *Bar-Timeus*, &c. Hence the Greeks called them *Bar-baroi*, meaning the men who are called *Bar Bar*, or have no other names than what begin with *Bar*. And because the Greeks did not understand the language of the Phenicians, they first, and the Romans in imitation of them, gave the name of *Barbarians* to all such as talked in a language to which they were strangers.

Bp. PEARCE.

5467. [——— 5.] The poison of serpents and adders has no malignant influence on cold-blooded animals, nor on certain birds.

See *Asiatic Researches*, vol. vi. p. 110; and *Nature Delineated*, vol. i. p. 181.

5468. [——— 11.] In BOISGELIN's *Malta*, opposite p. 18 of vol. i. there is (*pl. i. fig. 2*) a designation of *Castor and Pollux*, — *constellations* supposed to be ever favourable to mariners. — The figure which gave name to a ship was placed at the head; and the tutelar saint on the poop.

5469. [——— 14. *Rome*] seven hundred and eighty miles S. E. of London; founded seven hundred and fifty-three years before the Christian *Æra*.

5470. [——— 15. *When the brethren heard of us, they came to meet us as far as Appii Forum*] These Christians, undoubtedly, had come in consequence of Paul's Letter, written in all probability from Malta, where he had tarried three months, verse 11. — How else could the brethren be prepared to go forth at a proper time to meet him?



5471. [*Acts* xxviii. 15.] The Appii Forum was about fifty-two miles from Rome: The Three Taverns, about thirty-five miles distant.

5472. [—— 22.] JUSTIN MARTYR asserts, that the Jews not only cursed the *Christians* in their synagogues, but sent out chosen men from Jerusalem, to acquaint the world, and particularly the Jews "every where", that they were an atheistical and wicked *sect*, that should be detested and abhorred by all mankind.

*See Justin Martyr, Dial. p. 234.*

5473. [*Acts* xxviii. 28.] Harvey is entitled to the glory of having made, by reasoning alone, without any mixture of accident, a capital discovery of one of the most important branches of science. Yet it was remarked that no physician in Europe who had reached forty years of age ever, to the end of his life, adopted Harvey's doctrine of the circulation of the blood; and that his practice in London diminished extremely, from the reproach drawn on him by that great and signal discovery. — If such be the opposition to improvement in every science, what resistance may not the display of *new truths in religion*, whether among Jews or Gentiles, be expected at all times to encounter from *superstitious prejudices*!

HUME's *Hist.* vol. vii. p. 347.

## THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Romans.

**P**AUL's Sixth Epistle, placed first by the prejudice of Catholics.

This Epistle, says Dr. A. CLARKE, was probably written about the 57th or 58th year of our Lord.

The former part of this Epistle (from the first to the twelfth chapter) was written, as appears from chap. i. 10, not long before Paul sailed first to Rome, *Acts* xxviii. 16.

See No. 5470.

5475. [—— i. 18, 19.] The belief of one God, and of a future state of rewards and punishments, is entire and universal among the Negroes of Africa.

MUNGO PARK, p. 273.

5476. [—— 20.] The world is certainly a great and stately volume of natural things; and may not improperly be stiled the *hieroglyphics* of a better.

See No. 1196.

*Fruits of Solitude*, p. 3.

5477. ——— All our physical knowledge chiefly rests on analogy: where this is wanting, or too imperfect, we should distrust explications or hypotheses founded upon it. — But, in proportion as our knowledge extends and is perfected, all probabilities will approach to certainty. Could the *totality*

of beings on our globe be comprehended, analogical reasoning would be demonstration.

See No. 1073.

DALYELL'S *Spallanzani*, vol. i. pp. 246, 248.

5479. [—— i. 20.] The use of reason is for another state, by taking ideas given by Revelation from things below, and carrying them to things above.

HUTCHINSON'S *Religion of Satan*, p. 18.

Analogy is the great chain of Nature, and the basis of all the sciences.

Lord BACON.

The great Creator of all things has infinitely diversified the works of his hands, but has at the same time stamped a certain similitude on the features of nature, that demonstrates to us, that *the whole is one family of one parent*. On this similitude is founded all rational analogy, which, so long as it is concerned in comparing the essential properties of bodies, leads to many and important discoveries; but when with licentious activity it links together objects, otherwise discordant, by some fanciful similitude, it may indeed collect ornaments for wit and poetry, but philosophy and truth recoil from its combinations.

*Preface to DARWIN'S Zoonomia.*

To be well acquainted with the appearances of Nature, even though we are ignorant of their causes, often constitutes the most useful wisdom.

GOLDSMITH.

5479. [*Rom. i. 20.*] As we should not see the light of the Sun, did it not rest on bodies, or at least on clouds; so we should never lay hold on truth, did it not fix on sensible events, or at least on metaphors and comparisons which reflect it.

St. PIERRE, *Works*, vol. iv. p. 504.

5480. ——— The philosopher, by learned investigations, and the force of his own understanding, may be convinced of the great truths of natural religion; but, without the sanction of supernatural authority, he will never be able to convince others, who will never believe his doctrines, or obey his precepts.

SOAME JENYNS' *Works*, vol. iii. p. 298.

5481. [——— 25. *Changed the truth of God into a lie*] Whatever, in the circle of affection, does not change us into itself, that we change, as far as may be, into ourselves.

See No. 223, 1210.

LAVATER.

5482. ——— The life of evil lusts, and of pleasures thence derived, appears at times like a coal-fire amongst evil spirits. The life of the Lord's love and mercy, which flows into them, is changed into such a fiery (carbonic acid).

SWEDENBORG, *Arcana*, n. 1528.

5483. ——— In the process of respiration, a portion of oxygenous gas disappears, and an equal one of carbonic acid is produced.

DALTON'S *Chem. Philosophy*, part ii. p. 227.

See No. 1205, 1073, 1196, 1201.

5484. [*Rom. ii. 14, 15.*] The Samoides, unacquainted with any law, and without terms even for vice or virtue, are accustomed to preserve their wives each to themselves, and carefully to avoid all degrees of consanguinity in marrying to such a degree, that a man never marries a girl descended from the same family with himself, however distant the affinity.

PINKERTON'S *Coll.* vol. i. p. 532.

5485. ——— The Jakutskoi of Asiatic Tartary do not worship idols carved in wood, like many of the neighbouring nations, but offer sacrifices to an invisible God in heaven; — whom they worship under three different denominations.

SMITH'S *Wonders of Nature and Art*.

Verse 16.] *According to my gospel*, says LUKE, the amanuensis. Compare No. 5499.

5486. [*Rom. ii. 19.*] As shell-fish are observed to thrive at the increase of the moon, though her light be unattended with heat, and though even when she is at full, she wants not her spots; so devout hearers will be careful to prosper proportionably to the instructions they receive even from those preachers, whose illuminations are unaccompanied with zeal and clarity, and who, when they shine with the greatest lustre, are not free from their darkenesses, as to some points, or from notorious blemishes.

BOYLE'S *Reflections*, p. 58. — *Works*, vol. iv.

5487. [——— 24. *The name of God is blasphemed among the Gentiles through you*] When Governor Hunter had presented the Iroque Indians with fine clothes sent them by order of Queen Anne, he further told them, that she intended likewise to adorn their souls, by the preaching of the gospel, and that for this purpose some ministers would be sent to instruct them. Immediately one of the oldest Sachems got up, and answered, that in the name of all the Indians, he thanked their gracious good Queen and mother for the fine clothes she had sent them; but that in regard to the ministers, they had already had some among them, who had taught them to drink to excess, to cheat and to quarrel among themselves. He therefore entreated the Governor to take from them these preachers, and a number of Europeans who resided amongst them; for before they came, he said, the Indians had been an honest, sober, and innocent people, but that most of them were now become rogues; that they had formerly had the fear of God, but that at present they hardly believed His existence.

See KALM'S *Trav. in Pinkerton's Coll.* part liv. p. 533.

5488. [——— 25.] The Jews, in later times, had contrived a plan to render their circumcision imperceptible, and to form a new prepuce, when they were desirous to make the completest possible renunciation of the religion of their fathers; see 1 *Macc. i. 15*.

MICHAELIS.

See No. 1228, 1267.

5489. [*Rom. iii. 8.*] If I, by oppression, reduce an innocent man to poverty, and if Providence endow him with strength of mind to bear his misfortune as becomes a Christian, it is possible he may be happier in adversity than ever he was in prosperity. But will this excuse me for what I



have done? If it is unlawful to enslave an inoffensive creature, no unforeseen and unintentional good consequences that may follow upon it, will ever render it lawful. The knife of the ruffian may dismiss a good man from the troubles of this life, and send him to Heaven; but is it therefore lawful to murder a good man? If we estimate the morality of actions, not by the intention of the agent; but by the consequences whereof, by the overruling care of a good Providence, they may be productive, we shall at once confound all moral principles.

BEATTIE.

5490. [*Rom. iii. 23. All have sinned, and come short of the glory of God*] When we talk in general of frailties, faults, and the weakness of human nature, every person acknowledges himself guilty. But give to these weaknesses, or faults, their true names, read over the whole register distinctly, and then enquire around you;—not a single individual will own his share. What an inconsistency!—The truth is, God alone is good; the *want* of the effluence of His glory in the soul of man, is our *natural* or *hereditary* state of evil; *actual* transgression *alone*, produces *positive* sin, or *realizes* “the iniquity of the fathers upon their children.”—In the *latter*, and in the *former* sense surely, “all have sinned and come short of the glory of God.”

See No. 5316.

All have sinned, and have need of the glory of God.

MARTIN LUTHER.

5491. [— 24.] *Dia tes apolutrosots (Grk.)*, through the ransom paid for the redeeming of captives.

BOYLE'S *Seraphic Love*, p. 106.

5492. [— 30.] Among the Jews, it is well known, there were *two* kinds of *proselytes*; one of *the gate*, another of *justice*. The latter, fully admitted to every privilege of the *Mosaic covenant*, were in nothing different from the Jews, except in their having been once *heathens*. Now these being *justified*, or made full *proselytes of justice*, under the Law, by *circumcision*; the Apostle argues that Jews and Gentiles, or the *circumcision* as well as the *uncircumcision*, are *justified*, or made *proselytes of God's justice*, under the *Gospel covenant*, simply by FAITH.

See Dr. A. CLARKE, on *Exod. xi. 43*.

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5493. [*Rom. iv. 17. God calleth the things which are not, as though they were*] What is to come, and what is present, are the same thing with the Lord, and thereby the same in the Angelic heaven. There what is to come, is present; or what will come to pass, that is come to pass,—

according to a common law respecting angelic ideas, that during their descent into the world of spirits, they are fixed and exhibited representatively. — But these are things which cannot as yet be clearly comprehended, because the nature of the influx of the Angelic heaven into the World of Spirits is unknown.

SWEDENBORG, *Arcana*, n. 730.

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5494. [*Rom. v. 6. Without strength*] the finite spirit of truth not having received the power given by the influx of the Infinite Human and the Divine; the all of power in heaven and on earth.

5495. [— 10.] The atonement, or reconciliation by the death of Christ, is thus to be understood: The Jews and Gentile Romans having affixed Him to the cross, He voluntarily laid down His life to prevent their sin in killing Him by the breaking of His legs; and, to reconcile their inimical designs with the beneficial intentions of the divine will and wisdom, in the death of that merely human nature from the Virgin, which, otherwise, might have been exalted by man into an object of idolatrous worship. — It should be noted also here, that the manslayer was set at liberty, and restored to his possessions and privileges, by the death of the high-priest. See Num. xxxv. 25, 32.

5496. [— 20. *Where sin abounded, grace did much more abound*] Thus Providence has caused the Rattle-snake Plantain, an approved antidote to the poison of the reptile from which it receives its name, to grow in great profusion wherever that species of snake particularly abounds; and during those months in which the bite of this creature is most venomous, this remedy for it is also in its greatest perfection, and most luxuriant in its growth.

CARVER'S *Trav. in N. America*, pp. 320, 344.

See No. 1253.

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5497. [*Rom. vi. 16.*] Man is a *threefold* being; he has three natures; he partakes of the *divine*, the *elementary*, and the *diabolical* nature. Had he not these three natures in a certain degree in him, he could have no communion with God, he could not enjoy the elements, nor could the evil spirits have the least power of access to him.

LAW'S *Spirit of Prayer*, p. 192.

5498. [Rom. vi. 16.] For the true ground, and absolute necessity of turning wholly and solely to the Spirit of God, you need only know this plain truth; namely, that the Spirit of God, the spirit of satan, or the spirit of this world, are, and must be, the one or the other of them, the *continual* leader, guide, and inspirer, of every thing that lives in nature. There is no going out from some one of these; the moment you cease to be moved, quickened, and inspired by God, you are infallibly moved, and directed by the spirit of satan, or the world, or by both of them. And the reason is, because the soul of man is a *spirit*, and a *life*, that in its whole being is nothing else but a *birth* both of God and nature; and therefore every moment of its life, it must live in some union and conjunction, either with the spirit of God governing nature, or with the spirit of nature fallen from God, and working in itself. As Creatures therefore, we are under an absolute necessity of being under the motion, guidance, and inspiration, of some spirit, that is more and greater than our own. All that is in our power, is only the *choice of our leader*; but led and moved we must be, and by that spirit, to which we give up ourselves, whether it be to the spirit of God, or the spirit of fallen nature. To seek therefore to be always under the inspiration and guidance of God's Holy Spirit, and to act by an immediate power from it, is not proud enthusiasm, but as sober and humble a thought, as suitable to our state, as to think of renouncing the world and the devil; for they never are, or can be, renounced by us, but so far as the spirit of God is living, breathing and moving in us.

*Ibid.* p. 139.

5499. [Rom. vii. 3. *She shall be called*] The word *Chrematisei* (Grk.) is here again used in the peculiar sense in which it first occurs Acts xi. 26. This is no mean internal evidence, that the Acts of the Apostles, and the eleven first chapters of this Epistle, were, as has been observed above, equally written by St. Luke. See Rom. ii. 16.

5500. [— 7.] I had not known *covetousness* to be a sin, if the law had not said, Thou shalt not *covet*.

*Month. Mag.* for Sept. 1815, p. 107.

5501. [— 24.] *Who shall deliver me from this body, this death?* — *The grace of God, through our Lord Jesus, the Christ.*

See No. 1237, 1239, 1268, 1262.

5502. [Rom. viii. 13. *If ye live after the flesh, ye shall die*] It greatly concerns parents and others to attend to the

animal part of their children, as the means of more properly influencing and guiding the mental. It cannot be unknown that however a madman may rage and rave, however strongly his mind may be exercised, it never improves; he gains no accession of knowledge: the case is not precisely similar, but there is an analogy, between a man actually mad, and a man the slave of any passion; whatsoever he does, wherever he goes, this passion gives a color to his conduct; it is always uppermost in the mind, and it guides the understanding. To make any advances in self-government is impossible; the strong bent of the mind to run in a certain direction must first be corrected; the madness must first be overcome; the influence of religion is, indeed, alone sufficient to effect it. A man preparing to run a race, to fight a battle, or even to wrestle, lives in a prescribed manner; no gratification is allowed; no passion is indulged or provoked; he has an end in view, and that is attained only by the due subserviency of the body. But in common life, the food most desired and most indulged in is, that which most excites the darling passion. We are not as wise in training our offspring, as we are in training of gladiators; the effect of food is known, as applied to the one, but is unconsidered in our treatment of the other.

Luke xvi. 8.

Dr. JARROLD's *Anthropologia*, p. 108.

1 Cor. ix. 25.

5503. [Rom. viii. 15. *We cry, Abba, Father*] addressing ourselves to him as an own father, with the affection of legitimate children, in full trust and assurance that *the Father himself loves us*; that *he hath prepared a kingdom for us* (in the eternal heavens) *before the foundation of the world*; and that *he sends the Comforter, that Promise of the Father*, to guide, and strengthen, and support us under all the infirmities of nature.

Bp. BROWNE's *Procedure of the Understanding*, p. 331.

5504. [— 17.] The *adopted son*, and the *after born sons* to the person who adopted him, shall be *coheirs* of the estate: but no adoption by a man who has legitimate sons then born, shall be valid. — An adopted son *could not himself adopt another*: he must either leave a legitimate son — or the estate he received from his adopting father must revert to his adopting father's natural heirs: there cannot be *two adopted sons* at the same time.

See No. 1247, &c.

*Laws of Athens*, as stated by Sir WILLIAM JONES.

5505. [— 22.] Nothing can be more shocking or horrid than one of our kitchens sprinkled with blood and abounding with the *cries of creatures expiring*, or with the *limbs of dead animals* scattered or hung up here and there. It gives one an image of a giant's den in romance, bestrewed with the scattered heads and mangled limbs of those who were slain by his cruelty.

ALEX. POPE.

5506. [*Rom. viii. 22.*] MAITLAND, generally allowed to be a faithful and accurate historian, furnishes us with a table of the quantity of cattle consumed annually in London, during the year 1782, when that city was far less populous than it is at present :—

|                       |         |
|-----------------------|---------|
| Beeves.....           | 98,244  |
| Calves.....           | 194,760 |
| Hogs .....            | 186,932 |
| Pigs.....             | 62,000  |
| Sheep and Lambs ..... | 711,123 |

1,243,059 The amount of animals groaning and dying for the carnivorous Londoners alone! If we could add the fish and the fowls, the number would be more than threefold.

5507. [— 28.] There is nothing so luminous in the study of nature, as to refer every thing that exists to the goodness of GOD, and to the demands of humanity.

St. PIERRE's *Studies of Nature*, vol. ii. p. 256.

5508. [— 29.] No one was ever shocked at hearing the systems which are made in Bedlam; and those who quote them have ever been excused the making a refutation of them.

Abbe PLUCHE.

5509. [— 29, 30.] Concerning the controversies between the *Calvinists* and the *Remonstrants*, about Predestination, and the coherent doctrines; — those that are truly pious of either party are perhaps otherwise looked on by God than by one another, as contending, *which of God's attributes should be most respected*; the one seeming to affirm *irrespective decrees*, to magnify his GOODNESS, and the other to deny them but to secure the credit of his JUSTICE.

See No. 1248.

BOYLE's *Seraphic Love*, p. 104.

5510. [— 37.] To affirm that a believer is more than a conqueror, is to affirm that he conquers *without a combat*, and triumphs *without resistance*; obtaining victory through Him that loved us.

See *Bib. Research*, vol. i. p. 298.

5511. [*Rom. ix. 3.*] *Cherem* (Hebr.), which the Septuagint render *anathema*, signifies persons or things devoted to

destruction and extermination. — Hence the full sense of the Apostle's words will be this: I could even wish that the destruction and extermination to which my Brethren the Jews, are devoted by Christ, might, if it would save them from ruin, be executed upon me, in the stead of those my kinsmen after the flesh, who are Israelites. St. Paul well knew the dreadful consequences of the Jews' rejecting Christ. a shameful dispersion over the face of the earth, and eternal destruction afterwards, to as many as would not repent; yet he wishes that infinite evil to himself, on condition it could save them. The human heart can go no further. It is not possible to wish a greater evil for the sake of a greater good.

BARTON's *Analogy*, part vii. p. 167.

5512. [*Rom. ix. 10, 11.*] More than one child cannot be conceived at one and the same time. When there are twins, there has always been a superfetation. Consequently, the *first born*, as *Esau*, is the *last begotten*, or really the *younger*; whilst the *last born*, as *Jacob*, is the *first begotten*, or truly the *elder*. — Every superfetation is necessarily the offspring of *lust*: *Esau* was therefore *hated*, when he had realized his disposition to lust by committing fornication with the 'daughters of the land'. — This *child of lust* inherited also a disposition to *murder*, even his own brother, See *Gen. xxvii. 41*.

5513. [— 17.] It was just, and according to that law of inheritance called *predestination* that a *legitimate* Pharaoh should be raised to the throne, rather than an *adopted* Moses.

See No. 446, &c.

5514. [— 21. *Hath not the potter power over the clay*, &c.] That is, to form the same matter into a *human*, *animal*, *vegetable*, or *mineral* substance.

5515. [*Rom. x. 16. They have not all obeyed the gospel*] "It is one of the great mistakes in Moreri's Dictionary, to say, that in the time of Theodosius the Younger, no idolaters remained but in the remote parts of Asia and Africa. There were still, and even down to the seventh century, many Gentile nations in Italy. All Germany north of the Weser were strangers to Christianity in Charlemagne's time; and long after him Poland, and the whole North, continued in what is called *idolatry*. Half Africa, all the realms beyond the Ganges, Japan, the innumerable commonalty of China, a



hundred Tartarian hordes, retain their antient worship; whereas in Europe this religion is to be found only among some Laplanders, Samoiedes, and Tartars."

VOLTAIRE.

5516. [*Rom. xi. 9.*] Circumcision represented the new birth: without circumcision no male could eat the paschal lamb: but all that were circumcised, were not therefore born of the Spirit. In this sense, their table would be a snare; they would eat and drink unworthily, and thus procure from Hades "their own damnation."

5517. [— 11, &c.] It being a law of the Divine Providence that there should always be on earth, as much *heaven* as *hell*; when the Jews had rejected heaven, it fell necessarily on the Gentile world. See *Deut. xxx. 15. Jer. xxi. 8.* — This is *grace*. The same influence, when coming in opposition to evil, is *mercy*.

5518. [— 17, &c.] A Syrian Vine, growing, 1789, in the hot house at Welbeck, produces, by grafting, sixteen different sorts of grapes.

SPEECHLY, on the *Vine*, p. 221.

The trees, which of themselves advance in air,  
Are barren kinds, but strongly built and fair:  
Because the vigor of the native earth  
Maintains the plant, and makes a manly birth.  
Yet these, receiving grafts of other kind,  
Or thence transplanted, change their savage mind:  
Their wildness lose, and quitting nature's part,  
Obey the rules and discipline of art.

VIRGIL.

The Golden Pippin, when grafted on a crab-stock, produces the highest-flavoured fruit.

SPEECHLY, p. 223.

That common fluid, called the *sap* in trees, ascends in the spring and summer from their *roots*. But there is another, a *peculiar juice* of trees and plants, which is generated by the *leaf*: *this*, introduced by engrafting, gives flavor and form to the *pulp* of fruit; the ascending *aqueous sap* supplies the *seed*.

See *Phil. Trans.* for 1805, p. 88.

5519. — In regard to the economy of general vegetation, Mrs. Ibbetson appears to have actually proved from observation, that the embryos of the seeds are formed in the roots of plants, from which they ascend to the seed-vessel through the albumen vessels. She says it is the *heart* of the seed, constituting the *embryo* of the future plant,

which is thus formed in the *root* and carried upwards. She conceives that the pollen ascends in like manner, passing only to the male flowers, while the balls or embryos ascend to the females; no balls being seen in male trees, and no pollen in female ones.

See TILLOCH's *Journal* for March 1815, vol. xiv. p. 188.

5520. [*Rom. xi. 24.*] The olive-tree, whose expressed oil is so abundantly used in the Levitical sacrifices, forms the riches of its fruit, not from the species of the *graft*, but of the *root* and stem; a lesson for the heathens, for naturalists, — for all whom the Apostle here charges with acting *unnaturally*, in attempting the salvation of the impenitent *by faith* (whilst there is no *radical change in the life*). (See HUTCHINSON'S *Use of Reason Recovered*, p. 123. And *Exod. xl. 13.*) — In the good olive-tree Jesus Christ, the *graft*, the adopted Christian, cannot change the *Root*, but the *Root* changes the nature and fruit of the *graft*: whilst in every sectarian church that has *man* for its root, as in every kind of tree but the olive, the *graft*, the adopted convert, invariably changes the virtue of his root, as the doctrine of Calvin, Luther, Wesley, and Swedenborg, &c., are at this day successively changing in their respective followers into tenets the direct opposite to what was maintained by those founders.

5521. — Olives flower in June.

YOUNG.

The Olive yields (by virtue of the descending sap) more oil than any other plant, and yet thrives best on dry arid rocky soils, of absolute poverty; so far as oil is concerned.

*Ibid.* Pinkerton's *Coll.* part xvi. p. 500.

Vines and olives, attracting nourishment principally by their leaves, stand in no need of water, but thrive admirably on the driest soils without it. Compare *John iv. 32.* — xv. 1, &c.

*Ibid.* part xvii. p. 667.

N. B. The *fat* of all the sacrifices simply consisted in the olive oil.

5522. — The construction of the antient olive-press, as still used at Zante, is extremely simple. The olives are thrown into a large concave stone, in the centre of which is another circular one, placed vertically, and turned on its axis by means of a lever connected with its top. The olives, thus crushed by the stones, are thrown into a kind of *reservoir*, whence the oil runs out: they then are strained.

*Athenæum*, for June 1809, p. 502.

5523. [— 33.] And his ways untraceable.

BOYLE.

5524. [*Rom. xii. 5. One body in Christ*] exhibited so in the New Christian Heaven, by the glory of Christ striking on our distinct souls and reflected up again, directly under Him, into one united body, as a married pair become *one spiritual flesh*. See *Matt. xix. 6*.

5525. [— 10.] By analogy with the Physical World, which is supported as a whole by the principles of *attraction* and *repulsion*, we discover, that in the Moral World the principle of *mutual love* will constantly direct the *approach* of one member to another, and that the principle of *reverence*, which is due to every one, will keep them each at a proper *distance*.

KANT.

5526. [— 15.] From our aptitude to imitation arises what is generally understood by the word *sympathy*. — Thus the appearance of a cheerful countenance gives us pleasure, and that of a melancholy one makes us sorrowful. Yawning, and sometimes vomiting, are thus propagated by sympathy; and some people of delicate fibres, at the presence of a spectacle of misery, have felt pain in the same parts of their bodies, that were diseased or mangled in the object they saw.

The effect of this powerful agent in the moral world, is the foundation of all our intellectual sympathies with the pains and pleasures of others, and is in consequence the source of all our virtues. For in what consists our sympathy with the miseries or with the joys of our fellow-creatures, but in an involuntary excitation of ideas in some measure similar or imitative of those which we believe to exist in the minds of the persons whom we commiserate or congratulate!

DARWIN's *Temple of Nature, canto iii.*  
l. 466.

5527. — The bad man is he who confines his reason to objects regarding himself personally, who merely looks at other men, but has no feeling for them.

*Rom. i. 31.* St. PIERRE's *Harmonies of Nature*,  
vol. iii. p. 6.

5528. [— 18.] In Africa, there is one tribe distinguished by the name of Pholeys, whose constant maxim is, if possible, to live in peace; who are no indifferent proficients in some of the arts of civil life; and, perhaps, second to no people in benevolence and humanity.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. i. p. 186.

5529. [— 19.] Plutarch says, We ought not to give place to wrath: no, not in jest, or play.

See KNATCHBULL.

5530. [*Rom. xii. 20.*] In Turkey, there lies no appeal beyond the Grand Vizier, except to the person of the Grand Seigneur, of which this is the manner: At certain hours of the day, when the gates of the Seraglio are set open for the admittance of citizens, such persons as would complain of any grievous injury they have suffered, and which the injustice or connivance of the Vizier has refused to redress, enter hastily the outward court, and *putting pots of fire on their heads*, run swiftly forward; nor dare the greatest officer presume to stop them, till they arrive at the presence of the Grand Seigneur, whose justice they implore to redress their wrongs. (HILL's *Trav. p. 9.*) — Thus they will in troops attend the coming forth of the Emperor, and *by burning straw (in pots) on their heads* provoke his regard.

SANDYS' *Trav. p. 62.*

5531. [— 20, 21.] PYTHAGORAS used to say, *Let men avenge themselves on their enemies only by labouring to convert them into friends: and SOCRATES taught, that it was not lawful for a man who had received an injury, to revenge it by doing another injury.*

To overcome evil with good, is the most glorious of all victories: it is the most beneficial, because this amiable conduct alone can put an end to an eternal succession of injuries and retaliations; for every retaliation becomes a new injury, and requires another act of revenge for satisfaction.

SOAME JENYNS' *Works, vol. iv. p. 46.*

5532. [*Rom. xiii. 1.*] In all human Society there are two powers; the one temporal, the other spiritual. You find them combined, as body with soul, in all the Governments of the World; in Europe, in Asia, in Africa, and in America. As the flesh lusts against the spirit, and the spirit against the flesh; so, in the body politic, are these powers often contrary the one to the other. When, in this case, Nations are coerced by the spiritual power, they resort for relief to the temporal; when this last oppresses in its turn, they have recourse to the other. When both concur, as by infernal combination, to render them miserable; then arise heresies in swarms, schisms, civil wars, and a multitude of secondary powers, which balance the abuses of the two first till there results at length a general apathy, and a final dissolution of the Civil Body.

See St. PIERRE's *Studies of Nature*,  
vol. i. p. 323.

5533. [— 6.] *For this cause pay ye tribute also* Nothing can be more reasonable than an impartial and moderate taxation, by which the necessary expenses of the state

may be defrayed; but there is no insinuation in the apostle's words in behalf of an extravagant and oppressive taxation, for the support of unprincipled and unnecessary wars; or the pensioning of corrupt or useless men.

Dr. A. CLARKE, *in loco*.

5534. [*Rom. xiii. 10. Love is the fulfilling of the law*] The tranquillity of every nation, we know, is maintained by the authority of positive laws, and the terror of penal sanctions; for in the present imperfect state of things, there is no other effectual method of preserving the public repose, but a certain measure of force and authority to overawe the unjust, the violent and audacious; human laws being a kind of props devised to support a tottering edifice. But was the power of benevolence felt universally prevailing, then might we see the world stand self-balanced and secure, without the need of either laws or punishments to hold it up. Benevolence, in that case, would do the work of government, and serve to every person as an inward law, infinitely superior to the highest positive obligation; and we find, in fact, that every society which is not founded on principles of mutual love among the members, and of affection to the welfare of the whole, when viewed in a just light, is no society at all, is a contradiction to itself, and involves its own ruin in its bosom.

DRYSDALE.

See No. 1215.

5535. [*Rom. xiv. 1. Dialogismos (Grk.)*, in the Septuagint and in the New Testament, generally denotes the thought of a man reasoning within himself.

STEPHANUS.

5536. [— 2.] The Jew, who is timid, eats herbs; lest eating fruits put up in skins, he should eat things devoted

to idols; or things that had been stored by Gentiles in the skins of unclean beasts. See *Lev. xi*; and *Acts x. 15*.

See No. 99.

5537. [*Rom. xiv. 23.*] It was Paul's custom, to close his exhortations with prayers and doxologies.

See *Rom. xvi. 25 — 27*.

CHRYSOSTOM.

5538. [*Rom. xv. 16. The offering up of the Gentiles*] See *Isai. lxvi. 20. Num. viii. 11, 13, 21. Gen. xxii. 2*.

5539. [*Rom. xvi. 10. Aristobulus*] Was this the son of Herod the Great by his second wife Mariamne?

5540. [— 18.] Learn what an evil to mortals their stomach is, what crimes it dictates to them, compelled as it were by necessity. Take away this part from the body, and no one will advertently injure his neighbour: whereas, at present, every meanness, every atrocity, is committed for its sake.

ATHENEUS; Quoted by Newton, in his *Defence of Vegetable Regimen*, vol. i. p. 32.

5541. [— 25, 26.] How was the Gospel kept secret, but by being not literally but typically contained in the Old Testament? And how could it be manifested thence, but by the developement of a sense applying therein to Christ and his kingdom, previously unknown?

See LOCKE *in loco*, and on 1 *Cor. ii. 17*.



## THE FIRST EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Corinthians.

**T**HE Church of Christ was planted by Paul at Corinth, about A. D. 52.—This (Paul's third) Epistle was written from Ephesus, a little before Pentecost, in the year 56.

5543. [—— i. 12, 13, &c.] At the adoption by baptism a name was given; among Christians, the name of Father, Son and Holy Spirit.

5544. [—— 12.] When the principles of a science rest on the firm basis of facts, there can be no sects or parties among those who cultivate it. Occasional error may have crept into mathematical science; but there are no sects of mathematicians.

See Dr. LAMBE'S *Additional Reports on Regimen in Chronic Diseases*, p. 5.

5545. ——— Truth will ever stand upright alone; but error is tottering, and falls to the ground when its props are removed; and every thing merely human is to be esteemed, not according to the *Person* who said it, but according to the *intrinsic* weight of *what is said*.

Bp. BROWNE'S *Procedure of the Understanding*, p. 47.

5546. [—— i. 12.] Such are the hereditary attachments of the goat species, that so long as several generations continue in the same vicinity, the progenitors recognize their offspring, and the family distinguish each other. *Every tribe herds together*, whether they browse on the mountains, rest on the plains, or seek shelter in the cot.

*Month. Mag. for Jan. 1815*, p. 514.

5547. [—— 20.] When the first General Council was convened at *Nice*, on the appearing of the Christian Bishops there, several of the Heathen Philosophers offered themselves among the sons of God, intending to signalize themselves on so great an occasion, by attacking the Faith in its most eminent professors, and by endeavouring to overthrow it by Philosophy and Reason. To this end, several conferences were held on the principles of Reason, by the most noted men of their party; in which one of their Philosophers more forward than the rest, began to grow insolent, on a supposed advantage; and must needs triumph before victory. An aged Bishop took fire at this; one, who had been a Confessor in the late Persecution, and was more noted for his faith than learning. Philosophy he had none, but encounters his adversary in a new manner; in the name of Jesus, and by the Word of God. Adducing thence a few plain weapons, he humbles the pride of this arrogant Philosopher, and leads him unreluctant to the Font. All the reply our Philosopher had left him, was, That while he was encountered by philosophy and human learning, he could defend himself in the same way;

but being attacked by higher Reasons, it was necessary for him to yield himself to the power of God.

SOZOM. *Hist. l. i. c. 18.* RUFIN. *Hist. l. i. c. 3.*

5548. [1 Cor. i. 21.] They could not out of the good things that are seen know Him that is ; neither, by considering the works, did they acknowledge the Work-master : but deemed either fire, or wind, or swift air, or the circle of the stars, or the violent water, or the lights of Heaven, to be the Gods which govern the world.

Wisdom of SOLOMON, xiii. 2.

5549. [——— 27, 28.] The moon, though she be small, less elevated, and full of imperfections, lends yet a useful light to men, and produces here and there a motion that obeys a heavenly influence ; while a star of the first magnitude, though more high, more vast, and more flawless, shines only bright enough to make *itself* conspicuous.

BOYLE.

5550. [——— 29.] *Me pasa sarx (Grk.), no flesh* : this correct rendering will clear up many a text in the Old, as well as New Testament.

See KNATCHBULL, on Rom. x. 16.

5551. [1 Cor. ii. 4.] When people hear any one speak and teach wisely, they believe him to be wise. In company however, the man of knowledge, whatever be his disposition, thinks and speaks from his memory, and if he be merely natural, from the surface of his love, which is the affection of honor, glory, or lucre ; but when he is alone, he thinks from the interior love of his spirit, and then not wisely, but sometimes insanely. Hence it may appear, that no one is to be judged of from wisdom of speech, but from his life ; that is, not from a wisdom of speech separate from his life, but from the wisdom of speech joined to his life.

SWEDENBORG, on *Divine Love*, n. 418.

5552. [——— 7. *We speak the wisdom of God in a mystery*] “Orpheus and others instituted *mysteries*, which the initiated swear by execrable oaths never to reveal ; and of these mysteries the principal is the worship of one only God. This great truth spreads over half the earth : the number of the initiated swells immensely : the ancient religion indeed still subsists ; but not being contrary to the tenet of God’s unity, it is connived at. The Romans had their Deus Optimus Maximus ; the Greeks their Zeus, their supreme God. All the

other deities are only intermediate beings ; heroes and emperors were classed among *the gods*, which meant no more than *the blessed* ; for it is not supposed that Claudius, Octavius, Tiberius, and Caligula, were accounted creators of heaven and earth. — In a word, it seems certain that in Augustus’s time, all who had any religion acknowledged one supreme eternal God, with several classes of secondary deities ; the worshiping of whom has since been called *idolatry*.

VOLTAIRE.

5553. [1 Cor. ii. 9.] Thought, in the other life, diffuses itself into societies of spirits and angels round about ; and the faculty of understanding and perceiving there, is according to its extension into those societies. Also there, in one idea of thought are things innumerable, and more so in one thought composed of ideas.

SWEDENBORG, *Arcana*, n. 6599.

Verse 10.] *Ta bathe tou Theou (Grk.), the depths of God.*

BOYLE.

5554. [——— 11.] The Light and Love of God admit of no delineation or comparison, they are only so far known to any one, as they are brought into the soul by a birth of themselves in it.

LAW’S *Appeal*, p. 101.

5555. [1 Cor. ii. 13. *Comparing spiritual things with spiritual*] “To form our ideas of things on their actual relations only, betokens a solid understanding ; whereas, to be contented with their apparent relations, betrays a superficial one. To conceive these relations as they really exist, displays a right judgment ; to conceive mistaken notions of them, denotes a wrong one. Those who see imaginary relations, that have neither reality nor appearance, are madmen ; while those who make no comparison between them, are idiots. The less or greater aptitude to compare these ideas and discover such relations, is what constitutes a greater or less degree of genius or understanding.”

ROUSSEAU.

Those who have connected a great class of ideas of *resemblances*, possess the source of the ornaments of poetry and oratory, and of all rational analogy.

DARWIN’S *Temple of Nature*, canto iv. l. 299.

5556. ——— Proper comparisons do the imagination almost as much service, as microscopes do the eye ; for, as this instrument gives us a distinct view of divers minute things, which our naked eyes cannot well discern ; because these glasses represent them far more large, than by the bare

ye we judge them: so a skilfully chosen, and well-applied, comparison much helps the imagination, by illustrating things scarcely discernible, so as to represent them by things much more familiar and easy to be apprehended.

BOYLE's *Preface to the Christian Virtuoso*, part i.

5557. [1 Cor. iii. 15.] The virtue of a load-stone may be quite destroyed by fire.

SMITH's *Wonders of Nature and Art*, vol. iii. p. 34.

5558. ——— In the *fire ordeal*, the supposed culprit was either to receive in his hand a piece of red-hot iron, of one or three pounds weight according to the nature of the crime, and to carry it to the distance of three full paces, or nine feet; or else he was to walk barefoot over nine red-hot ploughshares, placed at equal distances, that he might take nine paces upon them, placing his foot at each step firmly with the whole weight of his body on one of the irons.

— English history affords but *one* instance of a person undergoing this sort of trial.

*Archæologia*, vol. xv. pp. 193, 194.

5559. [——— 16, 17.] "God has created me, God is within me; I carry him about every where. Shall I defile him with obscene thoughts, unjust actions, or infamous desires? My duty is to thank God for every thing, to praise him for every thing; and to thank, praise, and serve him continually, whilst I have life."

EPICETUS.

5560. [——— 18.] To free ourselves from prejudices and errors, we must endeavour to forget all that we have learned, to trace back our ideas to their source, to follow the train in which they rise, and, as Lord Bacon says, to frame the human understanding anew. — This remedy becomes the more difficult, in proportion as we think ourselves the more learned. Might it not be thought, that works which treat of the sciences with the utmost perspicuity, and with the greatest order and precision, must be understood by every body? The fact is, those who have never studied any thing will understand them better than those who have studied a great deal, and especially than those who have written a great deal.

*The ABBE de CONDILLAR.*

5561. [——— 18, 19.] "The Chinese theologian, who proves the nine incarnations of Wishtnou; and the Mussel-

man, who, after the Koran, maintains, that the earth is carried on the horns of a bull; certainly found their opinions on ridiculous principles and prejudices: yet each of them, in his own country, is esteemed a person of sense. What can be the reason of this? It is because they maintain opinions generally received. — If a sage descended from heaven, and in his conduct consulted only the light of reason, he would universally pass for a fool. All are so scrupulously attached to the interest of their own vanity, that the title of wise is only given to the fools of the common folly. The more foolish an opinion is, the more dangerous it is to prove its folly. Fontenelle was accustomed to say, that if he held every truth in his hand, he would take great care not to open it to shew them to men.

In destroying prejudices, we ought to treat them with respect: like the doves from the ark, we ought to send some truths on the discovery, to see if the deluge of prejudices does not yet cover the face of the earth; if error begin to subside; and if there can be perceived here and there some isles, where virtue and truth may find rest for their feet, and communicate themselves to mankind.

HELVETIUS.

However men may please themselves with an opinion of their own wisdom, it is plain, the wisest men know little; and they that are fullest of themselves, and boast the highest, do usually see least, and are only wise for want of thinking.

*Reflections on Learning*, p. 2.

5562. [1 Cor. iv. 3.] In England we call him a *day's man*, who is chosen *umpire* to judge between party and party; probably from the Latin phrase, *a dicendo diem*, from appointing a day in which the day's man is to give his judgment.

Sir NORTON KNATCHEULL.

5563. [——— 6.] The sublimity of manners and sentiments supposes a society depraved, where virtue requires heroism to resist contagion; where the few are only great, elevated, singular, because the many are little, base, and common.

EHRENMALM. *Pinkerton's Coll.* part ii. p. 372.

5564. [——— 7.] Knowledge of every kind depends on experience; and the mind, like the body, is developed only by exercising it.

The mind of man, is open to the admission of every kind of knowledge, and his heart to every kind of feeling. He would have abandoned himself to errors of every kind, had not God



enlightened him by *reason*, which may be defined the *knowledge of what is suitable to his nature* (from past experience), and had not (the desire of) this been firmly implanted in his breast. It is to the powers of reason that man, alone of all organized beings, is indebted for the consciousness of the existence of a Supreme Governor; a consciousness resulting from the harmonies of the universe. Hence arises the sentiment of virtue, which is an effort made by us to relinquish selfish objects for the sake of our fellow-men, in the hope of doing what is pleasant in the eyes of God. Virtue may therefore be called the true harmony of man, not only when considered as a medium between the two extremes, but as resulting from love of God and of our fellow-creatures.

*St. PIERRE's Harmonies of Nature, vol. iii.*  
pp. 9, 10.

5565. [1 Cor. iv. 16.] There never was a sect of men, religious or philosophical, who, though they pretended to follow or endeavoured to follow some founder whose books they had among them, but gradually varied from their founder.

COLLINS.

5566. [1 Cor. v. 1.] This kind of fornication, which was a partaking with the Jews in their sacraments, could not be named among the Gentiles, because their so partaking would not have been in them idolatrous fornication but spiritual conjunction with the One Living and True God. — 'The Father's wife,' is evidently the *Jewish Church* in reference to the Christian, its offspring or descendant. — The devising of idols was the beginning of (spiritual) fornication, and the invention of them the corruption of life. For neither were they from the beginning, neither shall they be for ever. For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end. *Wisdom xiv.* 12 — 14.

In those days freedom of speech being not allowed, the Jewish Church is prudently called the Christian's "father's wife".

5567. ——— Among the Turks, there is not to be found perhaps over the whole Empire a single woman carrying on the trade of a courtesan.

*St. PIERRE's Studies of Nature, vol. i.*  
p. 328.

5568. [——— 11.] The council of Elvira in Spain, which is commonly placed under the reign of Sapor (that is, between

the years of Christ 241 and 272) made two decrees which proved very severe against the Jews: By the first, they were excluded from eating with Christians, as they had commonly done till then; and, though the penalty fell only on the Christians, who were *excommunicated* by it for eating with a Jew, yet it put the latter to very great inconveniences, and made them liable to insults and contempt. By the other, all possessors of lands were forbidden, under the same penalty, to suffer the fruits of the earth to be blessed by Jews, because their blessing rendered that of the Christians abortive. This custom of blessing the fruits of the earth at certain seasons was common to Pagans and Jews, as well as Christians; but who would have imagined, that the latter should have made use of either of the former, if this decree had not informed us of it? However, both this and the other decree plainly shew, that the Jews had lived very peaceably in Spain, and in good harmony with the Christians, till then, whatever they may have done since.

*Modern Univer. Hist. vol. xiii. p. 186.*

5569. [1 Cor. v. 13. *That wicked person.*] Had this been natural fornication, there would have been two wicked persons. See *John viii.*

See KNATCHBULL.

5570. [1 Cor. vi. 1.] At Athens the *archbishop* holds a kind of tribunal at which the Christians frequently agree to decide their differences, without the intervention of the *Turkish magistrate*.

*STUART's Athens, vol. i. p. 10.*

5571. [——— 4.] *Exouthenemenoi* (*Grk.*) signifies only private judges, or arbitrators of men's own chusing; such as were in use among the Jews, but not settled as a standing court by the *Sanhedrim*.

*BINGHAM's Antiq. vol. i. p. 37.*

5572. ——— Set ye up therefore secular judgment seats, if ye account these persons contemptible in the church.

KNATCHBULL.

5573. [——— 20. *Ye are bought with a price*] The price is not, in this case, paid to any but the *person bought*: "As many as received him, to them gave he power to become the sons of God." *John i. 12.*

5574. [1 Cor. vii. 1.] As Jesus Christ had pronounced a wo on those that were with child, and on those that gave suck in the time of the Last Judgment in Jerusalem; the Corinthians, it seems, had enquired of the Apostle, whether, on that account, husbands were to keep from their wives, during the days of famine and tribulation which should then come on the land of Jewry, and on Jerusalem.

5575. [—— 2.] By monogamy the affection between parents and children is preserved, and that also between husband and wife.

A provision is made for the fulfilment of this law, in the production of the two sexes, so nearly equal in number throughout the World. If there be rather more women born to the South, there are rather more men born to the North; as if the CREATOR meant to attract and unite Nations the most remote from each other by means of *intermarriages*.

*St. PIERRE'S Studies of Nature, vol. i. p. 299.*

As the two sexes are born and die in nearly equal numbers, every man who prefers celibacy to the married state, dooms a female, at the same time, to a single life.

*Heb. xiii. 4. Gen. ii. 18.*

*Ibid. p. 373.*

5576. ——— In India, all young women, without exception, must marry. One of the chief objects of every father, whether Christian or Pagan, is to procure husbands for his daughters; and when he is not able to give them portions, he is assisted either by the caste to which he belongs, or by the Christian congregation of which he is a member.

Christian young women, who have no property, always receive a dowry, either from the congregation or the treasury of the church, or the fines imposed on the rich.

*BARTOLOMEO, by Johnston, pp. 151, 198.*

5577. [—— 8.] When Paul says *hos kago* (Grk.), even as I, he means that he himself was a *widower*; for several of the Antients rank him among the *married* apostles.

*Dr. A. CLARKE.*

5578. [—— 9. *Let them marry*] In the society of *Quakers*, those who intend to marry, appear together and propose their intention to the Monthly-meeting; and, if not attended by their parents or guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to enquire whether they be clear of other engagements respecting marriage; and, if at a subsequent meeting no objection be reported, they have the meeting's consent to solemnize the intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take

each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses.

*Month. Mag. for Feb. 1812, p. 32.*

5579. [1 Cor. vii. 26.] It is good for a man *thus* to be (namely): Art thou bound to a wife? &c.

5580. [—— 36.] If she (the betrothed virgini) be *passing* the flower of her age, &c.

5581. [1 Cor. viii. 1.] That very air, which by its external pressure threatens every moment to crush us to death, makes at the same time as violent an attempt within to puff us up, and tear our whole frame to pieces. Yet these two formidable powers, pressure and elasticity, are so duly tempered by the Creator, that the destructive impetuosity of the one is completely balanced by the exonerating activity of the other.

*See Nat. Delin. vol. iii. p. 195.*

5582. [—— 3.] The same is *distinguished*.

*See Mr. PETER'S Preface to his Critical Dissertation on the Book of Job.*

5583. [—— 4.] "Idol comes from the Greek *eidos*, a figure, *eidolos*, the representation of a figure, *latreuein*, to serve, to revere, to adore — The word *idolater* or *idolatry*, does not occur in Homer, Hesiod, Herodotus, or any Geniile author. Never was there any edict or law ordering idols to be worshipped, to be accounted as deities, or to be considered as such. — The error was not the worshipping a piece of wood or marble, but the worshipping a false deity [a man generally] represented by the wood and marble."

*VOLTAIRE.*

5584. ——— To bow before idols and images, in the Christian world particularly, is idolatrous; but not in all: for there are some, to whom images serve as means of exciting them to think of God. By virtue of influx from heaven, he who acknowledges God, wishes to see Him; and as persons of sensual minds cannot, like those who are interiorly spiritual, elevate their thoughts above visible objects, they awaken in themselves an idea of Him from a statue or graven image. They who do this, and do not adore the image

itself as God, if they live also according to the precepts of the Decalogue from a principle of religion, are *saved*.

SWEDENBORG, on *Divine Providence*,  
n. 254.

5585. [1 Cor. viii. 6.] The Apostle here calls the Father God, and the mediating Image *Lord*; a distinction which should never be forgot, as it shews the reason why Jesus Christ was not called Lord till after his glorification, when he became the express image of the Father's person, the image of his glory;—one with the Father, as the Sun and its Image in our atmosphere are one Sun under a twofold exhibition.

5586. [—— 11. *Through thy knowledge shall the weak brother perish, for whom Christ died*] The man for whom Christ died, may still perish. Hear and understand, ye Predestinarians!

See WHITBY, in *loco*.

See No. 1227.

5587. [1 Cor. ix. 22.] In the same way Clitophon, having received a letter from Leucippe, says: "When I read the contents, I became *all things at once*: I was inflamed; I grew pale; I was struck with wonder; I doubted; I rejoiced; I became sad."

See ACHILLES TATIUS, *lib. v. c. xix.*

5588. [—— 25.] The life of luxury is not the natural life of man; nor the state to behold his faculties, either of body or mind, in their greatest perfection. As it enervates the powers of both; it renders the body more obnoxious to disease, and the mind to degeneracy. In every highly polished and luxurious state, the number of *physicians* proves the one, and the number of *mad-houses* the other.

WALKER'S *Essays*, p. 109.

5589. [1 Cor. x. 2.] Baptism was the form or ceremony of adopting children. It was an ancient custom among the Jews, and many ages before our Lord's appearance in the world. Many account it as ancient as the times of the patriarch Jacob; but most agree that it was practised before the delivery of the law in the wilderness (to which the Apostle probably alludes here, as he does evidently in Hebrews ix. 19). And as circumcision was used to the children of the Jews,

so was baptism also to the children and infants of the Proselytes.

ECHARD'S *Ecclesias. History*.

5590. [1 Cor. x. 2.] By the Jews *proselytes* were not only circumcised, but baptized, in order, says the Talmud, to wash away the filth of heathenism.

1 Macc. i. 15. Rom. ii. 25.

Univer. Hist. vol. iii.  
p. 294.

5591. [—— 11.] A *type*, in the proper sense of the word, is a mould, a pattern, or a casting; its *antitype* is the *original*, whence such imitative *figure* or *representation* has been either naturally, spiritually, or artificially taken. — Thus in the time of our Saviour and his Apostles, the Jews were often confuted and silenced by the application of *types* and prophecies, which were then acknowledged to belong to the MESSIAH (the great ANTITYPE of the Old Testament); but in many cases they would scarcely be so understood by us, if we did not find them thus interpreted and applied (as above).

See Dr. JENKIN, *Reasonableness*, &c. vol. ii. p. 258.

— See also Heb. viii. 5. ix. 6, &c.

Man, superstitious from his birth, soon attaches himself to the *type*, whilst he overlooks the idea of which it is the emblem, lays hold of the image to substitute it in place of the thing represented, and by this means becomes, as it were, more religious without improving his conduct. There is little reason to doubt, that idolatry and superstition had their origin in symbolical and mysterious language, which, covering truth with a veil, exhibited her only under emblematical appearances.

HALLE. — See Sir JOHN SINCLAIR'S *Code of Health*, vol. iii. p. 234.

5592. [—— 16. *Is it not the communion?*] Partaken of by a *mixture of families* as they usually live together in Eastern cities, in contiguous apartments arranged on the four sides of a spacious and central court. — From cloisters on the first floor and galleries thrown over them on every side of those courts, "we are conducted," says Dr. SHAW, "into large spacious chambers, of the same length with the court, but seldom or never communicating one with another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house". See Luke v. 19.

5593. [—— 23.] What is altogether lawful for me, is not altogether expedient: what is altogether lawful for me, does not altogether edify.



5594. [1 Cor. x 25. *Shambles*] Perhaps, a contraction of *shaded ambles* or covered walks. — At Hamadan in Persia, merchandise of every description is to be found, whether of *provision* or for *clothing*; and all the *streets* in which these are sold; called *bazars*, are *arched over*, a common practice throughout Persia.

PIETRO Delle VALLE. See *Pinkerton's Coll.* vol. ix. p. 18.

There are such *shambles* in England; particularly at Chester, and in York.

For an account of *what* used to be sold in the *shambles*, see *Nehcm.* xiii. 15, 16.

5595. [——— 31.] An agreeable beverage is said to have been formerly prepared by the Picts from the *bloom of heath* or *heather*; though the secret of preparing it is supposed to have been lost, when that antient race became extinct. A vegetable which covers so many thousand miles, and that so closely, as almost to exclude every other vegetable, must possess qualities highly beneficial to the regions where it is so exuberant. Having a fine aromatic flavor, and an agreeable and somewhat sweet taste, and the bees, who are deemed the best judges of vegetable sweets and the best extractors of them, being found to prefer the bloom of heath to all other flowers, it seems to follow of course that there is a very strong sweet in the bloom of heath, which, if gathered at the proper season, might be converted into a wholesome and palatable liquor.

FARMER'S *Mag.* No. 36.

5596. [1 Cor. xi. 4.] *To prophesy*, is to expound or preach the Prophets: The man of the Church might expound both the Law and the Prophets; the woman of the Church, the Prophets only.

5597. ——— The Chinese, like other Eastern nations, are so far from uncovering their heads in token of respect, that it is looked on as an affront for any to stand bareheaded before their betters; and on this account the pope's missionaries were dispensed while amongst them, from uncovering the head in their churches.

See *Modern Univer. Hist.* vol. viii. p. 270, note (R) at the end.

5598. [——— 4—6.] Accordingly, among the Catholics, the Nun takes the veil, the Priest the tonsure.

5599. [1 Cor. xi. 5.] To uncover the head before superiors, and even in the presence of subordinates, the priests, is contrary to a Jewish custom, which obliges all disciples to veil their faces where they attend as disciples or learners (*ch.* xiv. 35).

*Modern Univer. Hist.* vol. xiii. p. 509.

Among the Moravians, deaconesses are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness; but they are not permitted to teach in public, and far less to administer the sacraments.

*Dr. ROBINSON'S Theolog. Dict.*

5600. [——— 6.] HAMEL, while on his *travels in Korea*, saw in the city of Sior two convents of religious women; one containing none but maidens of quality, the other those of the inferior sort. "They were," says he, "all *shorn*, and observed the same rules and duties as the men."

*Pinkerton's Coll.* part xxix. p. 537.

5601. [——— 8, 9.] The Shechinah, the Word, the Christ in human form, produced man in his own image immediately out of himself, and woman mediately out of the man. — From BREWSTER'S experiments, as recorded in the *Phil. Trans. of the Royal Society*, it appears; that a soft animal substance which has no particular action on light acquires, from simple pressure, that peculiar structure which enables it to form two images polarised in an opposite manner, like those produced by all double refracting crystals.

*Phil. Trans.* for 1815, part i. p. 64.

5602. [——— 10.] The learned Gothofred would have us read here, *Dia touto opheilei he gunc exaubian* (exuvium) *echein opi tes kephales, dia tas agelas, or agelaious* (*Grk.*): and then the English must be, For this cause ought the woman [a wife] to have a veil of skin or fur-veil on her head, because of the young women (differently veiled) or because of the young men (who might not otherwise know that she was married).

*Gen.* xx. 16.

See GREGORY'S *Notes and Observations*, p. 119.

5603. ——— When Moses went in before the Lord to speak with Him, he took the veil off, until he came out. — And Moses put the veil on his face again, until he went in to speak with Him.

*Exod.* xxxiv. 34, 35. See *Bib. Research.* vol. i. p. 120.

1 Tim. ii. 11 — 13.

*The Power on the head*] This power was the communica-

ion of the Holy Spirit by the imposition of hands. *Compare Matt. xxviii. 18. Luke xxiv. 49, with 2 Tim. i. 6.*

Through the angels] The ordaining Ministers. *See Rev. i. 20.*

5604. [1 Cor. xi. 10.] On this account the woman ought to have, through the angels [of the Church], the authority ‡ on her head [given by the laying on of hands\*]. *See † Rev. i. 20. ‡ Matt. vii. 29. — xxi. 23. Luke ix. 1. \* 2 Tim. i. 6.*

5605. ——— It was usual in England, till the time of the Reformation, to summon all the bishops of the Province (by the Pope's *nuncio*) to the consecration of a bishop. (*See HODGKIN'S Engl. Councils, p. 27.*) — Those thus summoned were the *Angels, the messengers, the sent.*

5606. [——— 12.] In the creation Man stood forth immediately from God, in His Image and Glory; the woman mediately through the man, an inverted image exhibited out of man as his expressed glory.

5607. [——— 14.] This word Nature, so frequently in our mouths, can only be looked upon as an abridged expression, either for the result of those laws which the Great Creator has imprinted on the universe, or for that aggregate of beings the works of his hands. Nature, thus viewed in its true light, is no longer a subject of cold and sterile speculation. The study of its productions, of its phenomena, ceases to be a mere exercise of the mind; it moves the heart, and strengthens the moral virtues in man, by awakening in his mind sentiments of respect and admiration at the sight of so many wonders bearing the visible characters of infinite power and wisdom.

Abbe HALLY.

5608. [——— 28, 29.] What the *spirit* of a man loves, that according to correspondency his *blood* craves, and attracts to itself out of the breath respired.

SWEDENBORG, on *Divine Love, n. 420.*

5609. [——— 34. *The rest will I set in order when I come*] The Apostle did visit them about one year after this, as is generally believed.

Dr. A. CLARKE.

5610. [1 Cor. xii. 8.] "The word of knowledge," argues HICKES, "consisted chiefly in understanding and teaching the hidden sense and mysteries of the Old Testament relating to Christ; and more particularly in understanding the types, allegories, and prophecies, or the typical, allegorical, and prophetic passages in it, and in a skill to interpret them, and shew how they were perfected and fulfilled in the Gospel, to convert the Jews and Jewish Proselytes more especially, or to confirm the converted among them to the faith."

*See Miscellanea Sacra, vol. i. pp. 42 — 44.*

5611. [——— 12, 13.] The Son of God is so much one with those that love, that both *He* as the Head, and *they* as the members, are here, as making up *One Body*, called by one name, *Christ*.

BOYLE'S *Scraphic Love, p. 35.*

5612. [——— 21.] Sub-deacons were assistants to Deacons as Deacons to Presbyters and they to the Bishop, whose office was to wait at the Church door at the time of public worship to usher in and bring out the several orders of the congregation who were not yet members, that no confusion might arise to disturb the congregation.

*Primitive Christianity, part i. p. 157.*

5613. [1 Cor. xiii. 8.] They who have been distinguished in this world for their skill in *languages*, are not able after death to call forth into utterance a single expression of those languages; and they who have been distinguished for their skill in the *sciences*, are not able to recollect any thing of scientifics. These latter are sometimes more stupid than others. Nevertheless, whatever either by the languages, or by the sciences, has been so imbibed, as to enter into and form their rationality, is brought forth into use: the rational thence produced, is what spirits think and speak from. Such as have imbibed false principles by the languages and sciences, and confirmed themselves therein, reason only from false principles; but they who have imbibed truths, reason and speak from truths. The affection, good or evil, is what gives life to their respective principles.

SWEDENBORG, *Arcana, n. 2480.*

5614. [——— 9.] According to the Apostle's explanation of his own meaning, our present knowledge is not of any *part* of the things themselves *face to face*: but of the whole of them, after the same manner that a human face is seen in a glass *by reflection*; not by an obscure, confused, direct view

of the *real face* itself, or of any the least part of it; but by a clear and total resemblance, and a distinct *similitude only* of the entire supernatural reality.

Bp. BROWNE'S *Divine Analogy*, p. 184.

5615. [1 Cor. xiii. 9.] We do not know things as they are in themselves, but only as they appear to us.

KANT.

5616. ——— As the light of the Moon is sometimes increasing, and sometimes in the wane, and not only is sometimes totally eclipsed, but even when she is at the full, is never free from dark spots; so the mind of man, nay, even of a Christian, is but partly enlightened, and partly in the dark, and is sometimes more, and sometimes less, illustrated by the beams of heavenly light and joy, and not only now and then quite eclipsed by disconsolate desertions, but even when it receives the most light, and shines the brightest, knows but in part, and is in part blemished by its native darknesses and imperfections.

BOYLE'S *Reflections*, p. 59, of *Works* vol. iv.

5617. [——— 12.] *En ainigmati* (Grk.) means *per involucrum, indirectly, or covertly* and in a *mystery* as it is sometimes used, or by a *sign or semblance* as it is in the Arabic Version.

Bp. BROWNE'S *Divine Analogy*, p. 185.

5618. ——— The mind of man has no *direct* perception, or *immediate* consciousness beyond things sensible and human. So that in all its noblest efforts and most lofty flights, it must ever have a steady eye to the earth from whence it took its rise; and always consider that it mounts upward with *borrowed wings*: For, when once it presumes upon their being of its own *natural* growth, and attempts a *direct* flight to the heavenly regions; then it falls *headlong* to the ground, where it lies *groveling* in superstition, or infidelity.

Bp. BROWNE'S *Procedure of the Understanding*, p. 477.

See No. 1213, 1218, 1219, 1197, 1352.

5619. [1 Cor. xiv. 8.] The silver trumpets, made by God's command, were differently blown according to the signal they were to give: singly, when to call the elders;

jointly, when to call the whole congregation; with a constant and even sound, when they proclaimed a march; and with a tremulous interrupted one, when they sounded to battle.

Univer. Hist. vol. iii. p. 54.

5620. [1 Cor. xiv. 11.] The term *barbarian* in its origin, signifies nothing more than a peasant, a labourer of the ground, an inhabitant of the wilderness. It is composed of *bar*, the Syriac for *son*; and *barr*, a field, the country, a forest. Barbarians therefore, in the Oriental dialect, meant only sons of the country; and it is only in regard to their want of civilization, confined to the inhabitants of polished cities and states, that the term came to signify strangers, men of rude, savage, and cruel dispositions and manners.

See No. 5466. Month. Mag. for Aug. 1814, p. 29.

5621. [——— 34.] It is evident from this circumstance of woman's obedience to man, that the woman-preacher is only prohibited from speaking in a congregation of men.

5622. [1 Cor. xv. 3.] As Christ first broke, and gave to the disciples, the bread, which they afterwards, from Him, distributed to the people.

See No. 1284.

BOYLE.

5623. [——— 17.] *Ye are yet in your sins*; sin being the separation of the human spirit from the Divine.

5624. [——— 20. *First-fruits*] It has been satisfactorily proved, that in Judea the harvest, to which the Apostle here appropriately alludes, began at the passover, and ended at pentecost.

See Deut. xvi. 9.

In the order of time, at the passion of Christ, first there was the Passover, and the day following was a sabbatic day, and on the day following that, the first-fruits were offered. So Christ, our Passover, was crucified: the day following his crucifixion, was the sabbath; and the day following that, he, the first-fruits (as to the material part) of them that slept, rose again.

Dr. LIGHTFOOT.

5625. [——— 22.] The Rev. J. FLETCHER comprises



the whole of *Mr. Wesley's* doctrine in the six following positions :

1. The total fall of man in Adam.
2. Christ the only way of salvation.
3. Holiness of heart and life.
4. General Redemption.
5. All our salvation is of God in Christ.
6. All our damnation is of ourselves.

*See Fletcher's Vindication of Mr. W.—'s Minutes, pp. 9 — 21.*

5626, [1 *Cor.* xv. 29.] *Dr. TELLER*, one of the most sensible expositors of the New Testament, candidly confesses, that he is unable to comprehend the meaning of this passage. And *GILBERT WAKEFIELD* ascribes its obscurity to the second *uper ton nekron* (*Grk.*), a clause, says he, not acknowledged by the Coptic and Ethiopic versions. *Sir RICHARD ELLYS*, in his "Fortuita Sacra," p. 137, interprets the words in the following manner: "*What should they do who are baptized, in token of their embracing the christian faith, in the room of the dead, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their place, as ranks of soldiers that advance to the combat in the room of their companions, who have just been slain in their sight.*"

*Dodd. in loco.*

5627. ——— The Arminians believe that none but the priests can administer valid baptism, on any occasion whatever. I myself, says *TOURNEFORT*, have heard say, that there are priests among them who baptize dead children; and I make no difficulty in believing it, as they give *extreme unction only to those who are dead.*

*Trav. vol. iii. p. 248.*

5628. [——— 32, 33.] In many passages, as here, the Sacred Scriptures are so penned as to contain (like *Seneca's* Writings) a tacit kind of dialogue, that is unskillfully by readers, and even interpreters, taken for an argument or an assertion, which is indeed an objection.

*BOYLE, on the Style of the Holy Scriptures, p. 65.*

5629. [——— 36.] An insect also actually dies at the time of its transformation.

*Nature Delineated, vol. i. p. 21.*

5630. [——— 38.] The silkworms curve a leaf into a

kind of cup, and then form a cocoon as large and nearly as hard as a hen's egg: this cocoon has one of its ends open like a reversed funnel. It is a passage prepared for the butterfly which is to come out; by the aid of the juice with which it is moistened the humid threads give way to its efforts, and it releases itself from its prison in due season.

*BRETON's China, vol. ix. p. 62.*

5631. [1 *Cor.* xv. 38.] *Sig. PAULO BOCCONE*, of Sicily, asserts, in an account of some natural curiosities presented to the Royal Society, that he can shew a salt of coral, which, being cast into water and there dissolved, on the evaporation of the water by a gentle heat is presently coagulated, and converted into many small sticks, resembling a little forest.

*Phil. Trans. of R. S. vol. ii. p. 117.*

5632. [——— 39.] He who is bound by a vow to abstain from flesh, is bound to abstain from the flesh of fish.

*Nedarim, fol. 40, as quoted by SCHVETTGEN.*

5633. [——— 40.] The Apostle here speaks of human beings; some of whom were clothed with celestial, others with terrestrial bodies.

*Dr. A. CLARKE.*

5634. [——— 41, 42.] Every idea we have of God, and every name or word we use for one of those ideas, are taken comparatively, either positively or negatively from the things or actions of the things he has created; and they cannot otherwise be expressed or comprehended by us. This is not a diminution of God, but the measure of our capacity: the word for the material heaven is used for the immaterial heaven; the word for the material light is used for the ineffable light; the future state is represented by this system, as God emitting light, and that (light as) reflecting (itself in different degrees of glory) from the angels, the bodies of the saints.

*See HUTCHINSON'S Introduc. to Part ii. of his Principia, p. xvii.*

5635. [——— 44.] The *Siamese* ascribe to the soul all the same members, with the same solid and fluid substances, whereof human bodies are composed. They suppose only that souls are of a matter subtle enough to be free from touch and sight.

*Modern Univer. Hist. vol. vii. p. 243.*

5636. [——— 51.] Some men will say, *How can a thing*

be revealed, and yet remain a mystery? — Very consistently; if we consider, that a christian *mystery* consists of two very different parts at once. First, the *real nature* and *true manner* of the *divine* and *supernatural* objects; whereof we can have *no ideas* or *conceptions* at all either in whole or in part, distinct or confused, clear or obscure, determinate or indeterminate; and for which we can have no strictly proper terms or expressions: And accordingly we can form no judgments, conclusions, or any propositions whatsoever concerning those objects as they are *in themselves*; and therefore these are not to be called *indistinct*, *confused*, or *mysterious*, but things *utterly unknown* and *imperceptible* to us. Secondly, the *real nature* and *true manner* of something in this world whereof we have *clear*, *distinct* and *determinate* conceptions, expressed in terms of common and familiar speech; *substituted* for, and *representing* the other analogically. In respect of the former, it is truly and properly called a *mystery*; because the *divine truth* which is contained in the proposition could not have entered *at all* into the head or heart of man, otherwise than by immediate revelation from heaven: and because even after this, the *divine* and *heavenly* objects to which it ultimately relates, are still as *imperceptible* and *inconceivable* as they were before, in respect of the *real nature* and *true manner* of them; and will continue so till we come to see directly, or face to face in another life. In respect of the latter, the important truth is clearly and distinctly revealed by *lively representation* and *correspondent similitude* in the mirror of nature; and easily conceived and understood by a well grounded analogy and unerring parity of reason.

Bp. BROWNE'S *Divine Analogy*, p. 238.

5637. [1 Cor. xv. 51, 52.] Thus, by lighting a candle that is just blown out, you observe an opacous, dark, *languid smoke* changed, in the twinkling of an eye, into a most active, penetrant, and *shining body*.

See BOYLE, on the *Resurrection*, p. 39.

5638. [— 52.] The memorial of blowing with trumpets, was on the first day of the seventh month; the day of expiation, on the tenth; and the feast of tabernacles began on the fifteenth, and lasted seven days. See *Lev*, xxiii. 24, &c.

5639. ——— Rabbi Samuel a Levite of Jerusalem, and his son Rabbi Jehuda Levita, brought to Malabar the *silver trumpets* made use of at the time of the *Jubilee*, which were saved when the second Temple was destroyed. —

There were Jubilee trumpets in every considerable town throughout Judea.

See *Hist. of the Works of the Learned*, for March 1699. And *Christ. Research. in Asia*, p. 221.

The whole surface of the earth contains no more than 5507,634452,576256 square feet.

HUTTON:

5640. [1 Cor. xv. 52.] And the incorruptible dead, the immortal souls, *shall be raised*, and *we shall be changed* as to our state of existence.

*We shall be changed* from spiritual to celestial beings, by receiving within what previously came from God on the outside of man.

5641. [— 55. O death where is thy sting! O grave where is thy victory!] How great must be the transports of man when, escaped from the agony of life, he sees the gates of Heaven open to him. He is now no longer a creature of the dust; he is an angel, a superior being, advanced to an upper region. After remaining during a season a slave and in irons, now behold him free, and the possessor of a new domain! But lately sad and suffering he dragged his step towards death, and he rises from it full of glory. He inhabited a world covered with the funeral cypress, bedewed with tears, where all is subject to change and to death; where we indulge love only to experience suffering, and where we meet our friends only to part with them. He is now transported to an abode where all is eternal; his soul is kindled with everlasting love, and he casts, from the height of the firmament, a sympathizing look towards his fellow creatures in this lower world.

St. PIERRE'S *Harmonies of Nature*, vol. iii. p. 364.

5642. ——— The natural dread, which more or less rises in all men at the approach of death, is what the Indians are less susceptible of than any other people. Their contempt of those evils which make the strongest impressions on the minds of men, is such, that they view the approach of death without perturbation: and the pain of the distemper affects them more than the danger of it.

ULLOA'S *Foy. to S. America*, in *Pinkerton's Coll.* part lviii. p. 522.

See No. 1284, 1294, 1296, 1280, 1283, 1299, 1298, 1302.

5643. [1 Cor. xvi. 22. Let him be *Anathema Maranatha*] *Excommunicated till the Lord come* — in the Jubilee, or Judgment year.

See *Univer. Hist.* vol. iii. p. 314.

## THE SECOND EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Corinthians.

**T**HIS (Paul's Fifth) Epistle was written in the 57th, the Jubilee-Judgment year; when the real Church was first afflicted, and then comforted.

Allowing the Epistle to have been written *some time* in the year 57, fourteen years counted backward, will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, *Acts* xi. 25, 26, and when he and Paul were sent by the church of Antioch, with alms to the poor Christians at Jerusalem.

5645. [— i. 18.] *Yea and nay*; that is, *contradiction*.

5646. [— 24. *By faith ye stand*] in the Judgment, while others *cry out* and *fall* below the mountains and hills of the revolving earth.

5647. [— ii. 17. *In the sight of God speak we in Christ*], who from his birth to his thirtieth year was pre-eminently a good man; after his first baptism by John, he was made or became Infinite Man, superior to the highest Arch-angel; after his second baptism, or glorification by the passion of the cross, he became God, or Father, Son and Holy Spirit in one Divine Person, on earth and above.

5648. [— iii. 6. *The letter killeth*] where the spirit of the law is lost in its letter, and where the word in the mouth is not accompanied by the law in the heart.

5649. ——— When we contemplate a christian mystery, in one part of it we have direct, clear, distinct, and determinate conceptions; in the other no idea or conception *at all* as it is *in itself*, but only a correspondent, *analogous, representative* conception: yet both parts stand together amicably and remain inseparable in one and the same proposition, as body and spirit are combined and blended together in the constituting of one and the same man. The terms of each proposition in which a doctrine of mystery is revealed, have originally a strictly proper and literal and worldly signification; and the first ideas or *conceptions* affixed to those terms are of objects purely natural and human; and both are clear, and distinct, and determinate. When those literal terms with the worldly conceptions annexed, are substituted to express and represent things divine and supernatural, then is the gross and earthly proposition *sanctified*; not into a signification *purely divine* and supernatural, or entirely *abstracted* from all ideas and conceptions of things *natural* and *human*, for then it could have no intelligible meaning; and the *whole* mystery, as our adversaries object, would be altogether unintelligible and inconceivable to us; but into a *compound, secondary, representative, and analogical* signification: So that *together* with the easy and obvious and *worldly propriety*, it *connotes* a *correspondent reality* in the very nature of *divine* and *supernatural* objects; and thus the letter of the proposition is sanc-



tified and exalted into a religious and gospel meaning. Now, if you divide these two distinct significations, thus joined and united together into one doctrine or proposition by the wisdom of the Holy Spirit; so as to consider them quite asunder, and to understand the proposition either in a sense entirely abstracted from all things worldly and human; or in a sense strictly proper and literal *only*, in order afterwards insidiously to convert the terms of it into hollow empty figure when applied to heaven and the Divinity: Then it ceases to be *mystery*; which is thereby as surely destroyed, as a man dies on the separation of soul and body: the religious and heavenly sense entirely disappears, *returning to God who gave it* in his revelation; and the merely human and worldly sense or strict propriety of the proposition sinks into a dead letter, and returns to the earth from whence it was taken.

Bp. BROWNE'S *Divine Analogy*, pp. 195, 196, 238, 239, 240.

5650. [2 Cor. iii. 18.] We contemplate things *supernatural and spiritual*, not by looking directly upward for an *immediate view* of them; but as we behold the heavenly bodies, by casting our eyes *downward to the water*. Which, though it exhibit to us nothing of the *real nature and true substance* of the firmament, with all its furniture of radiant and delightful objects; yet affords us such a *goodly appearance and lively representation* of them, that a person (supposed never to have seen those celestial luminaries *themselves*; but convinced that there *may* be a true *similitude*, and *proportion*, and *correspondency* between the *rescblances* and the *reality*) would have notions and conceptions of the things unseen, not only *just and true*, but so *clear* likewise and *distinct*, that he would from thence infer their *necessary existence*; admire their splendor, and beauty, and use; and reason upon them, to all *moral* intents and purposes, with as much solid *truth and reality* as he could upon those things whereof he had either *direct ideas*, or an *immediate consciousness*.

Bp. BROWNE'S *Procedure of the Understanding*, p. 475.

5651. [2 Cor. iv. 3, 4.] *If our gospel be veiled, it is veiled among the things that are abolished, by which the god of this world has blinded the minds of them who believe not, &c.*

ROBINSON. *Bib. Research*. vol. i. p. 310.

Thus the darkness of Scripture is no less *partial* than that of Egypt which *benighted all enemies*, but involved not the people of God.

BOYLE, on the *Style of the Holy Scriptures*, p. 43.

5652. [——— 4. *Who is the image of God*] that is,

in the language of PLATO, "like the image of the sun, but not the sun itself."

In looking through the atmosphere, as "in looking through a telescope toward an object, we never see the object itself, but only that image of it which is formed (in the lowest stratum of the atmosphere, or) next the eye in the telescope. For, if a man hold his finger or a stick between his bare eye and an object, it will hide part, if not the whole, of the object from his view. But if he tie a stick across the mouth of a telescope, before the object glass, it will hide no part of the imaginary object he saw through the telescope before, unless it cover the whole mouth of the tube: for, all the effect will be, to make the object appear dimmer, because it intercepts part of the rays. Whereas, if he put only a piece of wire across the inside of the tube, between the eye-glass and his eye, it will hide part of the object which he thinks he sees: which proves that he sees not the real object, but its image.

FERGUSON, *Lecture vii.*

5653. [2 Cor. iv. 6.] There is, at the junction of our two optic nerves, a sensorium, which receives the images of objects; this sensorium communicates with the heart, as otherwise we should not have a consciousness of what we see.

St. PIERRE'S *Harmonies of Nature*, vol. iii. p. 1.

5654. [——— 9.] A man who, cast down by misfortune, raises himself like a fallen athletic, and instead of whining speaks with a firm tone and rather loftily, is not for that reason to be deemed a boaster, but a person of great courage, and one who is not easily conquered.

COWPER'S *Iliad*, vol. ii. p. 167.

5655. [——— 17. *A weight of glory*] From the Hon. ROBERT BOYLE'S Experiments, it appears, that bodies are much *lighter* dead than alive. A young cat, for instance, when dead, had lost four grains of its weight. See his *Works*, vol. vi. *Exper.* vi; made, as he says, "to examine whether Animals be *heavier* dead than alive."—It would hence follow that the Apostle's doctrine is truly philosophical; namely, that *glory*, or the *eternal life* in and from heaven, is a *substantial fluid* possessing real weight.

5656. [——— 18.] From objects of sight a sphere of rays diffuses itself to a considerable distance, and falls into the sight of man; and this, to a greater or less distance, according to the sparkling or flaming property in the object: for the object that is flaming, appears at a much greater distance than that which is cloudy or dusky. The case is similar

with the *internal sight*, which is that of the *thought*, proceeding from its objects. The objects of this sight are not material, as objects in the world; but, being spiritual, they diffuse themselves to such things as are in the spiritual world; thus to the true and good spheres there, consequently to the societies which are in such spheres. As also what is flaming in the world spreads itself around to the greatest extent; so does the good sphere and its affection, in the spiritual world.

SWEDENBORG, *Arcana*, n. 6601.

5657. [2 Cor. iv. 18.] The two worlds, the spiritual and the natural, are so distinct, as to have nothing in common with each other. Yet they are so created as to communicate, and even conjoin, by their correspondencies; the heat and light of the natural world being vivified and illustrated by influx of the heat and light of heaven. Such influx is brought down by correspondent recipients, not continuously produced by generating principles.

*Id. on Divine Love*, nn. 83, 88.

5658. [2 Cor. v. 1.] The angels themselves, who are from this or any other earth, are together with the angels of the rest of the earths; for all who are truly angels constitute one common heaven (or Grand Man of the universe). — Thus "all go to one place." *Eccl.* iii. 20.

This resemblance of heaven in its whole complex to One Man is from the Divine Human (Spirit) of the Lord; for from this (Spirit or Sphere) the Lord gives influx into heaven, makes it, and forms it to a likeness of Himself.

See No. 1330.

*Id. Arcana*, nn. 1801, 10, 159.

5659. [—— 5.] The earnest, though confessedly not the *entire* sum, is yet not only a *part* of it, but a *pledge*.

BOYLE's *Seraphic Love*, p. 41.

See No. 1330, 1238.

5660. [2 Cor. vii. 4. *I am exceeding joyful*] The word here is peculiar to Paul: it occurs once more in *Rom.* v. 20, "I overflow with joy," &c.

5661. [—— 10.] There is a repentance *from good*, which is to be repented of; the repentance *from evil*, is not to be repented of.

5662. [2 Cor. x. 1. *I beseech you by the meekness and gentleness of Christ*] If a man would recommend his religion to strangers or his countrymen, should he not go about with the most winning composure, the most insinuating mildness? If he sets out with saying, that what he declares is demonstrably true, he will meet with strong opposition: and if he takes upon him to tell them that they reject his doctrine, only because it condemns their passions; that their heart has corrupted their mind; that they have only a false and presumptuous reason; he excites their contempt and resentment, and overthrows what he was for building up.

If the religion which he preaches be true, will passion and insolence add to its truth? Do you storm and rage when you say that men should be mild, patient, benevolent, just, exact in the discharge of all the duties of society? No; here every body is of your mind. Why then such virulent language to your brother, when you are preaching to him metaphysical mysteries? It is because his good sense irritates your self-love. You proudly require that your brother should submit his understanding to yours; and pride disappointed blazes into rage: hence, and hence only, arises your passion.

VOLTAIRE.

5663. [2 Cor. xi. 4. *Ye might well bear with him*] Ironically, for *ye would fairly suffer him*, For ye suffer a man to bring you into bondage, &c. Verse 20. — He thus reprehends their levity, and shews them how their minds were corrupted from the simplicity or sincerity which is in Christ, Verse 3.

See KNATCHBULL.

5664. [—— 7.] *Because I have preached to you the gospel of God gratis?*

— 8] *To do you service, did I rob other churches, taking wages?*

5665. [—— 24.] JOSEPHUS considers the punishment of stripes ordained by Moses, as in the highest degree infamous; and asserts, that the *free-born* Israelite was obliged to submit to *that most ignominious* punishment, because he had been a *slave to unjust gain*, and thereby dishonoured his station.

*Deut.* xxv. 3.

*Antiq. b. iv. ch. viii. § 21, 23.*

5666. [2 Cor. xii. 2.] See Rev. iv. 1, 2. — This, being written in the year 57, proves that John began to see his Revelations in the year 43.

Verse 4.] Was John ultimately translated like Elijah?

5667. [—— 7.] A thorn to the flesh.

BOYLE.

5668. [—— 11.] As the *torpedo* poisons the arm that wounds it; so *pride* is often excited in the mind of its antagonist, by the very strength and seeming success of the arguments used for its destruction.

See BOYLE, on *Greatness of Mind*, p. 51.

5669. [2 Cor. xii. 14.] The *independent* Methodists of Sheffield say in their advertisements of a subscription for an enlarged meeting-house, that they receive no rents for seats, and that they accept of no ministers but those who voluntarily give their labors free of expense, which gives them a better opportunity of employing the Society's funds in the relief of the poor.

*Month. Mag. for Nov. 1814, p. 382.*

5670. [2 Cor. xiii. 4. *Through weakness*] As the influence of the sun is weak through a cloudy atmosphere; so the efflux of the Spirit within Jesus Christ was comparatively *weak* while it passed through the dark infesting spheres of temptation which he bore in his maternal humanity.



## THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Galatians.

**P**AUL's Fourth Epistle.

It was a son of *Hercules* called *Galate*, who gave to the inhabitants the surname of Galatians, or Gauls.

*St. PIERRE's Studies of Nature, vol. iv.*  
p. 114.

5672. [— i. 1.] Was Paul chosen by Jesus, the Christ, at the very time that the Apostles were electing Matthias; *Acts* i. 26? — See the beginning of the next Chapter.

5673. [— 2.] Galatia, Celtic Gaul.  
*St. PIERRE's Studies of Nature, vol. iv.*  
p. 114.

5674. [— 19.] This James, the Just, bishop of Jerusalem, was the son of Cleophas or Alpheus, the brother of the blessed Virgin, from whom he was therefore our Lord's first cousin, and hence called his brother, according to the Hebrew custom.

*JOSEPH. Antiq. l. xx. c. 8. And Univer.*  
See No. 182. *Hist. vol. x. p. 419.*

5675. [— ii. 9.] James, Cephas, and John, gave to me and Barnabas the *right hands of fellowship*; that is,

owned us to be *their fellow-apostles*, at least, to the Gentiles.

The joining of the right hands is, among the Persians and Parthians in particular, esteemed a most inviolable obligation to fidelity; for none of them will deceive you, when once they have given you their right hand; nor will any one, after that, doubt of their fidelity, even though previously they were suspected of injustice.

*JOSEPH. Antiq. b. xviii. c. ix. § 3.*

5676. [— iii. 5. Faith] The true faith is that the Son is like the Father and that the Son in Man is the same as in Christ.

5677. [— 17. Four hundred and thirty years] This Apostolic chronology is exactly concordant with the Samaritan Pentateuch. See *Exod.* xii. 40; *the Alex. and Ald. Edit. of the Septuagint*; *St. AUSTIN*; *HOUBIGANT*, and *LOCKE. Also JOSEPH. l. ii. cap. 15*

The Apostle reckons from the first promise made to Abraham to the promulgation of the law in the first year after the Exodus, four hundred and thirty years divided into two epochs of 215 years each, calculated in the following manner:

|  |      |     |
|--|------|-----|
| 1st Epoch.                                 | yrs. |     |
| From the promise to the birth of Isaac ... | 25   |     |
| Thence to the birth of Jacob .....         | 60   |     |
| Jacob's age when he stood before Pharaoh   | 130  |     |
|  |      | 215 |

|  |    |          |
|--|----|----------|
| 2d Epoch.  |    |          |
| Koath, 5 years old, when he went with }<br>Jacob into Egypt, begat Amram in }<br>his 70th year ..... | 65 |          |
| Amram begat Moses, in the year of his age  | 70 |          |
| Moses' age at the Exodus .....   | 80 |          |
|  |    | 215      |
|  |    | 430 yrs. |

See *Univer. Hist.* vol. ii. pp. 358, 363.

At the termination of the first epoch, Abraham left Egypt greatly enriched; on the conclusion of the second epoch, the Israelites, departing, spoiled the Egyptians.

5678. [*Gal.* iii. 19.] Moses is here called a mediator, because he was the *internunciatus* to relate the mind of God to the people, and the people's requests and resolutions to God again.

BINGHAM's *Antiq.* vol. i. p. 81.

See No. 1068.

5679. [*Gal.* iv. 6.] It was not allowed to *slaves* to use the title of *Abba* in addressing the master of the family to which they belonged; nor the correspondent title of *Imma*, or mother, when speaking to the mistress of it.

SELDEN, *de Succ. in bona Def. cap.* 4.

5680. [*Gal.* iv. 6.] No sooner have we made *truth* known to men, than we find ourselves *embroiled* with them.

St. PIERRE.

5681. [— 17. *They would exclude us, that ye might affect them*] See the *Francfort* Greek Bible in Folio.

5682. [*Gal.* v. 6.] *But faith operating by love.*

BOYLE.

5683. [— 20. *Witchcraft*] *Pharmakeia* (*Grk.*), *quackery*. — The Apostle here inveighs against intoxicating drugs, opiates, philtres, and aphrodisiacs.

*Month. Mag.* for Feb. 1814, p. 30.

See No. 1264.

5684. [*Gal.* vi. 7.] The cat-bird, an eminent songster of America, endeavours to imitate every bird and animal, and in many attempts does not ill succeed, even in rehearsing the songs, which he attentively listens to, from the shepherdess and rural swain; and will endeavour and succeed to admiration, in repeating the melodious and variable airs from instrumental music, and this in his wild state of nature.

BARTRAM's *Trav.* p. 297.

## THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Ephesians.

**P**AUL's Eighth Epistle.

5685. [—— i. 17.] This spirit of wisdom and *revelation* from God, consists in his shewing us how to exalt and as it were *spiritualize* our natural *sentiments* and *words*; by transferring them analogically from things of this world to things divine; and by rendering things obvious and familiar, a kind of representations of those objects for which we have not as yet either *proper* words and *ideas*, or *direct* conceptions.

Bp. BROWNE's *Divine Analogy*, p. 34.

5686. [—— ii. 2.] It was the opinion of the Jews, that all places from earth to heaven, even the starry skies, are full of spirits.

GROTIUS, *in loco*.

*Dæmons* (those spirits of the deceased that live on the *lowest elastic sphere* encircling our earth) are called by the Pythagoreans and Platonists, *aerion genos* (Grk.) an *aerial race*.

See BOYLE, *on the High Veneration Man's Intellect owes to God*, p. 74.

HERIOD also, in his account of the 'golden age,' calls the departed souls of just men *aerial spirits* or *dæmons*.

When in the grave this race of men was laid,  
Soon was a world of holy *dæmons* made,

*Aerial spirits*, by great Jove design'd,  
To be on earth the *guardians of mankind*:  
Invisible to mortal eyes they go,  
And mark our actions good or bad below;  
Th' immortal spies, with *watchful care preside*,  
And *twice ten thousand*, round their charges glide:  
They can reward with glory or with gold,  
A power, they by *divine permission* hold.

COOKE's *Trans. Works and Days*,  
b. i. l. 172.

5687. [—— ii. 2.] The *Vapor of Water* exists at all times in the atmosphere, and is capable of bearing any known degree of cold without a total condensation. The vapor so existing is one and the same thing with *steam*, or vapor of 212 degrees or upwards. — The utmost force such steam can exert, is equivalent to the weight of 30 inches of mercury: any greater force than this, acting on vapor alone of that temperature, will condense the whole into water. — This vapor, *this power of the air*, is probably the cause of *epileptic fits*, or of the *possessions* mentioned in the Gospels. — Beware, then, of intoxication: "experience proves that the spirit of wine (or any *vinous spirit*) rises much sooner into vapor than water." (DALTON's *Essays*, pp. 201, 207.) — Above this elastic fluid stands Paradise, where all souls from our earth first assemble.

5688. ——— It is well known, that the gas from fermenting liquors, or that obtained from lime-stone, will destroy



animals immersed in it, as well as the vapor of the Grotto del Cani near Naples.

DARWIN'S *Botanic Garden*, part ii.  
canto 3. p. 108.

5689. [*Ephes.* ii. 14.] In the Temple at Jerusalem, there was an inclosure which the Hebrews called *Chel*, that separated the circumcised from the uncircumcised; within which the latter were not permitted to enter.

See LIGHTFOOT'S *Prospect of the Temple*, c. 17.

The separating wall or screen of this *Chel*, called a wall of "Partition," probably, was the *veil rent in twain* at the crucifixion; *Matt.* xxvii. 51.

5690. [— 15.] The word *Dogma* (*Grk.*) is here put, absolutely, to signify the *Christian Religion*.

See CHRYSOSTOM, *Hom.* v. in *Ephes.* —  
THEODORET, in *loco.* ESTIUS, in *loco.*

5691. [*Ephes.* iii. 10.] It pleased the Lord to be born on our earth, and to make this manifest by the Word, in order that it might not only be made known on this globe, but through the communication by spirits hence, to all in the universe, who come into heaven from any other earth whatever.

SWEDENBORG, *Arcana*, n. 9356.

5692. ——— Spirits retain in memory what they see and hear in the other life; and are capable of being instructed equally as when they were men; thus of being instructed in the principles of faith; and of being thereby perfected. — They grow in wisdom continually.

*Ibid.* n. 6931.

It hence appears that even Angels learn by the Church, the manifold wisdom of God.

BOYLE, on the *Style of the Holy Scriptures*, p. 77.

*Polupoikilos* (*Grk.*), multifarious.

BOYLE.

5693. [— 15.] Though the members of the church militant, and those of the triumphant, live as far asunder, as heaven is from earth, and are not more distant as to place, than differing as to condition; yet our perfect union

to our common Head, and mutual communion with each other throughout this one *whole family*, apply and bring home to us each glorified saint's felicity, and to him ours, by a blessed circulation, till we are in a manner multiplied into as many happy persons on earth, as there are associated saints and angels blest in heaven.

*Rev.* v. 10.

See BOYLE'S *Seraphic Love*,  
pp. 154—156.

See No. 1270.

5694. [*Ephes.* iv. 13—16.] The Lord, Who alone is man, from Whom angels, spirits, and the inhabitants of the earth, are called men; — He, by his influx into heaven, causes universal heaven to represent and resemble one man; and by influx through heaven and from Himself immediately into the individuals there, causes each to appear as a man, — the angels in a more beautiful and splendid form than it is possible to describe. In like manner by influx into the spirit of a man who lives in charity towards his neighbour and in love to the Lord, the smallest of all the things of his thought resemble man, by reason that such charity and such love is from the Lord, and whatever is from the Lord resembles man. Those principles of love and charity are also what constitute a man. — But on the other hand in hell, as the inhabitants there are in spheres contrary to charity and celestial love, though in their own lumen they appear as men, yet in the light of heaven they are as monsters, in some of whom scarcely any thing of the human form is discernible. The reason is, the Lord's influx *through heaven* is not received, but rejected, extinguished, or perverted: whence they have such an appearance. In like manner, in the smallest things of their thought, or in their ideas, they are such forms; for, such as any one is in the whole, such is he in part, — the whole and its parts being analagous and homogeneous. That form in which they appear, is also the form of the hell in which they are; for every hell has its form, which in the light of heaven is like a monster; and such of the inhabitants as appear thence, by their form discover from what hell they are.

SWEDENBORG, *Arcana*, n. 6626.

See No. 1225.

5695. [*Ephes.* v. 19.] It is a very just observation, that since the establishment of Christianity, nothing has contributed so much to its propagation, as the singing of sacred hymns and songs. Pliny the younger, in one of his letters to the emperor Trajan, informs him that the Christians sung hymns in their religious assemblies to Christ as God. Arius,

by his talent for composing harmonious verses, and his tender pathetic songs, gained over many Christians to his party. It is also well known, that the Moravian brethren gain many partisans by their soft and agreeable melody. This circumstance may be easily accounted for by the effects produced on the greater part of mankind by music.

BARTOLOMEO, *by Johnston*, p. 203.

surrounding sphere, appears either in a *bestial* or *human* form.

See *Luke* xxiv. 39.

*Ibid.* p. 338.

5697. [*Ephes.* vi. 8.] When we act as the Lord does, He enters our mind with His spirit.

5698. [——— 12.] The *Syriac* reads, *spirits of wickedness, or wicked spirits, in heavenly places.*

BOYLE, *on the High Veneration Man's Intellect owes to God*, p. 75.

See No. 1315

5696. [*Ephes.* v. 30.] The Greeks never said, "The soul of Zoroaster, of Semiramis, or Pythagoras, has again become man, but that it has entered into another body" or into a spiritual society in the other life; which society, according to the good or evil quality of its uniting and

## THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Philippians.

THE Philippians constituted the first European church of Christ.

This is Paul's Seventh Epistle, he having written nothing for more than five years.

5700. [——— i. 1. *Paul and Timothy*] Paul ends in the first verse of the third chapter.

5701. [——— i. 23. *To depart*] *Anahsai* (*Grk.*) signifies properly, *to return*; as in *Luke* xii. 36.

5702. [——— ii. 6. *Robbery*] *Harpagmon* (*Grk.*), from *harpago*, seizure.

See No. 1234.

See *Bp. NEWCOME*, *in loc.* and *Judg.* xxi. 21, 23.

5703. [*Philip. iii. 1. To write the same things* [as Paul] *to you, to me* [Timothy] *is not grievous, but for you it is safe*] POLYCARP, a Disciple of the Apostle John, points to a First and Second Part of this Epistle, in his Letter to the Philippians, Chap. iii.

5704. [— 8.] *Zemia* (*Grk.*), *loss* as by shipwreck, *Acts xxvii. 21.* — In this sense he has virtually said, *What things were gain to me, these I threw away as mariners do their goods, on which they before set a value, lest they should endanger their lives.*

5705. [— 10. *That I may know him*] He that by the influx of his sphere can enter the divine glory, knows the Lord; as spiritual beings by their influx know man.

5706. [— 15. *God reveal*] The future Indicative for the Imperative is a frequent Hebraism.

KNATCHBULL.

5707. [— 18, 19. *Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is*

*destruction, whose God is their belly*], which they obey rather than the true God; in eating and drinking contrary to His precepts.

5708. [*Philip. iv. 3.*] In India, they write on *palm-leaves*, which, when several of them are stitched together, and fastened between two boards, form an Indian book.

BARTOLOMEO, by Johnston, p. 262.

In this kind of book probably, were the names of the Israelites registered at their coming out of Egypt; and again at their return from the Babylonish captivity, as may be seen in the Books of Ezra and Nehemiah. The Hebrew word *pechah*, rendered *kill* in *Num. xi. 15*, properly signifies to blot out or cancel the name; as Moses at that time wished to be cut off, or crossed out, from the Public Register. Hence to be written in the *Book of life*, signifies to be under the favor and protection of God; and to be blotted out of it whilst living, signifies to lose that favor and protection in consequence of some egregious misdemeanor.

See *Essay for a New Translation*, part ii. p. 204.

Thus the *palm*, from the kind of books made from its leaves, is, we see, appropriately called *the tree of life*, See *Rev. xxii. 2.*

5709. [— 21.] The baptized, among primitive christians, were denominated *Hagioi* (*Grk.*), *saints*.

BINGHAM'S *Antiquities*, vol. i. p. 2.



## THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Colossians.

**T**HIS is Paul's Tenth Epistle.

5710. [—— i. 13.] "There was a gentleman of great courage and understanding," says BOYLE, "who was a major under King Charles the First. This unfortunate man sharing in his master's misfortunes, and being forced abroad, ventured at Madrid to do his king a signal service; but, unluckily, failed in the attempt. In consequence of this, he was instantly ordered to a dark and dismal dungeon, into which the light never entered, and into which there was no opening but by a hole at the top; down which the keeper put his provisions, and presently closed it again on the other side. In this manner the unfortunate loyalist continued for some weeks, distressed and disconsolate; but, at last, began to think he saw some little glimmering of light. This internal dawn seemed to increase from time to time, so that he could not only discover the parts of his bed, and such other large objects, but, at length, he even began to perceive the mice that frequented his cell; and saw them as they ran about the floor, eating the crumbs of bread that happened to fall. After some months' confinement he was at last set free; but, such was the effect of the darkness upon him that, he could not for some days venture to leave his dungeon, but was obliged to accustom himself by degrees to the light of day."

5711. [—— 15.] The true rendering of the words *Prototokos pases ktiseos* (Grk.) is, *born before all creation*, the Genitive case being governed of *protos* in composition,

instead of *proteros*. And the import of these words is explained by those parallel words in verse 17, *Kai autos esti pro panton*, *And he is before all things*. In which likewise we should observe that it is said, he *is*, not he *was* before all things; to denote his eternity: And withal that *prototokos* here in the 15th verse, is applied to the eternal generation of the *divine* nature, in plain distinction from *prototokos* in the 18th verse, where it is applied to the *human* nature's rising from the dead, and being the *first-fruits of the (external man's) resurrection* (according to JOHN vi. 54).

Bp. BROWNE's *Procudure of the Understanding*, p. 304.

Verses 21, 22.] See Luke xxiv. 39.

5712. [—— ii. 8.] *Sophia* and *Philosophia*, among the Antients, implied skill in any particular branch of knowledge: thus rhetoric and oratory are the philosophy of words (often combined with vain deceit); government, political philosophy; and so on. But philosophy, primarily, refers to theology; and the priest is expressly called the philosopher.

*Archæologia*, vol. vii. p. 312.

5713. ——— A little Philosophy leads to atheism, much to christianity.

LAVATER.

5714. [*Coloss. ii. 18.*] The pride of pre-eminence displays itself even in the excess of humility.

VOLNEY.

The debasement of our own moral value as a mean to acquire the favor of another, is *false humility*, and a degradation directly contrary to the duty of man.

KANT.

5715. ——— *Worshipping of angels, &c.*] A tenet of the Gnostics.

Of those who wait for influx, it may be expedient to observe, that they do not receive any influx, except sometimes the few, who from their hearts desire it, by a lively perception in their thought, or by a tacit speech therein; rarely by any manifest speech, and then it is to this effect, that they may think and act as they will or can, and that he who acts wisely is a wise man, and he who acts imprudently is foolish. They are never instructed what they ought to believe, and what they ought to do; lest human rationality and liberty should be destroyed. They who are instructed by influx what they ought to believe and do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic spirit; and are seduced.

SWEDENBORG, on *Divine Providence*, n. 321.

5716. [*Coloss. ii. 20.*] The *elements of the world* are here described as being the same with what are generally understood by *infernal influences*.

5717. [*Coloss. iii. 2.*] The *will and affections* of a human soul are never by any *direct and immediate* operation employed on *abstract* intellectual ideas of heavenly things; but are then lifted up from earth to heaven, when they are exercised on our common and natural ideas or notions considered as *types*, which represent answerable inconceivable *antitypes*.

Bp. BROWNE'S *Procedure of the Understanding*, p. 201.

5718. [—— 11.] The name of *Barbarian* was given by the antient Greeks to all those who were not of their country, or who did not speak the Greek language. In which sense the word with them implied no more than *foreigner*, and did not carry with it its present odious signification. See No. 5466, 5620, 1214.

## THE FIRST EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Thessalonians.

**T**HIS is the First of all Paul's Epistles, and the third, if not the second, or first of the Books and Writings of the New Testament.

ECHARD.

5720. [—— ii. 19, 20.] The Apostle here tells his *Thessalonian* brethren, they shall be his joy and crown, before their common Lord at His appearing: To the truth of which it seems requisite, that preachers and their converts shall be quickly known at that great appearance, and assembly of the first-born, whose names are written in

heaven; and consequently, that MEN THERE SHALL KNOW ONE ANOTHER.

BOYLE'S *Martyrdom of Theodora*, p. 114.

5721. [—— v. 23.] *And the very God of peace sanctify you entirely in every part: and may the whole of you; the spirit, and the soul, and the body, be preserved blameless to the coming of our Lord Jesus Christ.*

Bp. BROWNE'S *Procedure of the Under-standing*, p. 353.

See No. 1276.



## THE SECOND EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Thessalonians.

**A**RE not the rays emitted by all kinds of luminous bodies, asks Mr. Melville, similar to those of the sun, both as to color and degrees of refrangibility? and do not *luminous* bodies differ from one another only according to the colors which they *emit* most plentifully; in like manner as *opaque* bodies are distinguished by the colors of incident light, which they *reflect* in the greatest abundance.

Verse 10.

PRIESTLEY, on *Vision*, p. 759.

5725. [—— ii. 11.] An Arabian, who may be an exact calculator, an ingenious chemist, and a good astronomer, believes nevertheless that Mahomet could put one-half of the moon in his sleeve. Wherefore is it that he is superior to mere common sense in judging of these three sciences, and inferior to it in his conception of the half-moon in Mahomet's sleeve? In the first place, he sees with his own eyes, and judges with his own understanding; in the second, he sees with the eyes of others, shutting his own, and perverting that understanding which God gave him.

VOLTAIRE.

5723. [—— ii. 2. *Be not — troubled — by letter, as from us*] by an Epistle forged in his name. To prevent which in future, he tells them in conclusion, that every genuine Epistle be signed with his own hand.

5726. ——— Many Jewish stories, says HUTCHINSON, are as stupid as that of Patrick the Irish saint, who, after his head was cut off, swam over the sea with it in his teeth!

*See Covenant in the Cherubim, from p. 169. to p. 187.*

5724. [—— 4, 8.] This 'man of sin' was undoubtedly the statue of Jupiter Olympus, set up by the Romans in the most holy place of the Temple on earth. Its *reflected image*, as seen in the reflected Temple exhibited in the World of Spirits, the Paradise in the spheres above and around our Earth, is what the LORD, at the approaching judgment of the Jewish Church, when those spheres should be purified till all the earthly images reflected by them should vanish, would then *consume with the spirit of his mouth, and destroy with the brightness of his coming*. — For a similar dispersion or dissolution, at a former Judgment, *See Ps. lxxv. 3. — lxxvi. 8, 9.*

5727. [—— iii. 2. *Unreasonable and wicked men*] Simon Magus, Menander, &c.

5728. [—— 17. *The salutation of Paul with mine own hand*] Paul then does not pretend to have written the whole Epistle: it was probably written by Luke.

## THE FIRST EPISTLE OF PAUL, THE APOSTLE,

TO

## Timothy.

**T**HIS (Paul's Twelfth) Epistle, to Timothy Bishop of Ephesus, was written in the year 65.

5730. [—— i. 1.] Eichorn, in the seventh volume of his *Kritische Schriften*, has endeavoured to shew that the Epistles to Timothy and Titus have received an erroneous superscription or introduction, and were not written by Paul himself. — Marcion's Apostolicon did not contain these epistles, which renders it nearly certain that the superscription is of later date than his era. These epistles moreover imply two imprisonments of the author; historically we know but of one imprisonment of St. Paul.

The second, third, fourth, fifth, and sixth chapters of this first of Timothy, describe (it is argued) a more advanced stage of church-government than is likely to have been brought to bear in the time of Paul; perhaps however, these chapters only constitute the after-addition.

*See Month. Mag. for March 1815,*  
p. 143.

5731. [—— 4. *Neither give heed to fables and endless genealogies*] Alluding probably, in part, to Manetho's *Book of the Jews*; which JOSEPHUS refutes in his first *Book against Apion*, as filled with *fabulous* accounts.

circumstance from antiquity, we must not lose sight of two important facts; namely, that Asia has been the cradle, as it were, of the sciences; and Greece, the cradle of poetry. From this single consideration a thousand consequences will naturally flow. The poets, the first amongst the Greeks who enjoyed the knowledge of any thing, have arranged, as well as they possibly could, all the materials which they were able to collect, from the sentiments of the Phenicians and Egyptians, relative to the *origin of the world*, and the *generation of gods*; but these poets forged many *new fables*, which they mixed with the *antient fables*, and particularly laboured at attempts to circulate delusive accounts concerning the *origin of the Greeks*; an origin for which they blushed to have been indebted to merchants, or a people of slaves. Amidst these poets, Homer quickly obtained the first rank. He composed so many tales, and spoke of such a multitude of things, that his books, in this respect, like the Koran, were of themselves sufficient to found a religion. And yet the oracle of Delphos, another poet, Lycurgus, who made metrical laws, pretending indeed that they were dictated by Apollo, but which he had stolen from the Cretans, Hesiod, and many others, began to form, from a very small number of acquired intelligences, and from a very great number of ingenious conjectures, a monstrous and gigantic scaffolding of materials. From all these poems, and all these oracles, arose a particular language, styled *muthos* (*Grk.*), in opposition to *logos*, which was the language of reason, and which did not prevail until some time afterwards. But the *muthos* maintained its ground during whole ages; and as the poets had continually treated of the most interesting subjects, such as the origin of republics, the principles

5732. ——— "Would we, in general, comprehend some

of legislation, the rights of magistracy, the limits of states, &c. poetry, or *fable*, or, if it be a more proper expression, *religion*, became, as it were, the *general repository of archives*, and the *titles of the nobility of republics*. From thence sprang the obligation which united polity with religion, and the necessity which preserved tenets and ceremonies.”

CHATELLEUR.

5733. [1 *Tim.* i. 11. *The blessed God*] *The happy God*. See *ch.* vi. 15.

BOYLE.

5734. [— 13.] Ignorance, as we have it by nature, is as necessary to truth as shade is to light; out of the first the harmonies of intellect are formed, as out of the second are compounded those of our vision. — But error, the work of man, is like the light of a conflagration which consumes the habitations that it glaringly illumines.

St. PIERRE, *Works*, vol. iv p. 505.

5735. [1 *Tim.* iii. 6. *The devil*], an accuser of crimes in the civil court; as a *Satan* was an accuser of heresy, blasphemy, &c. in the ecclesiastical court.

5736. [1 *Tim.* iv. 3.] The first Council under Imperial power endeavoured to introduce into the Church of Christ this great mark of Antichrist, by *forbidding the Clergy to marry*. The fifth general Council, in the year 553, was in this respect so infamous in the opinion of the First Reformers, that its canons and authority were utterly rejected. — Had every preceding Council, up to the first of Nice, been cancelled at the same time, it would have been a happy circumstance for the peace and union of the Christian Church.

RICHARD CLARKE.

5737. [1 *Tim.* v. 3, 9.] So scrupulous were the Greeks about second marriages, that Charonidas excluded all those from the public councils of the state, who had children, and married a second wife. ‘It is impossible’, said he, ‘that a man can advise well for his country, who does not consult the good of his own family: he whose first marriage has been happy, ought to rest satisfied with that happiness; if unhappy, he must be out of his senses to risk being so again’.

After the introduction of the Christian religion, the clergy were in marriage restricted by almost the same laws as those

of Moses; and if the wife of a clergyman, particularly of a bishop, died before him, he was never allowed to take another.

See No. 5766. Dr. W. ALEXANDER’s *Hist. of Women*, vol. ii. pp. 250, 292.

5738. [1 *Tim.* v. 3, 9.] The antient Germans were so strict monogamists, that they reckoned it a species of polygamy for a woman to marry a second husband, even after the death of the first. ‘A woman’, said they, ‘has but one life, and one body, therefore should have but one husband’; and besides, they added, ‘she who knows she is never to have a second husband, will the more value and endeavour to promote the happiness and preserve the life of the first.’

*Ibid.* p. 215.

5739. [— 8.] “More will be done for the happiness of the poor by inuring them to provide for themselves, than could be done by dividing all the estates in the kingdom among them.”

FRANKLIN.

5740. [— 12. *They have cast off their first faith*] *Athetein pistin* is a pure Greek phrase, used also by *Polybius* and *Diodorus Siculus*. It here seems to refer to the widows’ violating their former engagement to the church, that they would not abuse its alms.

PARKHURST’s *Lexicon*.

Having condemnation, because they have abolished the first faith] Faith is the keeping of a covenant: here, the covenant of marriage; elsewhere, the new covenant, the Gospel.

5741. [— 16.] With the Greeks, the participle is frequently put for the Infinitives, after verbs that signify affection of mind: as *Memnemai idon*, meminidi visisse, I remember to have seen.

KNATCHBULL.

5742. [— 15. *Some are already turned aside after a Satan*], an adversary of the Church. Probably Nicolas, the Father of the Nicolaitans, who encouraged his followers in all uncleanness.

5743. [— 23. *Use a little wine*] *The pure* (unfermented) *blood of the grape*; *Deut.* xxxii. 14.



5744. [1 Tim. vi. 10.] The American Indians, when made acquainted with the uses to which money is applied by other nations, consider it as the source of innumerable evils. To it they attribute all the mischiefs that are prevalent among Europeans, such as treachery, plundering, devastations, and murder.

CARVER's *Trav. in N. America*, p. 158.

Riches however become evils, only when pursued with too much eagerness, or when applied to improper uses.

Nat. Delin. vol. iii. p. 210.

5745. [——— 14, 15, 16.] It is here expressly said that *He whom no man has seen, nor can see* — that is, God, — *will shew the appearing of our LORD JESUS CHRIST*: — Undoubtedly, as the *Sun* shews its appearing, or apparent *Image*, in our atmosphere. — In this sense, JESUS CHRIST is VERY GOD, the PERSONAL MANIFESTATION of the ETERNAL FATHER. See John xiv. 9.

5746. [——— 16.] Thus the *special presence* of God, says Dr. GREGORY, ever was and is acknowledged to be in that part of the heaven of heavens which answers to the equinoctial east, where the sun rises in the month Nisan, directly over the Holy Land. In this sense, he contends, Moses is to be understood, when he asserts, that the garden of Eden was planted towards the east, and seems fully convinced that the *sanctum sanctorum* of this Mother Church, the recess in the midst of the garden where stood the Tree of life, pointed toward that part of heaven where the sun rises at the beginning of March. And on this account, he tells us out of the *Arabic Catena* (MS. c. 35 in Genes.), that from Adam to Abraham's time, during an interval of 3328 years, all true worshippers turned invariably towards that eastern point in the heavens.

See his *Notes and Observations*, pp. 71 — 89.

In the Northern Hemisphere of our globe, we have more earth, more men, more stars, more day; and what is still more to our purpose, the North Pole is more *magnetical* than the South. This is proved by experiments made with a *Terrella*, which is an artificial earth formed of loadstone. Its poles being discovered by the application of steel filings or otherwise, if a small wire be applied to its equinoctial parts, that wire will place itself on a meridian, and form an

angle more and more acute as it is moved towards the axis: about 34 degrees from the equator it makes a right angle, from thence it continues to be *recto major*, till it come to the pole itself, where it stands *perpendicular*. — From this experiment the Doctor gathers, that our terraqueous globe possesses a magnetic virtue, which is communicated from its centre to both its poles by *meridional projection*; that it is also impressed and attached by a magnetic [solar] virtue, in the juncture of which it may be said, as it were to *hang upon nothing* (Job xvi. 7): but as it was not known in his day, that *light* and the *magnetic fluid* are *identical*, — that the magnetic fluid is *two-fold*, and that in all probability the *stronger* magnetic predominates in and around the earth's northern hemisphere; it was impossible that he should see the necessity of admitting two distinct sources of light, one in the natural sun, the other in that luminous region pointed out by Huygens and Herschel; and that under the influence and attraction of these centrifugal and centripetal forces, are produced in our planet all the motions, phenomena, and effects, that are either visible or invisible.

Ibid. pp. 54 — 56.

5747. [1 Tim. vi. 16.] The changes I have observed, says Dr. HERSHEY, in the great *milky nebosity of Orion*, 23 years ago, and which have also been noticed by other astronomers, cannot permit us to look upon this phenomenon as arising from immensely distant regions of *fixed stars*. Even HUYGENS, the discoverer of it, was already of opinion that, *in viewing it, we saw, as it were, through an opening into a region of light* (where undoubtedly stands the ANGELIC SUN of our solar system. See Ezek. i. 4).

Phil. Trans. 1802, part ii. p. 499.

Respecting *Orion*, twice mentioned in Job and once in Amos, the Hebrew term used in the three places, is *cesil*, so called from the inconstancy of the weather at the astronomical ascension of this constellation: whence also the month of its ascendancy is called *Cisleu*, — the ninth month, on the 25th of which was the *feast of the dedication*, honoured with Jesus Christ's presence, John x. 22.

See Rab. BENJAMIN'S *Itinerary*.

N. B. The stars in Orion rise to the elevation of Chaldean, glittering on the equinoctial in the North and South parts of the heavens.

See GREGORY'S *Assyrian Monarchy*, p. 225.

## THE SECOND EPISTLE OF PAUL, THE APOSTLE,

TO

## Timothy.

**T**HIS, Paul's Fourteenth and last Epistle, was written in the year 67.

5749. [—— i. 9. The *Christ, Jesus*], the image of God, whence we have the Spirit, in like manner as we have heat and light from the image of the sun at the top of our watery atmosphere.

5750. [—— ii. 5.] At the Nemean games in Achaia, a garland of *parsley* was the victor's reward; doubtless, because it always preserves its verdure. You have an account of these games in AUSENIUS:

Quatuor antiquos celebravit Achaia ludos,  
Cœlicolum duo sunt, et duo festa hominum,  
Sacra Jovis, Phœbique, Palæmonis, Archemorique:  
Serta quibus pinus, malus, oliva, apium.

*Aus. de Lustral. Agon.*

Greece, in four games thy martial youth were train'd;  
For heroes two, and two for gods ordain'd:  
Jove bade the olive round his victor wave;  
Phœbus to his apple-garland gave:  
The pine, Palæmon; nor with less renown,  
Archemorus conferr'd the parsley-crown.

ADDISON, on *Medals*, p. 153.

5751. [—— ii. 15.] The light of the sun, not that of a taper, is decomposable by the prism.

Every physical and moral truth is the result of two contrary ideas. If, in decomposing such a truth, we confine ourselves to one of its elementary ideas, as to a detached principle, and deduce consequences from it, we shall convert it into a source of endless disputation; for the other elementary idea will abundantly supply consequences, diametrically opposite, to the person who is disposed to pursue them; and these consequences are themselves susceptible of contradictory decompositions, which go on without end. For example, if some one of our Reasoners, observing that cold had an influence on vegetation, should think proper to maintain that cold is the only cause of it, and that heat is even inimical to it, he would take care no doubt to quote the efflorescences and the vegetations of ice, the growth, the verdure, and the flowering of mosses in Winter; plants burnt up by the heat of the sun in Summer, and many other effects relative to his thesis. But his antagonist, availing himself, on his side, of the influences of spring, and of the ravages of Winter, would clearly demonstrate that *heat alone* gives life to the vegetable world. Yet the truth is, after all, that *heat and cold combined* form one of the principles of vegetation, not only in temperate climates, but to the very heart of the Torrid Zone.— Every thing, except God, being thus composed of contraries, whoever affirms a simple proposition is only half right, as the contrary proposition has equally an existence in nature.

*St. PIERRE'S Studies of Nature*,  
vol. ii. p. 140.

5752. [2 Tim. iii. 3.] The number of *foundlings* in Paris amounts one year with another to six or seven thousand; whereas the number of children, *not abandoned by their parents*, does not exceed in that great city fourteen or fifteen thousand.

St. PIERRE's *Studies of Nature*, vol. i. p. 367.

5753. [— 7.] "It may sound oddly, but it is true in many cases, that if men had learned less, their way to knowledge would be shorter and easier. It is indeed shorter and easier to proceed from ignorance to knowledge, than from error. They who are in the last, must unlearn, before they can learn to any good purpose: and the first part of this double task is not, in many respects, the least difficult; for which reason it is seldom undertaken."

BOLINGBROKE.

5754. [— 8. *Jannes and Jambres*] See PLINY'S *Natural History*, lib. xxx. 1.

5755. [— 11.] In 105, Oct. 22d, by thunder, lightning, and earthquake, almost all the houses in Antioch were demolished.

DION. Cass.

5756. [— 16.] *The whole scripture is divinely inspired, and profitable for doctrine, for conviction, for correction, &c.*

BOYLE, on the *Style of the Holy Scriptures*, p. 78.

5757. [2 Tim. iv. 13.] *The chest (rather, knapsack) of books, which I left at Troas, bring with thee.*

See *Essay for a New Translation*, part ii. p. 207.

5758. — *Especially the parchments*] In the city of Pergamos, in Lesser Phrygia parchment was invented, and therefore originally called *Pergamentum*, which name was afterwards corrupted into parchment.

5759. — The art of writing has prevailed on our earth from the *most antient* time, first on the rind or bark of trees, next on skins or parchment, afterwards on paper, and lastly by types as in printing. *This was provided by the LORD on account of His Word.*

SWEDENBORG, *Arcana*, n. 9353.

5760. [2 Tim. iv. 3.] In the reign of Edward the First, the wage of a labouring man was three halfpence a-day. In 1274, the price of a Bible, fairly written, with a Commentary, was Thirty Pounds! That precious Volume, which may now be bought for one day's pay, it could then have cost more than 13 years' labor to procure. — In 1240, the building of the two Arches of London Bridge cost but £25; five less than the value of the Bible.

Public Prints.

5761. — The Vandals, in their destruction of the Roman Empire, commenced the most relentless warfare on *literature*, to prevent it from handing to posterity a catalogue of their own crimes, and the knowledge of those refined arts and acquirements which had rendered so illustrious the name of the people they were seeking to destroy.

5762. [— 14. *The Lord reward him*] *Apodosei* (Grk.) will reward. *The King's MS.* CHRYSOSTOM, THEODORE, ŒCUMENIUS, and THEOPHYLACT.

See *Bib. Research*, vol. ii. p. 86.

5763. [— 21. *Claudia*], the wife of Pudens, the third British Christian.

Claudia, a Christian convert at the date of this Epistle 65, is with good reason thought to be the same identical Claudia so much celebrated by the poet MARTIAL for her beauty and virtue; and who is by him described as being both the wife of Pudens and a Briton.

See *Martial*, lib. v. epigram 13; and lib. xi. epigram 51.

Report says, there is in existence an old manuscript Welch chronicle of events, which attributes the introduction of Christianity into Britain to Caractacus (or Charadoc) the British General, who was taken prisoner A. D. 50, and carried to Rome, where he appeared before Claudius, with a deportment and dignity which commanded the admiration of all present.

Editor of CALMET.

Mr. KING, in vol. ii. of his *Munimenta Antiqua*, observes that "probably Aulus Plautius, the Pretor, who was sent into Britain by the emperor Claudius, as the very first governor of the province in this island, was the commander who laid the first stone here (Richborough in Kent) about the year 43; that very Aulus Plautius, whose celebrated wife, Pomponia Græcina, was one of the very first persons in Rome accused of having embraced Christianity; and who, having been tried, according to the Roman laws, for so embracing a strange foreign superstition, was pronounced honourably to be innocent of any thing immoral.

See TACITI *Annales*, lib. xiii. c. 32.



## THE EPISTLE OF PAUL, THE APOSTLE,

TO

Titus.

**T**ITUS was a Gentile by religion and birth.

This, Paul's Thirteenth Epistle, was written, according to MILLS, in the year 64.

5765. [—— i. 5. *Crete*] made subject to the Roman empire in the 68th year Before Christ.

5766. [—— 6.] JEROME, speaking of the ill reputation of marrying twice, says, no such person could be chosen into the clergy in his days: AUGUSTINE testifies the same; and EPIPHANIUS affirms, that in his time, that law obtained over the whole catholic church.

See No. 5737.

5767. [—— 12. *A prophet*] Epimenides, the poet.

5768. [—— ii. 4, 5.] Indian wives are the most chaste, or most devoted to their husbands, of any in the world.

WELD'S *Trav. in N. America*, vol. i.  
p. 329.

5769. [—— iii. 8.] The only right ground of action that can possibly subsist, is, the consideration of *utility*. Other principles in abundance, that is, other motives, may be the reasons why such and such an act *has* been done; but it is this alone that can be the reason why it might or ought to have been done.

J. BENTHAM.

## THE EPISTLE OF PAUL, THE APOSTLE,

TO

## Philemon.

**T**HIS, Paul's Ninth Epistle, was written and sent along with the Epistle to the Colossians.

5771. [—— 5.] Hearing of the faith which thou hast towards the Lord Jesus, and of thy charity to all saints.

GERHARD; and GLASSIUS. — *Essay for a New Translation*, p. 78.

N. B. Charity towards Jesus Christ, is an absurdity.

5772. [—— 10.] "A Gentile," says MAIMONIDES, "who is become a proselyte, and a slave who is set at liberty, are both as it were new-born babes: which is the

reason why *those who before were their parents, are now no longer so.*"

5773. [—— 10.] Onesimus, always a bad servant, at length robbed Philemon his master, and fled to Rome; where by Paul's endeavours being converted, instructed and baptized, he became remarkably pious, and extremely serviceable to the Apostle in his imprisonment, &c.

ECHARD.

5774. [—— 23.] Epaphras having been the chief instructor of the Colossians; and, being then a prisoner with Paul at Rome, had given him an account of their conversion, and mutual love in the spirit.

## THE EPISTLE OF PAUL, THE APOSTLE,

TO THE

## Hebrews.

**T**HIS is Paul's Eleventh Epistle.

It is probable, that the race of those who crucified the Messiah were extirpated root and branch in the general destruction, but that the Jews who lived in Rome at the time of our Saviour's crucifixion, and those who were scattered among the nations to whom the Apostle directs this Epistle, were the progenitors of these now alive.

*The Case of the Jews, p. 18.*

This Epistle seems now, by common consent, to be ascribed, not to Paul, but to Apollos, — as are also, by some, the five chapters of the first of Timothy.

*See Month. Mag. for March 1815, p. 143.*

5776. [—— i. 1, &c.] The Deity, say the *Hindoos*, has appeared innumerable times, in many parts of this world and of all worlds, for the salvation of his creatures; and though we adore him in one appearance, and they in others, yet we adore, they say, the same God, to whom our several worships, though different in form, are equally acceptable, if they be sincere in substance.

*Works of Sir W. JONES, vol. i. p. 279.*

5777. [—— 2.] If the fixed stars be actually so many suns, which give light to a variety of other worlds, while they beautify ours; if the Milky Way be, as our telescopes assure us, an assemblage of suns, which lie at a still greater distance; we may boldly assert, that the planets or worlds

which the Creator has distributed in that part of the universe, are as numberless as the sands on the sea-shore.

See No. 1331, 1324.

*Nat. Delin. vol. iii. p. 329.*

*The worlds* } *The ages*, in the Greek.

5778. [—— i. 2.] What these worlds are, might as well be left undetermined, God having thought fit to say little of them, and having placed them beyond our reach. — Yet *Hevelius* has given us the Geography of the Moon, and has marked out every mountain and valley, sea and river, as exactly as if he had been there, in his accurate Map of that World. — *Ricciolus* has gone a little farther, assigning every Astronomer his proportion of ground: You may there meet with the Land of *Copernicus, Galilæus, Kepler*; and of the modest *Ricciolus*, quartering himself on the best and most conspicuous spot of ground in that world!

*Reflections on Learning, p. 110.*

5779. [—— 14.] There are continually attendant on man evil spirits, and also angels. By the spirits he has communication with the *hells*, and by the angels with the *heavens* (that are both more immediately around our earth). If those spirits and angels were to be removed from him, he would be in an instant without the power of willing and thinking, consequently without life.

*SWEDENBORG, Arcana, n. 2887.*



5780. [Heb. ii. 9. *Jesus — was made a little lower than the angels*] *Brachu ti* (Grk.) for a short while,

BOYLE.

See No. 1088.

5781. [Heb. iii. 7. *The Holy Ghost saith*] What the Psalmist attributes to Jehovah, is here said to be spoken by the Holy Ghost. And what is in *Acts xxviii. 25*, called the Holy Ghost is, in the prophet *Isaiah vi. 8*, &c., called Jehovah, or LORD.

5782. [Heb. iv. 2. *The word preached did not profit them, not being mixed with faith in them that heard it*] Or, as the Greek will bear, *because they were not united by faith to the things they heard.*

BOYLE, on the *Style of the Holy Scriptures*, p. 238.

5783. [—— 12.] The Cly-more, or great two-handed sword, seen by Sir Joseph Banks in North Britain, was an unwieldy weapon, two inches broad, doubly edged; the length of the blade three feet seven inches; of the handle, fourteen inches; of a plain transverse guard one foot; the weight six pounds and a half.

PINKERTON'S *Coll.*, part x. p. 318.

5784. [——] *The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow*] in allusion probably to the *sancti*, which occasions instantaneous death to every man or beast that has his face towards it: after such death, the limbs, on being pulled, will separate from the body; so absolute is the dissolution.

See *Matt. xxiv. 51*.

See *IVES' Trav.* pp. 76, 77, 275.

5785. [—— 13. *All things are — opened unto the eyes of him*] *Tetrachelismena* (Grk.), extraverted.

BOYLE.

5786. [—— 15.] On a review of the massacre perpetrated in Paris at the very commencement of the French Revolution, the indignant BURKE emphatically asks the religious revolutionist of his own country, "Is this a triumph to be consecrated at altars? to be commemorated with grateful thanksgiving? to be offered to the divine humanity with fervent prayer and enthusiastic ejaculation?"

See his *Reflections on the Revolution in France*, p. 107.

5787. [Heb. vii. 27. *He offered up Himself*] See *Judg. xiii. 20*.

See No. 437, 438, 434.

5788. [Heb. ix. 6. *The priests go always*] Which proves, that this Epistle was written while Jerusalem and the temple stood.

5789. [—— 7. *Once every year*] One day in the year, according to the Hebrew *echad bashanah*. — The fact was, he entered into the Holy of holies four times on that day of atonement; 1. With the incense, 2. With the blood for himself, 3. With the blood for the people, 4. When he fetched out the burning incense.

*Univer. Hist.* vol. iii. p. 201.

5790. [—— 15.] The appointment of an heir, by a man's last testament, was regarded at Athens as a mode of adopting a son.

*Works of Sir W. JONES*, vol. iv. p. 235.

5791. [—— 19. *With water*] In a note on *Exod. xxiv. 8*, it may be seen that blood was used by some nations, as a symbol of peace. From the following Extract it will appear, that water, which the Apostle observes was sprinkled by Moses with the blood of the covenant, was also made by certain Indians an ensign of peace. When *Schouten* and *La Moire*, in their voyage round the world, "came to an anchor off the coast of Gilola, some of the mariuers landing unarmed, were surprized by four soldiers of Ternate, while they were drawing a net, and had it not been for the presence of mind of one of them, who called out, *Oran Hollanda*, it is probable they would have been all sacrificed. At the sound of these words the Indian soldiers stopped; and throwing water on their heads, which is here an ensign of peace, civilly assured them that they were welcome, and that they had mistaken them for Spaniards."

MAYOR, vol. ii. p. 206.

Moses mentions only blood, i. e. the blood of grapes. — Were those grapes, like our bottled berries, put up with water in their calve-skins, and goat-skins? And was this the reason why water was always mixed with the unfermented juice of the grape, in the sacraments or eucharists of primitive Christians?

Steeping before pressing makes red wine.

YOUNG'S *Travels in France*, *Pinkerton's Coll.* part xvi. p. 448.

In the cabinet of Herculaneum there are three marble vases, square on the outside, and round within; the borders of which

are of very delicate workmanship: these vases served to keep the *lustral water* used in temples.

WINCKELMAN'S *Herculaneum*, p. 120.

5792. [*Heb.* x. 10.] When animal and vegetable bodies are burnt without the access of air, that is, when their volatile parts are sublimed; there remains a great quantity of charcoal, — termed carbon by the French school, when it is quite pure; and is now known to be one of the most universal materials of nature. — The whole atmosphere contains always a quantity of it in the form of carbonic acid, or fixed air; — which may therefore be said to encompass the earth. — It is ten times heavier than the common atmosphere: — whence there must be constantly a great sediment of it on the surface of the earth.

The carbon, which exists in the atmosphere, is united with oxygen, and thence becomes soluble in the water, which is also diffused in the atmosphere. — It may thus be absorbed by the living action of vegetable vessels; — be again combined by chemical attraction with the lime, which has been deprived of it by calcination, — into stone, or into a spar by its more perfect or less disturbed crystallization; — be attracted by the earth, — drank up by the roots of vegetables (or appropriated in the food of animals. — "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you").

DARWIN'S *Phytologia*, sect. x.

5793. [—— 22.] For ablutions, *sea water*, on account of its cleansing saltness, was preferred to any other. Hence Aristeas reports concerning some of the Jews who lived near the sea, that every day before matins they used to wash their hands in the sea.

POTTER'S *Archæol. Græca*, vol. i. p. 222.

Not far from Patna, at a small distance from the town Mongheer, is a celebrated hot-well called *Seeta Coond*; and near it is another well, called *Ram Coond*, where the water is only tepid: that in the *Seeta Coond* is of such purity, as not only to be preferred to any other by the natives, but is procured by those who can afford it, on the voyage from India to Europe, as it never putrefies, nor becomes in the least offensive. *Ram* and *Seeta* are as eminent in the Hindoo mythology as Jupiter and Juno in the Grecian.

See FORBES'S *Oriental Memoirs*, vol. iv. p. 91.

5794. [*Heb.* xi. 1. *Faith is the substance of things hoped for, the evidence of things not seen*] Which sub-

stance is in this life represented in types and images; so that we hope for things in another world whereof we have no direct perception or idea. — *The evidence of things not seen*, that is either by the direct eye of body or mind; but clearly and distinctly conceived and understood in their types and representatives: In which we have a full proof and evidence of the true substance and real existence of the *antitypes*, though, as they are in themselves, they be now utterly inconceivable. Thus the sum and import of this definition of the Apostle's is, that the things of another world are now the immediate objects of our knowledge and faith, only in their types and representatives.

Bp. BROWNE'S *Procedure of the Understanding*, p. 462.

5795. [*Heb.* xi. 3.] That there are several worlds, may be manifest to every one from this consideration, that so many stars appear in the universe: and it is known in the learned world, that every star is like a sun in its own place (for it remains fixed as the sun of our earth in its place) and that distance makes it appear in a small form like a star; consequently that it has planets which are earths, revolving around it, in like manner as the sun of our system has. To what other purpose could so great a heaven be intended with so many constellations? For the end of the creation of the universe is man; or, that from mankind there may be an *angelic heaven*. But what would mankind and an angelic heaven from one single earth avail, to answer the purposes of an Infinite Creator? For which purposes a thousand, nay ten thousand earths could not suffice. — By calculation it has been discovered, that suppose there were in the universe 1,000,000 earths, and on every earth 300,000,000 men, and 200 generations within 6000 years; and that to every man were allotted a space of three cubic ells: in this case the sum of men collectively would not occupy a space equal to a thousandth part of this earth; consequently not so much as the space possessed by one of the Satellites of Jupiter or Saturn. This would be a space so diminutive in respect to the universe as to be scarcely discernible; for a satellite of Jupiter or Saturn is scarcely visible to the naked eye. What then would this be in regard to the purposes of the Creator of the universe! To answer which purposes, the whole universe, though filled with earths, would be inadequate; for He is infinite.

SWEDENBORG, *Arcana*, n. 9441.

5796. ——— The disciples of Pythagoras were, perhaps of all ancient philosophers, best acquainted with Nature, and maintained the opinion that all the planets were inhabited.

St. PIERRE'S *Harmonics of Nature*, vol. iii. p. 348.

5797. [—— 4. *Being dead yet speaks*] Thus to do

good to men, and to be no longer within their reach, is a resemblance to the DEITY.

*St. PIERRE'S Studies of Nature,*  
vol. i. p. 85.

5798. [*Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain*] who brought fruit, but not first-fruits, *Gen. iv. 3.*

Firstlings and first-fruits were to be offered as testimonials of this primary point of faith, That the first of all things were from God.

5799. [—— 6. *He that comes to God must believe that he is*] "What man," says MAXIMUS of Madaura, in his letter to St. Augustine, "is so dull, so stupid, as to question the existence of an eternal, a supreme, infinite Deity, who has created nothing like himself, and is the common Father of all things."

5800. [—— 21. *Jacob — worshipped, leaning upon the top of his staff*] Forsau rabdou (*Grk.*) pro krabbatou; perhaps rabdou a staff or sceptre, for krabbatou a bed or couch.

5801. [—— 23. *Moses — was hid three months of his parents, because they saw the child comely* [*Acts vii. 20*] and were not afraid of the king's commandment] JOSEPHUS (*Antiq. l. 2. b. 5*) says, it was revealed to them that they should have a child who should deliver his people from slavery

5802. [—— 24. *Pharaoh's daughter*] JOSEPHUS calls her Thermuthis, and says, she adopted him with the consent of her father on the condition that Moses should be his successor in the kingdom.

5803. [—— 26. *A Christ*] There have been four: the First was a Shechinah, in which the Love of God predominated; in the Second, Wisdom was predominant; in the Third, Charity; and in the Fourth, Truth was the primary Attribute: The same order predominates in the Four Angelic, and in the Four Spiritual Heavens.

— had respect] Turned his eye.

5804. [—— 28. *The first-born*] The priesthood of Egypt.

5805. [*Heb. xi. 35. Others were tortured, not accepting deliverance; that they might obtain a better resurrection*]

The accounts given us of people who sacrificed human victims to the Deity, fall greatly short of the executions of the Inquisition. — A priest in a white surplice, or a monk who has vowed meekness and humility, causes his fellow-creatures to be put to the torture in a dismal dungeon. A stage is erected in the public market-place, where the condemned prisoners are conducted to the stake, attended with a train of monks and religious confraternities. They sing psalms, say mass, and butcher mankind. Were a native of Asia to come to Madrid upon the day of an execution of this sort, it would be impossible for him to tell whether it were a rejoicing, a religious feast, a sacrifice, or a massacre; and yet it is all this together. The kings, whose presence alone in other cases is the harbinger of mercy, assist at this spectacle uncovered, lower seated than the inquisitors, and behold their subjects expiring in the flames.

VOLTAIRE.

5806. [—— 36, 37, &c.] It is certain, that the above Worthies did by the Spirit of God, what the Apostle says, they did by faith. See 2 Peter i. 4, &c. Therefore those that have the spirit, have faith: the rest not.

5807. [—— 37.] The Romans made a mock of primitive Christians as they perished, and destroyed them by putting them into the skins of wild beasts, and setting dogs on them to tear them to pieces. Some were nailed to crosses, and others flamed to death. They were also used in the night-time instead of torches, for illumination.

TACITUS'S *Hist. b. xv.*

— were tempted] were empaled.

See KNATCHBULL.

5808. ——— Whether the prophets, the primitive christians, and the heathen philosophers, who went about in skins, did it in poverty, or emblematically (of their office), deserves to be considered, says HUTCHINSON, in his *Introduction to Moses' Sine Principio*, p. cxlviii.

Of the Swedes who first settled in America, the men wore waistcoats and breeches of skins; the women were dressed in skin-jackets and petticoats; and their beds, excepting the sheets, were the skins of such animals as bears, wolves, &c.

See No. 197. See PINKERTON'S *Coll. part liv. p. 540.*

5809. [—— 38. *Of whom the world was not worthy*] Cicero had his head cut off by his own client Popinius Lena, and nailed to that very pulpit which he had dignified by his eloquence. Demosthenes was pursued by order of the Athenians whom he had defended against Philip, as far as the

BOYLE.



temple of *Neptune* in the island of Calauria, he hastening to swallow poison, to find in death a refuge more certain than altars could afford. One of the *Medici* was stabbed to death in that very City which they had loaded with benefits. *Christopher Columbus*, on returning from his second voyage to the New World, was bound in irons, which in his dying moments he ordered to be put into the tomb with him as a monument of the ingratitude of the Princes to whom he had rendered a service so magnificent. *Galileo*, after he had demonstrated the Earth's motion round the Sun, was obliged to retract on his knees that sublime truth in a prison of the Inquisition. *Descartes*, after having illuminated his Country with the first rays of Philosophy, became a fugitive in Sweden; and *Fenelon* was exiled into his Diocese, for having loved God more than his Ministers, and Nations more than Kings.

St. PIERRE'S *Works*, vol. iv. p. 287.

5810. [*Heb.* xi. 39, 40.] The New Testament clearly represents Christ as the end of the Law and of all the promises made to the Fathers: makes all the deliverances given by God to his people to be but shadows, and as it were an earnest of the great deliverance he intended by his Son; makes all the ceremonials of the Law to be representations of the substance of the Gospel, and the Aaronical sacrifices and Priesthood to be figures of better things to come; and in a word, makes the Jewish Religion itself, as containing virtually the hopes of the Gospel, — a *prophecy*, that is, one entire typical prophecy.

See SHERLOCK'S *Use*, &c. pp. 50, 163.

See No. 1191, 1199, 1204, 1192, 1195.

5811. [*Heb.* xii. 1. *Lay aside every weight*] For an idea of this *weight*, see *Num.* xi. 17.

5812. ——— *The sin which doth so easily beset*] The Gnostics at that time held that Christ might be denied with the lips but not in the heart.

5813. [——— 2. *Is set down at the right hand*] The Magnetic Sphere of our Earth is known to go in at the

North, and out at the South Pole. — The throne of God is heaven, of which the natural sun may be considered as a type or image. Suppose the poles of the earth and sun to lie parallel, and the movement of their respective spheres to be similar, then whatever enters heaven, the throne of God or even essence of Deity, must, to a spectator facing the manifestation of the glory of the Eternal, appear to enter continually at the right hand of God.

5814. [*Heb.* xii. 8. *But if ye be without chastisement, — then are ye bastards*] produced by an adulterous woman whom the husband will not treat as his own children.

5815. [——— 18. *Ye are not come to the mount that might be touched*] You belong not now to the people of the Old Testament.

See No. 1349.

5816. [*Hcb.* xiii. 4.] A strict regard for the matrimonial state characterized the antient Germans. — Good customs and manners availed more among those barbarous people, than good laws among such as are more refined. (TACITUS; Quoted by Dr. W. ALEXANDER, in his *Hist. of Women*, vol. i. p. 260.) — OSBERT, in his life of Archbishop Dunstan, says, in his time, in a Council at Winchester where the king, queen and nobility of the whole kingdom were present, the *secular* or *married clergy* were turned out of all the monasteries and cathedral churches, as *defiled* by conforming to this *law of God*!

5817. [——— 5. *I will never leave thee, nor forsake thee*] *Ano* and *egkatalipo* (Grk.) are of the *Second Aorist*.

5818. [——— 22, 23, &c.] Were these words added when the Epistle was sent a second, or a third time, in the way of a second or third Edition?

## THE GENERAL EPISTLE OF JAMES.

**T**HIS Epistle was written *probably* to the Jewish Christians banished by Claudius, *Acts* xviii. 2.

5820. [—— i. 14, 15. *Every man is tempted, when he is drawn away of his own lust, and enticed: then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death*] Thus the root of our destruction is in ourselves.

CALVIN.

5821. [—— 17.] Though we cannot make the sun shine, yet when he does vouchsafe us his heavenly beams, we can with burning-glasses concentrate light and heat into great power, and carry and settle them here and there as we see cause; so though the possessors of wit and parts could never be able to engage God *to send forth his light and his truth*, yet now that Revelation has disclosed them, and now he has been pleased to make them radiate in his heavenly Word, men of knowledge and eloquence, happily recollecting those scattered divine beams, uniting them in particular subjects, and kindling with them the topics proper to warm and work on our affections, may powerfully *illustrate truths and inflame zeal*.

BOYLE.

5822. [—— 19.] Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for

God is in heaven, and thou on earth, therefore let thy words be few. *Eccles.* v. 2.

See No. 1087, 1138.

5823. [—— ii. 1 — 9.] "To a man capable of reflection, all *civil* distinctions are nothing: He observes the same passions, the same feelings, in the clown and the man of quality. The principal difference between them consists in the language they speak; in a little refinement of expression: But if there be any real distinction, it is certainly to the disadvantage of the least sincere. The common people appear as they really are; and they are not amiable: If those in high life were equally undisguised, their appearance would make us shudder with horror."

ROUSSEAU.

5824. [—— 2.] *En etheti lampra (Grk.), in splendid attire; en etheti rupara, in sordid attire.*

See *Univ. Hist.* vol iii p. 302.

5825. [—— 6.] The dignified appearance of a judge, a magistrate, or a collector of taxes, may carry an air of importance: but, should the officer of revenue glitter from head to foot with gold, his outside show is merely to delude

us; we reap no benefit or advantage from his labors. Judges indeed, and magistrates, are persons of some consequence; but then, it is through our folly and misconduct, that they become so: did we behave ourselves with prudence and discretion, we should want none of their assistance. On the contrary, we could never subsist long without the husbandman, and the mechanic. These are, as it were, the soul and sinew of the state. To them we are indebted for our principal support. Our habitations, our dress, our equipage, our daily sustenance, are all the result of their labors.

*Nature Delin.* vol. i. p. 216.

The king, it is true, sleeps beneath a gilded roof, whilst the shepherd takes his rest under a cottage: but beautiful nature still puts them on a level. Both are enlightened by the same sun; both enjoy the same elements, and live under the same heavens. They truly inhabit one and the same place.

*Jas.* ii. 8, 9.

*Ibid.* vol. v. p. 64.

See No. 1222, 1209, 1067.

5826. [*James* iii. 5.] As we were reposing, says DELLA VALLE, in plains covered with small dry grass, a little sparkle falling from some of the camellers, who stood according to custom, sucking the smoke of tobacco, set this grass on fire; and the flame increased so suddenly, that we had much ado to save our goods from burning.

*Trav.* p. 262.

5827. [— 7.] At the time when the Swedes arrived in North America, among other purchasers, the father of old Nils Gustafson bought a piece of ground from the Indians in New Jersey. As soon as the agreement was drawn up, and the Indians should sign it, one of them, whose name signified a beaver, drew a beaver at the bottom of the instrument; another of them drew a bow and arrow; and a third a mountain, instead of their names.

See KALM's *Trav.* in *Pinkerton's Coll.* part liv. p. 539.

One of the four knights who, in the year 1170, slew Thomas a Becket, was named Sir Reginald Fitz-Urse, or Bear's Son: his posterity were afterwards men of great lands and command, in the county of Monaghan, in Ireland; being there called *Mac-Mahon*, which in Irish signifies the Son of a Bear.

*Month. Mag.* for April 1815, p. 234.

5828. — In Minorca the Hog is converted into a beast of draught; a cow, a sow, and two young horses, have been seen in that island yoked together, and of the four the sow drew the best. The ass and the hog are here common helpmates, and are frequently yoked together to plow the land. — A gamekeeper of Sir Henry Mildmay's (named Tupor) actually broke a black sow to find game, and to back, and stand. *Slut*, which was the name he gave her, was rendered as staunch as any pointer. After Sir Henry's death this *Pig-*

*pointer* was sold by auction for a very considerable sum of money; but possibly the secret of breaking swine to the field expired with the inventor. (BINGLEY.) — Some time ago in London, a canary bird was taught to pick up the letters of the alphabet, at the word of command, so as to spell any person's name in company; and this little animal did by motions from its master, which were imperceptible to every other spectator.

*GOLDSMITH'S Hist. of the Earth*, vol. v. p. 41.

5829. [*James* iii. 7.] No skill has, hitherto, been able to tame the swallow; a bird which has, from time immemorial, built her nest in our houses.

*St. PIERRE'S Studies of Nature*, vol. i. p. 22.

5830. [*James* iv. 1.] See No. 817, 820.

Verse 14. *It is even a vapor* In the Eastern countries a delusive vapor, extracted by the powerful influence of the sun, is often seen in sandy plains about noon, resembling a large lake of water in motion. It sometimes tempts thirsty travellers out of their way; but, as it always appears at the same distance, it deceives them thus till it instantly vanishes.

*SALE'S Note on the Koran*, Chap. xxiv.

5831. [*James* v. 12.] Bind not yourselves to any performance by oath.

5832. [— 14.] Mr. JOSEPH SKINNER, an eminent British surgeon, long resident at Malta, has lately (1815) republished the opinion that *frictions of warm olive-oil* are undoubted preventions of the plague; and he cites numerous instances of the happy success of the practice during the late plague at Malta. — Previously to applying the oil, the body should be washed with vinegar and water. The oil is then passed with a sponge over the body, and renewed twice a week till the danger have passed away.

*Monthly Mag.* for June 1815, p. 445.

5833. — At Sana, all the Jews, and many of the Mahometans, have their bodies anointed with oil whenever they find themselves indisposed.

*NIEBUHR*, vol. ii. p. 274.

5834. [— 17. *Elias prayed earnestly that it might not rain*] As a prophet, he knew that a famine was to come on the land. He prayed that it might come through want of



rain, rather than by war, locusts, hurricane, or other destructive means. When an evil is unavoidable, to desire its infliction in the way least severe, is perfectly consistent with the piety of a good man. — Thus David chose to fall into the hand of the Lord for punishment, rather than into the hand of man; 2 *Sam.* xxiv. 13, 14.

5835. [*James v.* 17.] We are told by authors of credit, that, in the country surrounding Babylon, it seldom or never rains for the space of eight months of the year: nay it has sometimes been known not to have rained there for two years and a half together.

*Archæologia*, vol. xiv. p. 58.

## THE FIRST EPISTLE GENERAL OF PETER.

**T**HIS Epistle was written, according to DODWELL, from Babylon in Chaldea, above 700 miles east of Jerusalem.

5837. [—— i. 12.] Probably, in our most perfect state of glory in another life, our conceptions of God and his attributes or perfections, will not be so *direct* and *immediate* as to exclude all degrees of (apprehension by) *analogy*. It is true even to a maxim, that no *finite* understanding can directly and adequately *comprehend* Infinity. And therefore whether we suppose all our faculties in another world entirely *new*; or those we have, *improved* to the utmost pitch they are capable of; yet we shall even then be as incapable of *comprehending* an infinite nature, as we are now.

*Bp. BROWNE'S Divine Analogy*, p. 36.

See No. 1247.

5838. [—— ii. 4.] In the *Cretan* labyrinth it hath been observed, that the names of travellers, which have been cut in the rock in former ages, are now in *alto relievo*, and that the older the dates are, the greater is the protuberance, resembling the callus formed by incisions in trees. — Rock crys-

tals, amethysts, and various precious stones, have been thought by *De Boot* and others to grow like mushrooms: certain it is, that they often contain in them several heterogeneous particles; a circumstance which proves them to have been once in a fluid state, and induces a suspicion that in their formation they may resemble the gums and resins extravasated from various species of vegetables.

*WATSON'S Chem.* vol. v. p. 164.

5839. [—— ii. 4.] Mr. William Pullan, of Blubberhouse, in Knaresborough Forest, having occasion, in the year 1761, to break a stone, which was about four feet square, found a living serpent, fifteen inches long, enclosed in the middle of the block; its back was of a dark brown, and the belly of silver color: the oval cavity in which this reptile lay, was about twelve inches long, and six wide.

*Monthly Mag.* for April 1815, p. 234.

5840. [—— 8.] *Being disobedient, they stumble at the Word, which was offered to them.*

*Essay for a New Translation*, p. 84.

5841. [1 *Pet.* ii. 13.] We are to obey the law in the king.

In England, we have *not yet* (like the French) been completely embowelled of our natural entrails:—we fear God; we look up with awe to kings; with affection to parliaments; with duty to magistrates; with reverence to priests; and with respect to nobility.

Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful structure, Man; whose prerogative it is, to be in a great degree a creature of his own making; and who when made as he ought to be made, is destined to hold no trivial place in the creation.

BURKE's *French Revolution*, 4th. Edit.  
pp. 41, 128, 137.

The laws of England, promulgated in 1040 under the title of "The Laws of King Edward," were afterwards established in the kingdom in 1215 under the name of "THE GREAT CHARTER."

St. PIERRE's *Works*, vol. iv. p. 211.

*The king, as supreme* At Sparta, the LAW was above the king.

See *Univ. Hist.* vol. iv. p. 595.

5842. [—— 16.] Creatures could not be in the nature of subjects without being free: this is shewn at large in a variety of Objections, and Answers, by D. PAREUS in *Genesis*. *Comment.* iii. p. 502.

5843. [—— 21.] As true pearls are cordials and antidotes, which counterfeit ones, how fine soever they may appear, are not; so true examples do arm and fortify the mind far more efficaciously, than imaginary or fictitious ones can do.

BOYLE's *Preface to the Martyrdom of Theodora*, p. 3.

5844. [1 *Pet.* iii. 1.] There are women who do not love their husbands, but think meanly of them; and at length make them of no account. They begin with talking much; they proceed to chiding, and at last put on the nature of the tiger. Such love is not human: it flows alike into the wicked, and into all kinds of animals; inasmuch as the very animals love their offspring more than themselves. With women of that description, there is not any principle of conjugal love.

SWEDENBORG, *Arcana*, n. 2745.

5845. [—— 1—6.] The Chinese women, closely wrapped up in modest garments, never discover a naked hand

even to their nearest relations, if they can possibly avoid it. Every part of their dress, every part of their behaviour, is calculated to preserve decency, and inspire respect; and what adds the greatest lustre to their charms, is, that uncommon modesty which appears in every look, and in every action. Charmed, no doubt, with so engaging a demeanour, the men behave to them in a reciprocal manner; and, that their virtue may not be contaminated by the neighbourhood of vice, the legislature takes care that no prostitute shall lodge within the walls of any of the great towns in China.

Dr. W. ALEXANDER's *Hist. of Women*,  
vol. i. p. 280.

5846. [1 *Pet.* iii. 1—6.] The forward beauty, whose face is known in every walk, and in every public place, may be given as a toast, and have her name inscribed on the windows of a tavern, but she rarely ever becomes an object of esteem, or is solicited to be a companion for life.

*Ibid.* p. 328.

5847. [—— 3, 4.] The most certain means of rendering the face beautiful is to beautify the mind, and to purify it from vice. He who would make his countenance intelligent must first so make his mind. He that would impart to the face its most fascinating charms must store the mind with religion and virtue, which will diffuse over it every expression of sublime content. The great YOUNG somewhere says, — There is not a more divine spectacle than a beauteous virgin, kneeling at her devotions, in whose countenance the humility and innocence of virtue beam.

GELLERT, *Moralische Vorlesungen*, S. 303.

5848. ——— There are beautiful souls, as there are beautiful faces, which owe nothing to art; and which are, precisely for this reason, the fairer.

DIOGENES of *Sinope*, p. 47.

5849. [—— 7. *The weaker vessel*] That is, the female in general is constitutionally less adapted for firm adherence to principle, than the male.

5850. [—— 20, 21.] In the days of Noah when the ark was preparing wherein a few (that is, eight) souls were saved. By water also, baptism which is the antetype does now save us. Not the doing away the filth of the flesh, but the covenant of a good conscience toward God by the resurrection of Jesus the Christ. — So that, according to the Apostle's reasoning, baptism is properly the sign of a resurrection from the death of sin to a newness of life, strikingly exhibited in the resurrection and glorification of Jesus the Christ; but empha-

tically prefigured, it seems, by the deliverance of Noah, when he came out of the ark as from the sepulchre of death to a new life; in reference to which process he is not unaptly termed by *Philo, paliggenesias egemon (Grk.)*, a captain or leader in regeneration.

See No. 1193.

See KNATCHBULL,

5851. [1 *Pet.* v. 2. *Feed the flock of God—not for filthy lucre, &c.*] The duller part of mankind are entirely

engaged in the pursuit of *filthy lucre*; striving, like the toad, who shall die with the most earth in his paws.

EMERSON.

5852. [1 *Pet.* v. 8.] The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it.

See BOCHART, *vol.* ii. p. 729.

5853. [—— 13. *Babylon*] Jerome calls *Rome* Christian, the spiritual *Babylon*.

See GEDDES' *Posthumous Tracts*, p. 68.

## THE SECOND EPISTLE OF PETER.

**T**HIS Epistle was written to the Romans. See *Ch.* i. 13. — iii. 2, 15. — Compare Paul's Epistle to the *Rom.* ii. 4. See also *Acts* xii. 17.

5855. [—— i. 21. *Holy men of God spoke as they were moved by the Holy Ghost*] Res dictat spiritus, verba quidem et linguam loquenti aut scribenti liberam permittit; that is, the Spirit dictates the things, leaving the words or language free to the speaker or writer.

CASTALIO.

Here the Holy Ghost is said to be the same that is called Jehovah in the Old Testament. See No. 5781.

See No. 1301, 1221, 1361.

5856. [—— ii. 1. *Denying the Lord that bought them*] A Patriarch's proper Family consisted of own children, adopted children, and purchased slaves.

5857. [—— ii. 4. *The earth*] *Ge (Grk.)*, an earth, seen by John actually to pass away, *Rev.* xxi. 1.

5858. [—— 5.] A herald of justice.

BOYLE.

5859. [—— 12.] In his nobler part, his rational soul, man is distinguished from the whole tribe of animals by a boundary, which cannot be passed. It is only when man divests himself of his reason, and debases himself by brutal habits, that he renounces his just rank among created beings, and sinks himself below the level of the beasts.

*Dr. LAMBE'S Additional Reports on Regimen*, p. 227.

An illustrating fact. — On the 6th of Jan. 1815, at the Bell public house, in Boston, a fellow called Cheshire Charles, a labouring banker, who had for some time worked on the river Witham, ate a rat (skin, entrails, and all) which had immediately before been caught in a trap; and afterwards offered to devour a cat, if any one would procure one for him!



— Not knowing what the monster might fancy next, nobody thought it safe to make a search for the indulgence of his brutal appetite.

*Public Prints.*

5860. [2 *Pet.* iii. 5. *By the Word of God*] The Word of God is the Spiritual World, where the Image of God from above, and the images of all created objects, even from the material world, are substantially written in living Characters read and described by the Seers or Prophets of Sacred Scripture.

5861. ——— In the Red Sea, Mr. SALT says, all the islands are composed entirely of marine alluvies strongly cemented together, and forming vast and solid masses, which may not improperly be termed rock, the surface being covered, in parts only, with a thin layer of soil. The larger portion of these remains consists of corallines, madrepores, echini, and a great variety of sea-shells of those species which appear to be still common in this sea. Dalrymple's hypothesis respecting the formation of coral islands, has been generally admitted to be correct, for those not elevated more than one or two feet above the level of the ocean; since the moment one point of coral rises to its surface, birds will of course resort to it, and there leave shells, bones, and other remains of their food, which, in time, producing vegetation, may continually accumulate until the whole mass become a solid stratum of earth. But this does not solve the present difficulty, for on these islands large pieces of madrepores are found, disposed in regular layers, full twenty feet above the level of high-water mark.

*Monthly Mag. for Feb. 1815, p. 58.*

5862. [—— 10. *The elements shall melt*] The spiritual elements flowing into them and out of them.

The early physical writers used the Greek word, *stoicheia*, for such elementary substances as were incapable of decomposition by common means though not absolutely simple.

*See Phil. Trans. of Royal Society for 1814, part ii. p. 525, note; and John i. 1.*

The carbonic acid gas, even in its most fixed or solid state, is thus dissolved by and in oxygene. — The diamond, for instance, when strongly ignited by the powerful lens of the Florantine Museum in a thin capsule of platinum perforated with many orifices, so as to admit a free circulation of air, continued to burn in oxygen gas after it had been withdrawn from the focus. The light it afforded was steady, and of so brilliant a red, as to be visible in the brightest sunshine; and

the heat produced was so great, that a fine wire of platinum used for attaching small diamonds to the tray was fused, and that some time after the diamonds were removed out of the focus. — Such diamond appears to burn in oxygene with as much facility as plumbago; affording no other substance by its combustion than pure carbonic acid gas: and the process is merely a solution of diamond in oxygene, without any change in the volume of the gas.

*Sir H. DAVY. — See Phil. Trans. for 1814, part ii. p. 557, &c.*

5863. [—— 16.] The benefit of Revelation is very great, but then it must be faithfully used; otherwise it will be turned against itself, and made the patron of falsehood and delusion. Which, in fact, has been the case. Men either weak or wicked, have perverted the Scriptures, and reduced them to a subservency to either their lusts, or preconceived opinions. The latter was remarkably the case, in the first ages of Christianity. When any of the Philosophers were converted to the Christian profession, they generally brought along with them the schemes and notions of the particular sects, to which they were attached; those influenced their minds in the study of the Scriptures, and inclined them to wrest the Scriptures into a consistency with their preconceived opinions. Hence it is, that many notions, inconsistent with the word of God, and with each other, have been handed down to us from the earliest times under the sacred character of sound Christian Doctrine. And in our own times, we find men pleading the authority of Scripture for a variety of opposite and contradictory sentiments, which therefore cannot all of them be founded upon Scripture.

*Dr. J. TAYLOR.*

5864. ——— No others are intelligent, but they who perceive truth to be truth, and confirm the same by truths continually perceived. — To be able to confirm whatever a man pleases, is not intelligence, but ingenuity, which may take place even in the most wicked.

*SWEDENBORG, on Divine Providence, n. 318.*

Wresting old words to a new sense, the empress Eudoxia wrote the history of Christ in verses borrowed out of Homer; as did Proba Falconia, in verses and phrases taken out of Virgil.

5865. [—— 18. *For ever*] *eis emeran aionos* (*Grk.*), to (the) Day of an age; that is, till the seventieth year of Christ, or of the Christian Æra. *See Ps. xc. 10.* — On the parts or divisions of every Church, there is a general judgment every Jubilee, and a consummation of some sect in it every seventieth year.

*See No. 1356, 1357, 1360, 1359.*

## THE FIRST EPISTLE GENERAL OF JOHN.

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**A**N *advocate*] *Parakletos* (*Grk.*, from *para*, *afar off* and *kaleo*, *to call*) THE ADORABLE, *pros ton patera*, AT THE FATHER. The ideal meaning is this: the God-descended human spirit, which is also the Heaven-ascending sphere from the son of God throughout the universe, wherever existing in the body or out of the body,—in its return to God stands glorified or illuminated where it is assumed by its Father in its own proper or Human Form, and there ever is the True Christ anointing the Most Holy, the Adorable IMAGE OF THE INVISIBLE GOD, IN WHOM DWELLS ALL THE FULNESS OF THE GODHEAD BODILY.

*ch. ii. 1.*

5867. [— ii. 18.] It is acknowledged by most Protestants, that by *ho Antichristos* (*Grk.*), the *Antichrist*, is understood a rank and succession of several persons in the same name and function.

*Origines Sacrae*, p. 150.

5868. [— 19.] A man's love of himself in another, does not appear to disjoin; yet so far as any one has thus loved, so far does he afterwards hate: such conjunction is of itself successively dissolved, till the love becomes hatred in a similar degree.

SWEDENBORG, *on Divine Love*, p. 39.

See No. 1080, 1182, 1235.

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5869. [— iii. 6.] Being so much within men, and too magnificent externally, Thou remainest to most an unknown God. Yet he who never saw Thee has never seen

any thing; he who has no relish for Thee is an utter stranger to true pleasure; he is as if he were not, and his whole life is only a miserable dream.

*St. PIERRE'S Studies of Nature*,  
vol. i. p. 100.

5870. [— iii. 15.] The mind that is in charity or mutual love, presents itself in the mind of its neighbour with all the good of its thought and will towards him; and thereby affects with spiritual conjunction. But the mind that is in enmity and hatred presents itself (by its sphere) in the mind of the person disliked with the thought and will of destroying him: whence comes rejection (or antipathy).

SWEDENBORG, *Arcana*, n. 8734.

See No. 1300, 1242.

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5871. [— iv. 8. *God is love*] The Indians pay divine honor to Fire, as the creative power by which every thing was produced.

BARTOLOMEO, *by Johnston*, p. 264.

5872. [— 19.] If either a magnet or piece of iron be laid on a cork, so as to float freely in the water, it will be found that, whichever of the two be held in the hand, the other will be drawn towards it; so that iron attracts the magnet as much as the magnet attracts it.

SMITH'S *Wonders &c.* vol. iii. p. 34.

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5873. [1 *John* v. 6.] He whom his father, or mother with her husbands' assent, gives to another as his son, provided the donee have no issue, if the boy be of the same class and affectionately disposed, is a son *given by water*.

*Laus of Menu.*

form as many specks of light on the pasteboard as there are candles on the table before the plate, each speck being as distinct and clear as if there were only one speck from one single candle.

See No. 1079.

FERGUSON'S *Lectures*, the vii.

5874. [——— 7, 8.] The fallacy of supposing, that three personal Gods, like three distinct candles, can combine in one operation of united glory, is manifest from the following experiment. — Make a small pin-hole in a piece of black paper, and hold the paper upright on a table facing a row of candles standing by one another; then place a sheet of pasteboard at a little distance behind the paper, and some of the rays which flow from all the candles through the hole in the paper will

5875. [1 *John* v. 13.] The *Name* is frequently put for the thing itself.

5876. [——— 21. *Keep yourselves from idols*] EUSEBIUS says, the *Gnostics* sacrificed burnt incense, offered libations, &c. to statues of *Simon* and *Helene*.

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## THE SECOND EPISTLE OF JOHN.

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## THE THIRD EPISTLE OF JOHN.

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## THE GENERAL EPISTLE OF JUDE.

**T**HIS Epistle was written in the year 71; or, according to DODWELL, at the beginning of 72, Vulgar Era.

5878. [—— 7. *Suffering the vengeance of eternal fire*] The hollow through which the Jordan flows, is a country of volcanoes; the bituminous and sulphureous sources of the lake Asphaltis, the lava, the pumice stones, thrown on its banks, and the hot-baths of Tabaria, demonstrate that this valley has been the seat of *subterraneous fire*, which is *not yet extinguished*. Clonds of smoke are often observed to issue from the lake, and new crevices to be formed on its banks. Strabo expressly says, lib. xvi, that the tradition of the inhabitants of the country was, that formerly the valley of the lake was peopled by thirteen flourishing cities, and that they were swallowed up by a volcano. Earthquakes which usually succeed these eruptions are still felt in this country.

VOLNEY'S *Travels*, vol. i. p. 303.

5879. [—— 9.] Though the *Book*, containing the story here alluded to, be somewhat *Apocryphal*; yet as long as the Jews revered the tale, it was not irrational in this Apostle to urge them with it, and employ it to the *redargution* of their insolence.

BOYLE, on the *Style of the Holy Scrip.* p. 70.

5880. [—— 10.] An American Indian in Talahasochte, out of humour and experiment, trained his dog from a pup, to take care of his horses when out at pasture. This dog, which seemed in no respect to differ from the wolf of Florida except

in being able to bark, was very careful and industrious in keeping his master's horses together in a separate company. If any one strolled from the rest at too great a distance, the dog would spring up, head the horse, and bring him back to the rest. When this sagacious and attentive animal was hungry or wanted to see his master, in the evening he would return to town, but never stay at home a night.

See No. 1277, 1278.

BARTRAM'S *Trav.* p. 220.

5881. [—— 12.] The Christians of St. Thomas still celebrate their *Agapæ*, or love-feasts, as was usual in former times. It is certainly an affecting scene, and capable of elevating the heart, to behold there six or seven thousand persons of both sexes and all ages assembled, and receiving together, with the utmost reverence and devotion, their *Appam* or rice-cakes, the pledge of mutual union and love.

BARTOLOMEO, by *Johnston*, p. 198.

5882. [—— 13. *The blackness of darkness for ever*] in the Eternal Hells near the South Pole, invested severally with the phosphorescent clouds of Magellan. See No. 5033.

5883. [—— 14.] M. de Sacy has given extracts from the *book of Enoch*, as preserved in the library of Paris, which still forms a part of the Christian canon in Abyssinia, and formed a part of the Jewish canon in the time of Christ.

*Monthly Magazine.*

# The Revelation

OF

## SAINT JOHN THE DIVINE.

**I**N this Book, Periods of Time are foretold by the successive Revolutions of the heavenly Bodies, the constellations, or *Beasts of the Zodiac*.

5885. [—— i. 1.] *Revelation* we are apt to think unnecessary, from the very *assistance* we have received from it; like the country-man who despised the *sun*, because it shone in the *day-time*.

*Origin of Evil*, p. 164.

5886. [—— 7.] In the spiritual world, thoughts proceeding from true influences, when presented to the sight, appear as white clouds; and thoughts proceeding from false influences, as black clouds.

See No. 2393.

SWEDENBORG, on *Divine Love*, n. 147.

5887. [—— S. *Is, was, and is to come*] ARISTOTLE says, "We are not to conceive of Infinite, as of a positive particular Substance, like a Man or a House; but rather as we pronounce Existence of a Day or public Festival, which have their Essence, not as sensible, individual Procedure of Being and ceasing to be."

*Physics*, l. 3. c. 8.

5888. [—— i. 9.] Patmos, now called Palmosa, is a little island in the Archipelago, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities.

Its whole circumference is about thirty miles.

WELLS.

5889. [—— 10, &c.] There are but two ways imaginable of God's making any discoveries of himself, and the things of another world to us: One is by *raising* our minds *up* to them; the other, by bringing them *down* to the level of our understandings. — (By what follows in this Book, it is certain, that) God by his almighty power *can* dispose the spirit of man, even in its natural state of infirmity, to receive an *immediate* impression of heavenly objects, or supply it with ideas of them equally *direct* with those we have from sense. — But his other way of bringing them *down* to the level of our understanding and imagination is, by adapting things supernatural to our natural capacities of sense and reason, in making some *representation* of them to those faculties of perception and knowledge with which we are already endowed. — Thus it is that God in scripture speaks to us of himself in the same style and language we do of one another, sometimes *figuratively* under the mere symbols of a human *body*, and sometimes by way of *analogy* with the perfections and operations of a human *mind*. By this means he delivers himself to us with great plainness and familiarity; by this we have an intercourse with heaven; and we think

and speak of God with as much ease, and clearness, and certainty as we do of our fellow creatures, and of the other visible parts of the creation.

See *Bp. BROWNE'S Divine Analogy*, pp. 30, 31, 32, 33.

5890. [*Rev.* i. 10.] By the spiritual world, in the universal sense, is meant both heaven and hell; for man, when he dies, passes out of the natural into the spiritual world.

SWEDENBORG, *Arcana*, n. 5712.

5891. [— 12.] In the year 1655, Huygens discovered the fourth satellite of Saturn. In 1671, M. Cassini discovered the fifth, and the third in 1672; and in 1684, the first and second. — In 1789, Dr. Herschel discovered the sixth and the seventh, lying within the orbits of the other five.

VINCE'S *Astron. Art.* 471, 475, 479.

5892. [— 13.] In the year 1700, there was found, in Staffordshire, a torques (or *circulus*) of fine gold: the weight of it was three pounds two ounces; it was about four feet (long), curiously twisted, and wreathen with hooks at each end (*Exod.* xxviii. 14), cut even but not twisted: one of these hooks seemed to have a small notch in it, as if something had been worn hanging to it: It was fine metal, very bright and flexible; it would wrap round your arm, your middle, or your hat, and be extended again easily to its shape, which most resembled the bow (*Gen.* xxvii. 3) of a kettle. — This account was communicated by the reverend Mr. SMITH, senior fellow of Brazen-Nose College, Oxford, to Dr. LEIGH; who adds several arguments to prove that this torques was not of British manufacture, but procured from the *Pænicians*, who traded to this island for tin and other articles.

*Archæologia*, vol. xiv. p. 96.

5893. — The blushing beauties of the rose, and the modest blue of the violet, may be considered as not in the objects themselves, but in the light that adorns them in those robes.

ACCUM'S *Chem.* vol. i. p. 153.

5894. — A Tunic was the principal part of a Jewish dress: this was made nearly in the form of our present shirt. A round hole was cut at top, merely to permit the head to pass through. Sometimes it had long sleeves, which reached down to the wrists: at other times short sleeves,

which reached to the elbow; and some had very short sleeves, which reached only to the middle of the upper arm; and some had no sleeves at all. The Tunic was nearly the same with the Roman *Stola*, and was in general girded round the waist, or under the breasts with the *zona* or girdle.

Dr. A. Clarke's *FLEURY*, p. 71.

5895. [*Rev.* i. 14.] Among the antient Romans, Truth was represented in garments as white as snow; with looks serene, pleasant, courteous, and cheerful; but yet modest.

APPLEGARTH.

5896. [— 15.] Copper, duly mixed with *lapis calaminaris*, becomes brass, which may be burnished till it glitters like gold. See *Dan.* ii. 33.

5897. [— 16.] On the right side of a skeleton, lying from west to east in the large Sherrington barrow, close by the thighs, was found in 1804 a two-edged sword, the blade two feet in length with rather an obtuse point, but no guarded hilt; it had been enclosed in a scabbard of wood, a considerable quantity of which now adheres to it.

*Archæologia*, vol. xv. p. 345.

5898. — The galliot being out a cruising, met with a Turkish galliot, and having laid her athwart hauze, they met with a stout resistance. The Turks who were on board of her, having a naked sword between their teeth, and a musket in their hands, beat off their adversaries.

*Eph.* vi. 17.

THEVENOT, part i. p. 229.

5899. [— 17.] As the whole body has determined its powers principally to the arms and hands, which are its ultimates of action; therefore by arms and hands in the word is signified power, and by the right hand superior power.

SWEDENBORG, on *Divine Love*, n. 220.

5900. [— 18.] It seems probable that Proteus was the name of a hieroglyphic figure representing Time; whose form was perpetually changing, and who could discover the past events of the world, and predict the future. Herodotus does not doubt but that Proteus was an Egyptian king or deity; and Orpheus calls him the principle of all things, and the most antient of the gods; and adds, that he keeps the keys of Nature. (*DANET'S Dict.*) — All which might well accord with a figure representing Time.

DARWIN'S *Temple of Nature*, canto i.

l. 83.



5901. [Rev. i. 18.] Thus the *Thames* is said to be the same river, that it was in the time of our forefathers, though indeed the water that now runs under London-bridge, is not the same that ran there an hour ago, and is quite other than what will run there an hour hence. And so the *Flame* of a candle is said to be the same for many hours together, though it be indeed every minute a new body; as the kindled particles, that compose it at any time assigned, are continually putting off the form of flame, and are repaired by a succession of like ones.

BOYLE'S *Tract on the Resurrection*, p. 5.

5902. ———— *When the moon does not shine*, the American Indians say, "The Moon is dead."

CARVER'S *Trav. in N. America*, p. 161.

5903. ———— *Death* Nitrous gas is highly deleterious when inspired in a dilute state; if pure, it is instantly fatal.

DALTON'S *Chem. Philos. part ii. p. 333.*

5904. [——— 19.] In mundo Angelico seu intellectuali eadem sunt entia quæ in ista visibili machina, sed spiritualiter et invisibiliter.

KIRCH. *Ædip. Trismegist. vol. ii. part ii. p. 132.*

5905. [——— 20.] The Christian Church in its infancy, was governed by a few presbyters; one of whom, presiding in their councils, was styled the *angel* of the church to which he belonged, but was afterwards distinguished by the name of *bishop*, or *inspector*; a name borrowed from the Greek language, and implying that the episcopal office was to inspect and superintend the affairs of the church.

MOSHEIM'S *Ecclesiastical History*, vol. i. p. 105.

5906. ———— These seven Churches were properly in Lydian Asia. (*Univer. Hist. vol. v. p. 324.*) — The chief part of these Churches eventually embraced Mahomedanism.

See *Christian Researches in Asia*, p. 327.

5907. [Rev. ii.] Reader, be attentive: the Letters to these seven Churches were expressly dictated by Jesus Christ Himself!

For an account of the present state of these seven Churches, see *Fragments to CALMET'S Dictionary*, vol. ii. p. 45.

5908. [Rev. ii. 1.] As the person appointed to read the Jewish liturgy, was called *sheliach zibbor*, the *angel* or *messenger of the congregation*, because he offered up the prayers of the people to God; so Christian bishops, as messengers in the same way from men to God, were called the *angels of the churches*.

See *Univer. Hist. vol. ix. p. 550.*

5909. ———— The Lord's heaven amongst men is where His Spirit is received and diffused among the members of his Church; and an angel of this heaven is a man of the Church who, by receiving and reciprocating the Divine Spirit, is conjoined to the Lord.

See SWEDENBORG, on *Divine Providence*, nn. 28, 29.

5910. [——— 6.] It is not angelical to enquire into the evils appertaining to a man, unless his good qualities be enquired into at the same time.

*Id. Arcana*, n. 10,381.

5911. [——— 7.] When angels hold discourse concerning things appertaining to intelligence and wisdom, and concerning perceptions and the different kinds of knowledge; on such occasions, the influx thence into corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom; as into representations of paradises, of vineyards, of forests, of meadows adorned with flowers; and into several kinds of beauties, which exceed all human imagination.

See Ezek. xxviii. 7.

*Ibid. n. 3220.*

5912. [——— 8.] In the year 182, Smyrna was ruined by an earthquake.

EUSEBIUS.

5913. ———— In the year 1814 (a judgment year) the plague of Smyrna carried off in June, upwards of a thousand in a day. The number of deaths was from fifty to eighty thousand. Asia Minor, Syria, the Islands, &c. experienced a loss of a fourth or fifth of the population.

Crops of corn, &c. were left ungathered, for want of hands; and many towns and villages were entirely deserted.

*Monthly Mag. for July 1815, p. 553.*

5914. [——— 9.] The people of God in general, are here denoted by the *Jews* in particular, who professed to be God's peculiar people.

BINGHAM'S *Antiq. vol. i. p. 4.*

5915. [Rev. ii. 9.] By *Jews* in the Word are meant all who are of the Church and acknowledge the Lord.

SWEDENBORG, on *Divine Providence*,  
n. 260.

5916. [—— 14.] Therefore, even upon the idols of the Gentiles there shall be a *visitation*: because in the creature of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise. *Wisdom* xiv. 11. — See *Rev.* ii. 27.

5917. [—— 17. *A white stone*] The magistracy among the Athenians, consisted of no fewer than three hundred; these, constituting the grand council of the Areopagus, were chosen from the priesthood, at the head of whom the high-priest presided. — The manner of giving their suffrages, was by white and black pellets of stone: one of each of these for that purpose was taken immediately from the altar. When the case had been fully heard, and they were prepared to pass sentence, the crier went round with a brass pot to receive the favourable votes or *white stones*, and with a wooden one to receive the unfavourable votes or black stones.

Those who were not determined, remained neuter, but rose and presented their balls. After they were counted over under the immediate inspection of the chief magistrate; if the white stones were most in number, they took their Tables which lay before them, drew a short line, a token of absolution; if the black balls were more in number they drew a longer line, a sign of condemnation.

*John* viii. 6, 7. *Archæologia Attica*, lib. 3. cap. 3.  
*Ævod.* ii. 11, 12. § 1—2.

5918. [—— 20.] It seems irrational to conceive, that a smaller and weaker Loadstone may draw away a piece of steel from a larger and stronger; and yet experience evinces that, in some cases, this paradox is a truth.

See No. 5051. BOYLE'S *Christian Virtuoso*, p. 66.

5919. [—— 27.] The potter tempering soft earth, fashions every vessel with much labor for our service: yea, of the same clay he makes both the vessels that serve for clean uses, and likewise all such as serve to the contrary. — And employing his labors lewdly, *he makes a vain god of the same clay*, even he who a little before was made of earth himself, and within a little while after returns to the same, out of the which he was taken, when his life which was lent him shall be demanded. — This man that of earthly matter makes brittle vessels, and graven images, knows himself to offend above all others: *Wisdom of Solomon* xv. 7, 8, 13.

5920. [Rev. iii. 1.] No name, no power, no function, no artificial institution whatever, can make the men of whom any system of authority is composed, any other than God, and nature, and education, and their habits of life have made them.

BURKE, on the *French Revolution*, p. 58.

5921. [—— 5.] The priest, whose birth was polluted with any prophaneness, was clothed in black, and sent without the verge of the priests' court; but he who was chosen by the judges appointed for that purpose, was clothed in white, and joined himself to the other priests.

Dr. A. CLARKE'S *Additions to Fleury*, p. 329.

Formerly in England, all bishops wore *white*, even when they travelled. — In the *Decretals* (p. 1000), there is an express *Canon* requiring all bishops whenever they appear in public, or at church, to wear a *linen habit*.

HODY'S *English Councils*, p. 141.

5922. — His name is his image; the book of life is the Human Sphere in the intermediate world filled with the Divine Sphere; That the Lord will not there blot out his name, means that, as that glorified sphere or heaven will not be removed in the ensuing Judgment, his image or appearance will remain in the New Christian Heaven even after the judgment is passed, and till his soul rise by death into the glorious image of himself, that house not made with hands eternal in the heavens.

5923. [—— 7.] Philadelphia was the last in Asia Minor that submitted to the Turks, and that on very honourable terms after six years' siege.

*Univer. Hist.* vol. v. p. 402.

5924. [—— 12.] Among the Romans, adopted persons assumed all the three names of him who adopted them; but, as a mark of their proper descent, added at the end either their former *nomen* or *cognomen*; the first exactly the same as before, for instance, *Q. Servilius Cæpio Agalo Brutus*, the name of *M. Junius Brutus* when adopted by *Q. Servilius Cæpio Agalo*. The other (the *cognomen*) was added with some slight alteration as in the case of *Octavius* who called himself, after his adoptive father, *C. Julius Cæsar*, and changed the cognomen *Octavius* into *Octavianus*, declaring himself thereby to be of the *Octavian* family.

*Ibid.* vol. xiii. p. 85.

5925. — As the eye cannot see the sun, but by

receiving its image, so man cannot know God, but by receiving his image.

PLOTINUS.

5926. [Rev. iii. 16.] A man, whether he be in good, or in evil, cannot be in *both at once*; neither *alternately*, except he be lukewarm.

SWEDENBORG, on *Divine Providence*, n. 295.

5927. [Rev. iv. 1. *Come up hither*] Objects must appear to rise in the elevation of a sphere, equally as in the ebullition of a spring. — About six miles from Lake George in America, there is a crystal fountain which incessantly throws up, from dark, rocky caverns below, tons of water every minute, with such amazing force, as to jet and swell perpendicularly upwards two or three feet above the common surface. In its transparent waters are seen innumerable bands of fish, some clothed in the most brilliant colors: you imagine the picture to be within a few inches of your eyes, and that you may without the least difficulty touch any one of the fish, when it really is *twenty or thirty feet under water*.

See BARTRAM'S *Trav.* p. 163.

5928. ——— The eye can see objects equally distinct at very different distances, but in one distance only at the same time. — That the eye may accommodate itself to different distances, some change is required in its humors; particularly, in the figure of the crystalline humor. — These humors, if too flat, as in old age, will refract the light too little; if too convex, as in the short-sighted, they refract too much.

Pemberton's NEWTON.

5929. ——— By change of state (effected by a change in the affection admittive of a different sphere) angels and spirits can be translated from one place to another, and from one earth to another, even to earths at the boundary of the universe. The same is true also of man as to his spirit, whilst his body still remains in its own place.

See Acts xvi. 9.

SWEDENBORG, *Arcana*, n. 9440.

5930. [—— 1, 2.] See Note on 2 Cor. xii. 2. — Jesus Christ's being in Paradise on the day of his death and afterwards returning into the body at his resurrection, proves how John and other prophets ascended in spirit to see what they have related respecting the invisible world.

5931. [Rev. iv. 1, 2.] In like manner, speaking of Pythagoras, the Samian philosopher, a man of universal knowledge, who flourished about five hundred years before Christ; OVID says,

He, though from heav'n remote, to heav'n could move,  
With strength of mind, and tread th' abyss above;  
And penetrate, with his interior light,  
Those upper depths, which nature hid from sight:  
And what he had observ'd, and learn'd from thence,  
Lov'd in familiar language to dispense.

*Metamorphoses*, b. xv. l. 81 — 86.

Pythagoras was esteemed a person superior to all philosophers in wisdom and piety towards God. Now it is plain, adds JOSEPHUS, that he did not only know the Jewish doctrines, but was in a very great degree a follower and admirer of them.

See against Apion, b. i. § 22.

5932. [—— 3.] Every ray of light passing from a rarer into a denser medium, is refracted towards the perpendicular; but from a denser into a rarer one, from the perpendicular.

*Abridg. Phil. Trans.* vol. xi. p. 267.

5933. ——— If we take a glass globe, filled with water, and hang it up before us, opposite the sun, in many situations, it will appear transparent; but if it is raised higher, or sideways, to an angle of forty-five degrees, it will at first appear red; altered a very little higher, yellow; then green, then blue, then violet-coloured; in short, it will assume successively all the colors of the rainbow; but, if raised higher still, it will become transparent again. A falling shower may be considered as an infinite number of these little transparent globes, assuming different colors, by being placed at the proper heights. The rest of the shower will appear transparent, and no part of it will seem coloured; but such as are at an angle of forty-five degrees from the eye, forty-five degrees upward, forty-five degrees on each side, and forty-five degrees downward, did not the plane of the earth prevent us. We, therefore, see only an arch of the rainbow, the lower part being cut off from our sight by the earth's interposition. However, upon the tops of very high mountains, circular rainbows are seen, because we can see to an angle of forty-five degrees downward, as well as upward, or sideways, and therefore we take in the rainbow's complete circle.

GOLDSMITH'S *Hist of the Earth*,  
vol. i. p. 385.

5934. ——— At Staubbach, the celebrated water-fall of Switzerland (whose torrent, revolving into a fine spray, resembles a cloud of dust thrown over the brow of an overhanging mountain nine hundred and thirty feet) when the sun



shines in a direction, opposite the observer, a miniature rainbow is reflected towards the bottom of the fall. "While I stood at some distance," says the *Rev. W. COXE*, "it assumed a semicircular figure; as I approached, the extremities gradually coincided, and formed a complete circle of the most brilliant colors. In order to have a still finer view, I ventured nearer and nearer, the circle at the same time becoming smaller and smaller; and as I stood quite under the fall it suddenly disappeared. — This phenomenon may be observed in any cascade on which the rays of the sun fall in a certain direction."

*Pinkerton's Coll. part xxi. p. 762.*

5935. [*Rev. iv. 3.*] In Switzerland, the Pisse-Vache, a cataract much noticed by travellers, seems to burst from a cleft in the middle of a rock, through hanging shrubs, and forms a perpendicular column about two hundred feet in height. The body of water being very ample, and the elevation not so considerable as to reduce it entirely into spray, render the effect very striking. — When the sun rises opposite to this water-fall, the regular expansion of his rays enlivening the different parts of the column of water, and the gradual descent of the rainbow formed by the spray, are inexpressibly beautiful.

*Ibid. p. 771.*

5936. ——— Coronae, or haloes, are luminous circles, surrounding the sun, the moon, the planets, or fixed stars. Sometimes they are white, and sometimes coloured like the rainbow. — Similar, in some respects, to the halo, was the remarkable appearance which *M. Bonguer* describes, as observed by himself and his companions, on the top of Mount Pichinea, in the Cordeliers. According to this account, when the sun was just rising behind him, and a cloud was about thirty paces before them, so as to appear white, each of them saw his own shadow projected upon it, and no other. The distance was such, that all the parts of the shadow were easily distinguishable, as the arms, the legs, and the head; but what surprised them most, was, that the head was adorned with a kind of glory, consisting of three or four small concentric crowns, of a very lively color, each exhibiting all the varieties of the primary rainbow, and having the circle of red on the outside. — Similar, but still more apposite, was the curious appearance observed by *Dr. M' Faint* in Scotland. This gentleman observed a rainbow round his shadow in the mist, when he was on an eminence *above it*. In this situation the whole country round seemed, as it were, buried under a vast deluge, and nothing but the tops of distant hills appeared here and there, above the flood; so that a man would think of diving down into it with a kind of horror. At another time he observed a double range of colors round his shadow in these circumstances. The colors of the outermost range were broad, and very distinct, and every where about two feet dis-

tant from the shadow. Then there was a darkish interval, and after that another narrower range of colors, closely surrounding the shadow, which was very much contracted. In those upper regions the air, he says, is, at such times, very pure and agreeable to breathe in.

*PRIESTLEY'S History of Vision,*  
pp. 597, 599, 600.

5937. [*Rev. iv. 4.*] The Corona Radiata had twelve rays, in allusion to the signs of the Zodiac. It is this kind of crown that *VIRGIL* describes on the head of *Latinus*,

*Cui tempora circum  
Aurati bis sex radii fulgentia cingunt,  
Solis avi specimen ———*

*Æn. lib. 12.*

*Twelve golden beams* around whose temples play,  
To mark his lineage from the god of day.

*DRYDEN. See Addison on Medals, p. 129.*

5938. [——— 6.] From facts ascertained by experiments on boiling water, it appears, that Aqueous Vapor always exists as a fluid *sui generis*, diffused amongst the rest of the aerial fluids.

*DALTON'S Essays, p. 134.*

5939. ——— The gases of the solar atmosphere are transparent.

*Phil. Trans. 1801, part ii. p. 302.*

5940. [——— 6, 7.]

That forms are chang'd, I grant; that nothing can  
Continue in the figure it began : —  
And, therefore, I conclude, whatever lies  
In earth, or flits in air, or fills the skies,  
All suffer change; and we, that are of soul  
And body mix'd, are members of the whole.  
Then, when our sires, or grandsires, shall forsake  
The forms of men, and brutal figures take,  
Thus hous'd, securely let their spirits rest,  
Nor cease to own thy father in the beast,  
Thy friend, thy brother, any of thy kin :  
If none of these, yet there's a man within.

*OVID, xv. 398, 670.*

5941. [——— 7.] At the Jewel Office in the Tower of London, may be seen the Ampulla, or Golden Eagle, which holds the holy oil that the kings and queens of England are anointed with. The head screws off in the middle of the neck, which with the chest is made hollow to hold the oil;

and when the bishop anoints the king and queen, he pours it from the bird's beak into a spoon. The Eagle, with the pedestal on which it stands, is about nine inches high, and the expansion of the wings (as a flying eagle) is nearly seven inches: the weight of the whole is about ten ounces. It is curiously engraven. — With it, in the first instance, Archbishop Arundel was anointed Henry IV.

*History and Description of the Tower of London*, p. 48.

5942. [Rev. iv. 8. *They rest not day and night, saying*] That is, these ideal ensigns vibrate harmoniously to the praises uttered by the tribes which they respectively represent; as one violin properly attuned, speaks the notes struck by another.

5943. [—— 10.] The Chaldeans made thirty-six constellations; twelve in the zodiac, and twenty-four without.

VINCE, *Art.* 1252

5944. ——— According to antient custom the Great Men of England were obliged to pay their attendance on the King in the three great festivals of the year; Christmas, Easter, and Whitsuntide: as well to honour his person, and adorn his court, as to consult about the grand affairs of the kingdom. At those times the kings were wont to appear with the crown on their heads, and with all the ensigns of majesty, till Henry the 11d's time; who in the year 1158, keeping his Christmas at Worcester, *took off his crown from his head, and offered it at the altar.* From which time the old custom of wearing the crown in those festivals ceased. — Before the Reformation, the English Bishops sat in Parliament with their *mitres* on their heads, and in their *copcs* and *pontifical* vestments, at least when the *king* was present.

HODY's *English Councils*, pp. 57, 140.

5945. ——— This *corona radiata* is represented by OVID and STATIUS as an *arch of glory*, that might be put on and taken off at pleasure:

—— at genitor circum caput omne micantes  
Deposuit radios ——— Ovid. *Metam. lib.* 2.

The tender sire was touch'd with what he said,  
And flung the blaze of glories from his head. *Ibid.*

Imposuitque comæ radios

Then fix'd his beamy circle on his head.

—— licet ignipedum frænator eorum

Ipsè tuis alte radiantem crinibus arcum

Imprimat. ——— Statius, *Theb. lib. i. ad Domitian.*

Though Phœbus longs to mix his rays with thine,  
And in thy glories more serenely shine.

POPE. — See Addison, on Medals, p. 130.

5946. [Rev. iv. 10.] By bringing the line of sight near to the surface of water, boats and other small objects are found to be completely hidden by an apparent horizon, which, in a short distance, cannot be owing to any real curvature of the water, and can arise solely from the bending of the rays by refraction. — By such refraction, the oars of barges, when held horizontal, will appear bent towards the water in various degrees, according to their distance.

*Phil. Trans.* 1805, pp. 3, 4.

5947. [Rev. v. 1. *Sealed with seven seals*] A covenant Deed was titled on the outside and bound as here, with seven cords (*Isai. v. 18*), each of which was fastened with a seal.

The opening of the seals is the admitting of man within the interior spheres of the otherwise invisible world.

5948. ——— Pliny informs us, that at Rome testaments were null without the testator's seal and the seals of seven witnesses.

See WILSON's *Archæol. Dict. art.* Seal.

5949. ——— All the manuscripts of Herculaneum are written on one side only. The *papyrus* being single, the writing is on the inner side of the coils. Perhaps the Antients never wrote on both sides, but when the paper was double, or composed of two leaves pasted one over the other.

WINCKELMAN'S *Herculaneum*, p. 100.

5950. [—— 2.] As sound diffuses itself along with speech in the air of the natural world; so affection diffuses itself along with thought among societies in the spiritual world.

SWEDENBORG, on *Divine Providence*, n. 295.

5951. [—— 5.] Jesus Christ, the lowest Appearance of God in our atmosphere, could open the seals or seven upper and obscured Appearances of the One God, by drawing down the seven obscuring spheres; as veiling strata of mist, by falling, display the sun.

5952. [Rev. v. 6.] *Seven horns* — seven rays in his celestial crown : *seven eyes* — seven stars on the summits of those seven horns.

5953. [—— 11.] Thus the heavens of angels are represented as concentric circles round about the throne of God. His primary sphere, like a screen encircling an illuminated object, will present him facing every angel in every heaven. Looking down from that sphere, he may be represented by a phantasmagoria. Would you see how he apparently looks up from every part of every surrounding sphere? "Dispose several mirrors on the circumference of a circle, in such a manner, that they shall correspond with the chords of that circle; if you then place yourself in the centre, you will see your image in all the mirrors at the same time."

HUTTON's *Recreations*, vol. ii. p. 231.

5954. [Rev. vi. 1.] In *Florence*, and in *Matthew of Westminster*, we read that king *Edgar*, throughout his whole reign, at stated times used to *perambulate* the several provinces of his kingdom, to see how his *laws* were kept and enforced by his *princes*.

5955. ——— The Egyptians, says Porphyry, describe the sun in the character of a man sailing on a float. And Plutarch observes, to the same purpose, that they did not represent the sun and the moon in chariots, but wafted about in floating machines. In doing which they did not refer to the luminaries; but to a personage represented under those titles.

BRYANT.

5956. [—— 2.] The colors of all bodies depend on the refrangibility of light; they may be considered as prisms, which decompose or rather divide the light. Some reflect the rays without producing any change, and these are *white*; others absorb them all, and are therefore *black*.

ACCUM's *Chem.* vol. i. p. 153.

5957. ——— The fishermen of Cadiz, says STRABO, used barks which they called *horses*, because they had the figure of a horse at the prow. — And the Egyptians represented the Sun in a ship.

See *Marl. Capel. de Nupt. philol. lib. ii. p. 43.*

The Egyptians assigned ships not only to the Sun and Moon, but to all their gods.

PORPHYRY *ap. Euseb. Pr. Ev. lib. iii. cap. 3.*

5958. [Rev. vi. 4, 12.] Dr. HALLEY, having descended in his great diving-bell fifty fathoms into the sea, reports, that the water which from above was usually seen of a green color, when looked at from below, appeared to him of a very different one, casting a redness upon one of his hands like that of damask roses.

See *Newton's Optic. p. 56.*

5959. [—— 8. *Death*] the Image of God exhibited in the Hydrogenous gaseous sphere encircling the earth at its proper altitude. — Hydrogen, like Azote (*p. 233 of DALTON's Chem.*) which constitutes nearly four-fifths of atmospheric air, extinguishes burning bodies, and is fatal to animals that breathe it.

DALTON's *Chem. part ii. p. 229.*

— Hell (carbon), See *Rom. i. 25. and Rev. xx. 14.*

5960. ——— Plants which grow in darkness are (of a pale) white, languid and unhealthy color. — To make them recover vigor, and to acquire their natural colors, the direct influence of light is absolutely necessary.

LAVOISIER's *Chem. part ii. § iii.*

5961. ——— It is hence proved that the vortex of the Solar system is hell, as these sea-horses were sailing in it, and as it gave back-water which followed them.

5962. [—— 9.] The Zoroastrians are divided between two opinions, one party believing that both soul and body will rise, the other, that it will be the soul only.

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5963. [—— 16.] A kind of *cloudy* rocks, beneath the world of spirits.

See SWEDENBORG, *Arcana*, nn. 1266, — 7, — 8, — 9.

5964. [—— 17.] Common burning glasses will not, of a long time, burn, or discolour *white* paper. But when the paper is *blacked* with ink, the moisture, under the same influence from the glasses, will be quickly dried up, and the paper, which would not burn before, will presently take fire. —



The hand also, exposed to the sun with a thin *black* glove on it, is suddenly and more considerably heated, than when it is held naked to the rays, or covered with a glove of thin *white* leather.

See 2 Peter iii. 10 See PRIESTLEY'S *Hist. of Vision*, pp. 143, 144.

5965. [Rev. vii. 1.] Mention is made of Parhelia both by the Antients and the Moderns. They have been visible for one, two, three, and four hours together; and in North America they are said to continue some days, and to be visible from sunrise to sunset. Aristotle relates that two were seen in Bosphorus from morning to evening, though, in general, he observes, they are not seen except when the sun is near the horizon. But the most celebrated appearance of this kind is that which was seen at Rome by Scheiner, in which there were four mock suns.—When mock suns appear, there are always in the heavens six entire circles visible, three of which have the sun, and three the zenith for their centre; and it seems, from all the accounts put together, that parhelia appear wherever any of these circles either intersect, or touch one another.

*Ibid.* pp. 613, 616, 618, 630.

5966. ——— In Egypt and Syria, the winds blow from the four cardinal points, periodically at different seasons of the year. For instance, when the sun approaches the tropic of Cancer, the winds, which before blew from the east, change to the north, and become constant in that point. In June they always blow from the north and north west: they continue northerly in July, but vary sometimes toward the west and sometimes toward the east. About the end of July, during all the month of August, and half of September, they remain constantly in the north, and are moderate; brisker in the day, however, and weaker at night. At this period a *universal calm* reigns on the Mediterranean. — Towards the end of September, when the sun repasses the line, the winds return to the east; and, though not fixed, blow more regularly from that than any other point, except the north: this lasts all October and part of November. As the sun approaches the other tropic, the winds become more variable and more tempestuous; they most usually blow from the north, the north-west, and west, in which points they continue during the winter months of December, January, and February. About the end of February and in March, when the sun returns towards the equator, the winds are southerly more frequently than at any other season. During this last month, and that of April, the south-easterly, south, and south-westerly winds prevail; and at times the west, north, and east; the latter of which becomes the most prevalent about

the end of April; and during May it divides with the north the empire of the sea.

VOLNEY'S *Travels*.

5967. [Rev. vii. 1.] As the winds generally blow with the currents of large streams, and seldom across them, may not the four winds of this *earth above* accompany the four rivers of the water of life as they flow from four refracted heads through the Paradise of God?

See CARVER'S *Travels*, p. 49.

5968. [——— 9.] In the Elector of Bavaria's palace at Munich, there is a statue of porphyry, representing Virtue with a spear in her right hand, and a *palm-branch* in her left.

SMITH'S *Wonders of Nature and Art*, vol. ii. p. 132.

5969. ——— The cocoa-nut tree, the palmyra or brab tree, and the date-tree, being all of the same genus, produce the palm-wine, and are generally included under the name of Palms or Palmetos.

FORBES' *Oriental Memoirs*.

5970. ——— Palm was made the sign and reward of victory, because it is the nature of that tree to resist, overcome, and thrive the better for all pressures.

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5971. [——— 14.] They had become Christians in the intermediate state; probably, while Jesus Christ was on earth. *John ix. 39*.

5972. [——— 16.] The matter of heat is an ethereal fluid, in which all things are immersed, and which constitutes the general power of repulsion; as appears in explosions which are produced by the sudden evolution of combined heat, and by the expansion of all bodies by the slower diffusion of it in its uncombined state. Without heat all the matter of the world would be condensed into a point by the power of attraction; and neither fluidity nor life could exist. There are also particular powers of repulsion, as those of magnetism and electricity, and of chemistry, such as oil and water; which last may be as numerous as the particular attractions which constitute chemical affinities; and may both of them exist as atmospheres round the individual particles of matter.<sup>1</sup>

DARWIN'S *Temple of Nature*, canto i. l. 235.

5973. [Rev. vii. 16.] Heat arises not from nearness to the sun, but from the altitude and consequent density of the aerial atmosphere; as is evident from the cold on high mountains even in hot climates: also, from this circumstance that heat varies according to the direct or oblique incidence of the sun's rays; as is plain from the seasons of winter and summer in every year.

SWEDENBORG, *Arcana*, n. 7177.

5974. ——— Heat is oppressive to some plants. The great night-shade of Peru, and the *arbor tristis* (sad tree) of the Moluccas, flower only in the night-time. Nay, in the severity of Winter, vegetate most of the mosses which clothe the rocks with an emerald-coloured green; and then the trunks of trees cover themselves in humid situations with plants imperceptible to the naked eye, called *Minium* and *Lichen*, which give them the appearance in frosty weather of columns of green bronze.

St. PIERRE's *Studies of Nature*,  
vol. i. p. 241.

5975. ——— The heat of boiling water is only triple that of the direct rays of the sun, on a fine summer's day.

HUTTON's *Recreations*, vol. ii. p. 247.

5976. [Rev. viii. 7. *Fire mingled with blood*] Strontes has the property of giving a red or purple color to flame.

DALTON's *Essays*, p. 525.

—How purple and fiery, during the tempest, appeared the tumultuous clouds, swiftly ascending or darting from the horizon upwards! They seemed to oppose and dash against each other; the skies appeared streaked with blood or purple flame overhead; the flaming lightning streaming and darting about in every direction around, seemed to fill the world with fire; whilst the heavy thunder kept the earth in a constant tremor.

BARTRAM's *Travels*, p. 139.

5977. ——— The superior air refrigerated, and the inferior air dilated, constitute in the atmosphere two *strata*, which maintain a perpetual struggle with each other. If the equilibrium be lost, the superior, obeying the law of gravity, may rush into the inferior region, even to the earth. To accidents of this nature we must ascribe those sudden torrents of frozen air, known by the name of Hurricanes and squalls, which seem to fall from heaven, and produce, in the warmest seasons, and the hottest regions of the earth, the cold of the polar circles. If the surrounding air resists, their duration is limited to a short time; but when they fall in with currents

already established, they increase their violence, and become tempests, which last several hours. These tempests are dry when the air is pure; but when it is loaded with clouds, they are attended with a deluge of rain and hail, which the cold air condenses in its fall. It may happen that a continued fall of water shall accompany the rupture, increased by the surrounding clouds, attracted to the same vortex; and hence will result these columns of water, known by the name of *Typhons* and *water-spouts*. These water-spouts are not unusual on the coast of Syria, toward Cape Wedjh and Mount Carmel; and it is observed that they are most frequent at the equinoxes; and in a stormy sky, obscured by clouds.

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5978. [Rev. viii. 7.] At a meeting in 1810, of the Glasgow Philosophical Society, Professor Leshe's process for effecting the congelation of a mass of water in a warm room without the aid of ice, of any cooling mixture, or expense of materials, was exhibited by Dr. Uce. It consists in placing two vessels under the receiver of an air-pump; the one containing water, the other (unsalted lime or) any substance very attractive of moisture. The weight of the air being removed by working the machine, copious evaporation begins to take place from the water. Were there nothing under the receiver but this liquid, an atmosphere of vapor would thus be formed; by whose pressure further evaporation would be prevented: but the other substance absorbs the vapor almost as speedily as it rises. Hence *evaporation*, and its invariable effect *the production of cold*, proceeds so vigorously as soon to convert the water into *ice*; spicula of which are seen shooting beautifully across. In the present case a considerable cake of ice was formed and preserved for upwards of half an hour, although the temperature of the room was thirty degrees above the freezing point. Indeed the ice might have been taken out of the receiver for the purpose of throwing on it portions of the *potassium*, which, at the instant of contact, *took fire* and burnt holes in it.

Public Prints.

5979. ——— The Tuscans held, that the world was subject to certain revolutions, in which it became transformed successively into new ages; each having a certain number of years assigned it of God, ending in what they called *the great year*. The approach of such a change was portended, they believed, by a prodigy which happened in the time of *C. Marius*, when the air being perfectly clear and serene, there was heard a shrill and mournful sound of a *trumpet*, to every one's astonishment and terror.

See PLUTARCH, in *Sylla*, p. 456.

The Druids also taught the alternate dissolution of the (supernal) world by water and fire, and its successive renovation.

See STRABO, lib. 4.

5980. [Rev. viii. 7.] The continual luminous decompositions in the *superior* regions of the sun's atmosphere, and the consequent necessary regeneration of the atmospheric gases that serve to carry them on, and which probably are produced below the *inferior* cloudy regions, near the surface of the sun's body, must unavoidably be attended with great agitations, such as with us might even be called hurricanes.

*Phil. Trans.* 1801, *part* ii. p. 301.

5981. ——— When a precipitated condensation of the element (*ch.* iv. 6) *Aqueous Vapor* takes place, if the temperature of the air be above thirty-two degrees, the matter precipitated is liquid, or in form of *rain*; but if the temperature of the air be less than thirty-two degrees, it is in form of *snow*: when drops of rain, in falling, pass through a *stratum* of air below thirty-two degrees, they are congealed, and form *hail*.

DALTON'S *Essays*, p. 138.

Thus a portion of this Vapor, considered as a distinct and peculiar fluid, is condensed into water, &c. by cold (or by the separation of that *fire*, which JOHN saw, apart, mingled with blood).

*Ibid.*

5982. [——— 8.] From thaws and earthquakes, among the mountains of Lebanon, rocks have been known to lose their equilibrium, roll down upon the adjacent houses, and bury the inhabitants: such an accident happened about twenty years ago, and overwhelmed a whole village near *Mardjordjos*, without leaving a single trace to discover where it formerly stood. Still more lately, and near the same spot, a whole hill-side, covered with mulberries and vines, was detached by a sudden thaw, and sliding down the declivity of the rock, was launched altogether, like a ship from the stocks, into the valley.

VOLNEY'S *Trav.* vol. i. p. 299.

5983. ——— In Switzerland, early in the evening on the 2d of September, 1806, an immense projection of the mountain of *Ruffiberg*, in the canton of *Schwitz*, gave way, and was precipitated into the valley, situated between the lakes of *Zug* and *Lowertz*, on two sides, and the mountains of *Ruffiberg* and *Rosi* on the others. — In four minutes it completely overwhelmed three villages, and parts of two others. The torrent of earth and stones was more rapid than that of lava, and its effects as irresistible and terrible. The mountain in its tremendous descent carried trees, rocks, houses, every thing before it. The mass spread in every direction, so as to bury completely a space of charming country more than three miles square. The force of the earth was so great, that it not only spread over the hollow of the valley, but even ascended to a considerable height on the side of the opposite mountain. A portion of the falling mass rolled into the lake

of *Lowertz*, and it has been calculated that a fifth part of it is filled up. — So large was the body of water raised, and pushed forward by the falling of such a mass into the lake, that its two islands, and the whole village of *Seven*, at the northern extremity, were for a time completely overwhelmed by the swell. — By this catastrophe, 484 human beings, 170 cows and horses, 103 goats and sheep, were killed; 87 meadows, 95 houses, 166 cowhouses, barns or stables, were entirely destroyed; and 60 meadows, 8 dwelling-houses, 19 cowhouses, barns or stables, were considerably damaged. — The total loss was estimated at £120,000, sterling.

*Monthly Mag.* for July 1807, *pp.* 513 — 520.

5984. [Rev. viii. 8.] It is well ascertained by experience, that there are vast beds of pyrites dispersed through the interior parts of the earth at all depths; and it is a certain fact, that this compound substance may, by the accidental *affusion* of a due quantity of water, become hot, and at length burn with great fury.

PINKERTON'S *Coll.* *part* xiii. p. 910.

Near *Francfort*, on mount *Altkoniger* there is a spot very favourable for seeing the day-break.

At the instant the first ray of morn gilds the tops of *Spessart* and *Odenwulde*, both appear to be islands of fire. As far as *Altkoniger* all is thick darkness; but the eastern view appears like an illuminated island swimming on the black ocean of night.

*Ibid.* *part* xxiv. p. 250.

5985. ——— When potassium is thrown into water it burns rapidly, decomposing the water, and giving off hydrogen.

Potassium burns in silicated fluoric acid gas.

In general, the properties of sodium are found to agree with those of potassium so nearly, as not to require distinct specification.

*Soda* should, with propriety, be treated as an *elementary* principle.

DALTON'S *Chem. Philos.* *part* ii. *pp.* 487, 491, 504, 494.

5986. [——— 9.] The northern people in general, according to the *Edda* (Edit. *Goranssoni*), believed in a future state of being. They supposed that the soul, as in this present life it is clothed with a material body, would, in the next, have also a body suited to that state, an ethereal vehicle; that the objects also of its delight, its happiness, and glory, would exist there also in a kind of metaphysical existence under an aerial substance; which objects it would thus possess and enjoy in a more transcendent degree. Hence the great hunters and warriors had the accompaniments of their former sports, or with which they performed their actions of glory, buried



with them. The hunter had his bow, his spear, and his dog, laid in the sametomb. The heroes of the land-troops had their arms and their horses buried with them: the naval Victs or heroes were buried in their ships, or were burnt together with them, or *finally had their tombs erected in the form of a ship*. These tombs were afterwards temples, wherent the people annually assembled to offer sacrifice for the prosperity of the nation. — The ruins of such a ship-temple are now to be seen near Dundalk in Ireland. Another also has been discovered in the county of Mayo, and barony of Castello, covered with a single stone; and is, says *Governor POWNALL*, of an uncommon, curious nature.

*Archæologia*, vol. vii. pp. 149, &c.

5987. [Rev. viii. 10.] Shooting stars seem to be a particular combination of igneous matter. The Maronites of Mar-Elias, says *VOLNEY*, assured me that one of these stars falling, three years ago, on two mules of the convent, killed them both, making an explosion like the report of a pistol, and leaving no more traces than thunder.

*Vol. i. p. 355.*

5988. — It is almost beyond doubt, that the *light* of the *aurora borealis*, as well as that of *falling stars* and the *larger meteors*, is *electric light* solely, and that there is nothing of *combustion* in any of these phenomena.

*DALTON'S Essays*, p. 180.

5989. — Falling stars are thought to be no more than unctuous vapors, raised from the earth to small heights, and continuing to shine till that matter which first raised and supported them, being burnt out, they fall back again to the earth, with extinguished flame.

*GOLDSMITH'S History of the Earth*, vol. i. p. 389.

5990. — On Thursday evening, Aug. 10th, 1815, between ten and eleven o'clock, the country around Pickering was suddenly illuminated in a most brilliant and extraordinary manner. It was occasioned by a meteor, which appeared in the west and south-west direction, proceeding from the north to the south. It was nearly as large as the ordinary appearance of the full moon. The light it gave out, however, was more brilliant, very much resembling inflamed oil of turpentine, but rather of a bluer east. It was perfectly globular, and without any opaque spots on its surface. A long train, equal at least to ten times its diameter, was left behind. — Whether this luminous body ultimately burst, or gradually burnt away, the Editor of the *Rockingham* of *Hull* could not immediately ascertain.

5991. [Rev. viii. 10, 11.] That the putrid effluvia (causing plagues, &c.) will mix with water seems to be evident from the following experiment. If a mouse be put into a jar full of water, standing with its mouth inverted in another vessel of water, a considerable quantity of elastic matter (and which may, therefore, be called air) will soon be generated, unless the weather be so cold as to check all putrefaction. After a short time, the water contracts an extremely fetid and offensive smell, which seems to indicate that the putrid effluvia pervades the water, and affects the neighbouring air.

*PRIESTLEY'S Experiments on Air*, vol. i. p. 83.

5992. [— 11.] At night, says *BELL* in his *Travels through Asia*, we came to a brook of bad water, where was a little wood of oaks, and plenty of grass, among which I observed great quantities of Roman wormwood, which the hungry horses devoured very greedily. Next day, we found about five hundred of our horses dead in the wood and adjacent fields. This was ascribed to their eating the wormwood.

*Pinkerton's Coll.* part xxix. p. 490.

5993. [— 12.] Being among the Druzes, says *VOLNEY*, in the year 1784, I observed that, during the cloudy season at the end of July and in August, every day, towards eleven o'clock, or about noon, the sky was overcast, the sun was often invisible the whole afternoon, the *sannia*, or summit of Lebanon, was capped with clouds, and many of them, ascending the declivities, remained among the vineyards and the pines, and I was frequently so enveloped in a white, humid, warm and opaque mist, as not to be able to see four paces before me. About ten or eleven at night, the sky grew clear, the stars appeared, and the remainder of the night was very fine, the sun rose shining, and, towards noon, the like appearances returned in the same circle.

*Trav.* vol. i. p. 347.

5994. [— 13.] There is a remarkable phenomenon produced by a concave mirror: it is the image of an object appearing between the spectator and the mirror, as if it were pendulous in the air. It is produced whenever the object is placed farther from the mirror than the centre of the sphere. If a person go nearer, to view it more attentively, it will not fly from him; and though it have the appearance of a solid substance, yet if he attempt to lay hold on it, he will find nothing. — Roger Bacon was satisfied that one might to a great advantage view objects in a concave mirror (such is the hemisphere of any degree either of the natural or spiritual atmosphere over our earth), how distant soever they were.

*PRIESTLEY'S Hist. of Vision*, pp. 13, 27.

5995. [Rev. ix. 1, 2.] About the year 1700, as I was riding one morning, says *Mr. HENRY BARRHAM, F.R.S.*, about three miles north-west from *St. Jago de la Vega*, I saw a ball of fire, appearing to me of the size of a bomb-shell, swiftly falling down with a great blaze. When I arrived where it fell, I found the people wondering at the ground being broken in by a ball of fire, which, they said, fell down there. I observed there were many holes in the ground, one in the middle of the size of a man's head, and five or six smaller holes round about it, of the size of a man's fist, and so deep, especially the largest, as not to be fathomed by the long sticks they had at hand. It was observed, that the green grass was perfectly burnt near the holes, and a strong smell of sulphur remained thereabouts for a good while after.

*Abs. Phil. Trans. of R. S. vol. vi. pp. 369, 406.*

5996. ——— In France, there was a very remarkable fall of atmospheric stones in the department of the Lot and Garonne, on the 5th of September, 1814; attended as usual by a serene sky, a great explosion, and a whitish cloud. The number of stones was considerable, and they were dispersed over the radius of a league. — It is the opinion of *M. De Saint Aonans*, that the cloud usually accompanying such phenomena, must be the result of the gases developed in the bosom of the mass, and surrounding it with a spherule of vapors: these, rarified more and more as the mass approaches the earth's surface, will eventually, he conceives, cause its explosion.

*See TILLOCH's Phil. Mag. for Jan. 1815, p. 23.*

5997. ——— A tremendous eruption of Mount Vesuvius, in the time of Titus, destroyed Herculaneum and Pompeii.

*Rev. xi. 13. Abridg. Phil. Trans. vol. xii. p. 194.*

5998. [——— 3.] May 16th, 1800, in the evening a flight of locusts passed over Mundium. It extended in length, probably, about three miles; its width was about a hundred yards, and its height fifty feet. The insects passed from west to east in the direction of the wind, at the rate of six or seven miles an hour. The whole ground and every tree and bush, was covered with them; but each individual halted for a very short time on any one spot. They went in a very close body, and left behind them a very few stragglers. In an hour after the flock had passed, few were to be discovered in the neighbourhood of the town. The stragglers from the grand body did not extend above a hundred yards on each side of it, and were perhaps not more than one to the cubic foot. In the middle of the flock four times that number must be allowed to the same space. I could not perceive, says

BUCHANAN, that in their passage they did the smallest damage to any vegetable; but I was informed, that last year a flock passed, when the crop of iola (*Holcus sorghum*) was young, and had entirely devoured it. The noise of this immense number of insects somewhat resembled the sound of a cataract. At a distance they appeared like a long, narrow red cloud near the horizon, which was continually varying its shape. The locusts were as large as a man's finger, and of a reddish color.

*Pinkerton's Coll. part xxxiv. p. 595.*

5999. [Rev. ix. 5.] Common salt is a specific against the sting of the scorpion.

*ULLOA's Voyage, by Adams; vol. i. p. 59, note.*

6000. [——— 7. *Horses prepared for battle*] The horses belonging to the Mamelukes were strong and courageous, in make and swiftness much like the Spanish gennets; and what is by many hardly believed, so docile that, at certain signs or speeches of the rider, they would with their teeth reach him up from the ground a lance, an arrow, or such like thing; and as if they had known the enemy, run on him with open mouth, and lash at him with their heels; and had by nature and custom learnt not to be afraid of anything. These courageous horses were commonly furnished with silver bridles, gilt trappings, rich saddles, their necks and breasts armed with plates of iron.

*See Prov. xxv. 22. KNOLLES's Hist. of the Turks, p. 529.*

6001. [——— 7 — 10.] When, as was usual with the Antients, the parts of a new-discovered animal are thus compared to those of other animals already well known; painters, from this method of describing, receive an idea of a form of nature, which they always draw out of character. Hence those monstrous animals, Griffins, Unicorns, &c. &c.

*HASSELQUIST, p. 187.*

6002. [——— 10.] The scorpion, though less dangerous than malignant serpents, inflicts a wound which is attended with inflammation and fever; his sting at the end of the tail he darts with great force at the object of his fury. If he is surrounded by flaming spirits or burning embers, and can find no egress, he stings himself to death.

*FORBES' Oriental Memoirs.*

6003. [——— 11. *Abaddon*] Obodas, an antient King of the Arabs, was deified by his people.

*See WELLS in loco.*

6004. [Rev. ix. 11.] A tradition is common to almost all the nations of the Levant, who have any knowledge of the Sacred Writings; that in the time of Abdon, Judge of the Hebrews, a colony of Idumeans passed into Italy, and settled there.

CALMET, *Art. Romans.*

6005. ——— The property of dissolving silica (flint) is peculiar to Fluoric Acid, supposed to be a compound of two atoms of oxygen with one of hydrogen. When it is obtained, as usual, in glass vessels, it corrodes the glass, and takes up a portion of silica, which is held in solution in the transparent gas. — Fluoric, muriatic, sulphuric, and nitric acids, cannot exist one moment along with *steam* (the aqueous vapor of the atmosphere, the old serpent, the angel of the abyss): they are no longer elastic fluids, but *liquids*.

DALTON'S *Philosophy*, part ii. p. 282.

6006. [——— 14.] The river Euphrates rises from two sources, northward of the city Erzerum, in Turcomania, and unites about three days' journey below the same; from whence, after performing a course of five hundred leagues, it falls into the gulf of Persia, fifty miles below the city of Bassora in Arabia.

See *Gen. x. 11.* GOLDSMITH'S *Hist. of the Earth*, vol. i. p. 212.

6007. ——— The four Angels, the four Tetrarchs (See *Ch. vi. 1—8*)—bound in the *Euphrates* by the annual overflowing of that river.

6008. [——— 14, 15.] The winds, in that tempest called by the Spaniards a *Tornado*, seem to blow from every quarter, and settle upon one destined place, with such fury, that nothing can resist their vehemence. When they have all met, in their central spot, then the whirlwind begins with circular rapidity. The sphere every moment widens, as it continues to turn, and catches every object that lies within its attraction. This, like the hurricane, is preceded by a flattering calm; the air is every where hushed; and the sea is as smooth as polished glass: however, as its effects are more dreadful than those of the ordinary hurricane, the mariner tries all the power of his skill to avoid it; which, if he fails of doing, there is the greatest danger of his going to the bottom.

GOLDSMITH'S *Hist. of the Earth*, &c. vol. i. p. 361.

6009. [——— 17.] In very remote ages, the Tartars made use of *fire-engines*, which GAUBIL hesitates to denomi-

nate either cannon, or bombs, because he cannot say they were like ours; nor is he sure that the bullets were shot off in the same manner; though he is satisfied that when he wrote, the Chinese had had the use of *powder* more than 1600 years.

See *Modern Univer. Hist.* vol. iv. pp. 484, 485.

It is thought that the people of *Assem* in Asia were long ago the inventors of cannon and gun-powder; that from them the use of those instruments of destruction passed to the inhabitants of Pegu, and from thence to the Chinese; to whom that invention has been commonly ascribed.

*Ibid.* vol. vii. p. 10.

6010. [Rev. ix. 17.] Fireworks, composed of gunpowder, have been known in China for more than two thousand years.

PINKERTON'S *Coll.* part xxix. p. 402.

6011. ——— During the celebration of a grand Hindoo festival, which annually takes place on the 11th of October, judge FORBES had an opportunity of seeing on the Ganges certain *boats* of a singular construction: Some, says he, called Moor-Punkies, or peacock-boats, are made as much as possible to resemble the peacock; others are decorated with the head and neck of a *horse*, and different devices: one sort in particular, which proceeds with the greatest velocity with oars, he says, is extremely long and narrow, and on that account called a snake.

See his *Oriental Memoirs*, vol. iv. p. 97.

6012. ——— At Exeter, Dec. 20th, 1812, there appeared for nearly two minutes, a meteor apparently as large as a full moon, and very brilliant resembling a ball of clear fire. It diffused a light that illuminated the ground to a considerable distance, emitting also a sulphureous heat. At Newton St. Cyre, the inhabitants were apprehensive it might hurt on them, as it seemed to incline downwards; but, suddenly reversing its course, it mounted into a cloud and was seen no more.

Public Prints.

6013. [Rev. x. 1. *And I saw another mighty angel*] JESUS CHRIST. — This stupendous appearance of Jesus Christ compared with others, proves that there is nothing fixed in his personality, but that He is the mere appearance of the Eternal God varying in magnitude, according to the density &c. of the refracting medium.

The sun, when near the horizon, appears much larger than when he is at a mean altitude, or near the zenith.



6014. [Rev. x. 1.] The Grand Man, in respect to mankind, is the Lord's Universal Heaven. But the Grand Man, in a supreme sense, is the Lord Alone; for heaven is from Him, and all things therein correspond to Him. — Hence they who are in the heavens are said to be in the Lord, yea, in His Body; for the Lord is the all of heaven, wherein all and every one share by distribution their respective provinces and offices.

SWEDENBORG, *Arcana*, n. 3637.

6015. — A very singular optical phenomenon is recorded as occurring to those who visit the summits of the Chilian Cordillera mountains. The figure of the observer is seen reflected upon the clouds, its head surrounded by concentric circles of the prismatic colors, making generally three circular *irides* (iris's *original*) or rainbows, and, at some distance, a fourth arch entirely white. This reflected figure moves in whatever direction the person of the observer does: But, what is most remarkable, when several persons are together, each one sees the phenomenon with regard to himself, but cannot perceive it as relating to others.

ULLOA, vol. i. p. 442. — See *Phil. Trans.*  
R. S. vol. xiv. p. 639.

6016. [Rev. xi. 3. *My two witnesses*] Peter and Paul, according to the records of both eastern and western churches, suffered martyrdom on the twenty-ninth of June, 67. (See USHER, *Annal. sub. an. Chr.* 67.) — Paul was beheaded; but Peter, according to our Saviour's prediction, was crucified, but with his head downward at his own desire, and out of respect to his divine master.

*Univer. Hist.* vol. x. p. 452.

6017. [—— 4.] The Apostles Peter and Paul came to Rome about A. D. 65, where they performed many miracles.  
CALMET.

6018. — Trees were the temples of deities. See *Jer.* xi. 16.

6019. [—— 6.] It is a singular and well-attested fact, that it never rains in the kingdom of Peru; but that during part of the year the atmosphere is constantly obscured with vapors, and the whole country involved in what they call garuas, or thick fogs.

*Phil. Trans.* vol. xiv. p. 142.

6020. [Rev. xi. 8.] Rome, the mistress of the world, the queen of cities, once consisted of four millions of inhabitants.  
*Case of the Jews*, p. 4.

6021. [—— 12.]

When we put off this flesh, and mount together,  
I shall be shewn to all th' ethereal crowd  
Lo, this is he who dy'd with Anthony.

*Ventidius to Anthony.* — DRYDEN.

6022. [—— 19.] There seems to be a *region higher in the air* over all countries, where it is *always winter*, where *frost* exists continually; since, in the midst of summer on the surface of the earth, ice falls often from above in the form of hailstones, — sometimes six or eight ounces in weight.

*Dr. FRANKLIN's Philosoph. and Miscell. Papers*, p. 82.

6023. — On the 12th May, 1811, at Sheffield, during a short but severe thunder-storm, which, without any perceptible lightning, lasted about forty minutes, there fell hailstones that measured from one to *five* inches in circumference. Several, near Toadhole in Derbyshire, measured *eight* inches; some, at Bonsall in the Peak, measured from *nine* to *twelve* inches in circumference. These stones, so various in size and form, were pieces of transparent *ice encrusted with frozen snow*.

*Public Prints.*

6024. — July 13th, 1788, Mr. Necker left the commencing disturbances at Paris; the very day which, in the preceding year, had desolated the kingdom by a hail-storm.

*St. PIERRE's Works*, vol. iv. p. 202.

6025. [Rev. xii. 1.] Rays of light are not reflected or refracted by impinging on the solid parts of bodies, but by virtue of a power (or sphere) which extends to some distance from the surface. They are refracted by a power of attraction, and reflected by a power of repulsion.

*Dr. PRIESTLEY's Hist. of Vision*, p. 771.

6026. [—— 3.] The Parthians carried (sculptured) dragons for their ensigns, as the Romans did eagles.

See *Univer. Hist.* vol. x. p. 499.

6027. [Rev. xii. 3.] The elephant and dragon are the hieroglyphic emblems of Africa, as being the natural breed of that country.

ADDISON, on *Medals*, p. 134.

6028. ——— Amphibious animals, of which the dragon or crocodile is a species, are sufficiently distinguished from all others, by having *cold red blood*, and *breathing* by means of *lungs*.

*Phil. Trans. Abridged, Anno 1789, p. 522.*

The crocodile has no ears. *Matt. xi. 15.*

6029. ——— The Crocodile is not only a very large and terrible creature, but of a prodigious strength, activity and swiftness in the water. His body is as large as that of a horse; his shape exactly resembles that of a lizard, except his tail, which is flat or cuneiform, being compressed on each side, and gradually diminishing from the abdomen to the extremity, which, with the whole body, is covered with horny scales or squammæ, impenetrable when on the body of the live animal, even to a rifle ball, except about the head and just behind the fore-legs or arms, where alone he is said to be vulnerable. The head of a full-grown one is about three feet, and the mouth opens nearly the same length; the eyes are small in proportion, and seem sunk deep in the head, by means of the prominence of the brows; the nostrils are large, inflated and prominent on the top, so that the head in the water resembles, at a distance, a great clump of wood floating about. Only the upper jaw moves, which he can raise almost perpendicular, so as to form a right angle with the lower one. § In the fore-part of the upper jaw, on each side, just under the nostrils, are two very large, thick, strong teeth or tusks, not very sharp, but rather shaped like a cone: these are as white as the finest polished ivory, and are not covered by any skin or lips, and always in sight, which gives the creature a frightful appearance: in the lower jaw are holes opposite to these teeth, to receive them: when he claps his jaws together, a surprising noise is made, like what is caused by forcing a heavy plank with violence on the ground, and may be heard at a great distance. His roar resembles very heavy distant thunder, not only shaking the air and the waters, but causing the earth to tremble; and when hundreds and thousands are roaring at the same time, you can scarcely be persuaded, but that the whole globe is violently and dangerously agitated. In the breeding season, an old champion will instantly dart forth from the reedy coverts, on the surface of the waters, in a right line; at first seemingly as rapid as lightning, but gradually more slowly till he arrives at the centre of the

lake, when he stops. He now swells himself by drawing in wind and water through his mouth, which causes a loud sonorous rattling in the throat for near a minute; but it is immediately forced out again through his mouth and nostrils, with a loud noise, while he brandishes his tail in the air, and the vapor ascends from his nostrils like smoke. At other times, when swollen to an extent as if he would burst, his head and tail lifted up, he spins or twirls round on the surface of the water; and then retiring, the exhibition is continued by others, who dare now to come forth, and who strive to excel each other, to gain the attention of the favourite female.

BARTRAM'S *Travels*, p. 126.

6030. [Rev. xii. 3.] Some Crocodiles are fifteen, eighteen, and twenty feet in length; but few or none above twenty-five. That extent however, is sufficient to constitute a monster, and to render his appearance awful and tremendous.

*Nature Delineated, vol. i. p. 248.*

6031. ——— Light passing through black into white, or through darkness into light, produces by refraction the colors *red, orange, and yellow*; through white into black, or through light into darkness, it produces *blue, purple, and violet*.

*See Experiments in Monthly Mag. for July 1812, p. 525.*

6032. ——— All the particles of every kind of salt adhere one to another, surface to surface, and preserve one regular and stated figure. Of common salt the smallest particles seem every one cut into eight angles and six sides, like so many dice, and, by consequence, this kind of salt principally consists of such masses or clusters as are of a square or cubical form. Of alum the fine particles do most exactly resemble pyramids. Nitre and crystal equally consist of such particles as appear to have six surfaces, which, by lying one over another, form, as it were, hexagonal columns. Vitriol consists of lozenges. Arsenic has parts similar, flatter indeed, but extremely sharp and pungent. All these salts, be the manner of their assemblage what it will, form themselves into masses of one determinate figure which never alters.

*Nat. Delin. vol. iii. p. 217. — See Mr. BOURGNET on the formation of Salts, LEMERY'S Chemistry, and Memoirs of the Academy of Sciences in France.*

6033. [——— 3, 4.] About nine at night, at Quito in Peru, a globe of fire (a *draco volans*, or flying dragon, as it

§ The upper jaw only of the crocodile was thought to be moveable; that is now completely disproved.

is called) appeared to rise from the side of the mountain Pichinea, and so large, that it spread a light over all the part of the city facing that mountain. The house where I lodged, says ULLOA, looking that way, I was surprised with an extraordinary light, darting through the crevices of the window-shutters. On this appearance, and the hustle of the people, in the street, I hastened to the window, and came time enough to see it, in the middle of its career; which continued from west to south, till I lost sight of it, being intercepted by a mountain, that lay between me and it. It was round; and its apparent diameter about a foot. I observed it to rise from the side of Pichinea; although, to judge from its course, it was behind that mountain where this congeries of inflammable matter was kindled. In the first half of its visible course it emitted a prodigious effulgence, then it began gradually to grow dim; so that, upon its disappearing behind the intervening mountain, its light was very faint.

ULLOA, vol. i. p. 41.

6034. [Rev. xii. 3, 4.] In composing their sacred figures, the Antients took such constellations as they found at the same time on the circle of the horizon, and collecting the different parts they formed groups which served them as an almanac in hieroglyphic characters. Such is the secret of all their pictures, and the solution of all their mythological monsters.

VOLNEY.

6035. ——— In the sign of the dragon were combined the spheres of certain infernals. *Luke* viii. 30.

If the devils in hell could send up a sphere which was the *Legion* upon earth, why may not bad men send up a sphere which may be the *dragon* in heaven?

6036. ——— The Crocodile does inexpressible mischief to the common people of Upper Egypt, often killing and devouring women who come to the river to fetch water, and children playing on the shore, or swimming in the river.

HASSELQUIST, *Travels*, p. 216.

6037. [——— 5.] In the library of the king of France is a manuscript in Arabic, marked 1165, in which is a picture of the twelve signs; and that of *Virgo* represents a young woman with an infant by her side.

VOLNEY.

6038. [Rev. xii. 5.]

Thus are their figures never at a stand,  
But chang'd by nature's innovating hand;  
All things are alter'd, nothing is destroy'd,  
The shifted scene for some new show employ'd.

Garth's *OVID*, *Metamorph.* b. xv l. 386.

6039. [——— 7.] Deehales mentions that the inhabitants of Vesul in Burgundy were once exceedingly terrified by the appearance of an armed soldier in the air, which, on examination, he and his master in philosophy concluded to have been the image of St. Michael, which was erected at the top of the church, reflected from the clouds.

PRIESTLEY'S *Hist. of Vision*, p. 620.

6040. ——— Vernet, the celebrated painter, was, one day in Italy, greatly surprised to perceive in the sky the appearance of a town turned upside down, and to distinguish perfectly the steeples, towers, and houses. He lost no time in sketching this phenomenon, and, determined on ascertaining its cause, he proceeded, following the same point of the compass into the mountains. But how great was his surprise on finding, at the distance of seven leagues from the spot, the town of which he had seen the reflection in the sky, and of which he had a sketch in his portfolio.

See No. 1342, &c. *St. PIERRE'S Harmonies of Nature*, vol. ii. p. 11.

6041. [——— 12.] If a double convex glass be held upright before some luminous object, as a candle, there will be seen two images, one erect, and the other inverted. The first is made simply by reflection from the nearest surface, the second by reflection from the farther surface, the rays undergoing a refraction from the first surface both before and after the reflection. If this glass have not too short a focal distance, when it is held near the object, the inverted image will appear larger than the other, and also nearer; but if the glass be carried off from the object, though the eye remain as near to it as before, the inverted image will diminish so much faster than the other, that, at length, it will appear very much less than it, but still nearer.

PRIESTLEY'S *Hist. of Vision*, p. 690.

6042. [——— 15.] The excrements of the Crocodile are vomited up. The inhabitants about Cairo say, they see this daily, and observe that the Crocodile is obliged to come on shore as often as he has occasion to ease himself.

HASSELQUIST, *Travels*, p. 215.



6043. [Rev. xii. 17.] At the approach of day the dread voice of the crocodiles shook the isle, and resounded along the neighbouring coasts, proclaiming the appearance of the glorious sun.

BARTRAM's *Travels*, p. 104.

6044. [Rev. xiii.] In the empire of Japan, you seldom meet a man who has not his mark imprinted on the sleeves and back of his clothes, in the same color in which the pattern is printed: white spots are left in manufacturing them, for the purpose of inserting these marks.

*Phil. Trans.* vol. xiv. p. 637.

6045. [—— 8.] And all that dwell on earth, whose names are not written (Rev. xvii. 8), in the Lamb's book of the life poured out, from the foundation of the world, will worship him.

See *Essay for a New Translation*, p. 86.  
See rather KNATCHBULL, *in loco*.

6046. [—— 15.] ALBERT THE GREAT, says *Boterus*, spent thirty years in constructing a statue, or human figure, which, by apt machinery, he eventually caused to speak so articulately, that it greatly alarmed even *Thomas Aquinas*, who in consequence, broke it to pieces.

See 1 Sam. xvii. 4. See GREGORY's *Assyrian Monarchy*, p. 199.

6047. [—— 16, &c.] All Christians were outlawed by the Romans through the influence of Menander.

6048. [—— 16, 17.] The Pagans in India have on the forehead certain marks which they consider as sacred, and by which you may know to what sect they belong, and what Deity they worship.

6049. ——— When the Indians paint marks of this kind on their forehead, they always repeat certain forms of prayer, in honor of the deity to whom these marks are dedicated. At the time of public ablutions, this marking is performed by the priest, who paints with his finger the foreheads of all those who have already purified themselves.

At private lustrations each person lays on the colors himself. But no pagan can assist in any part of Divine worship, *without being painted with the above marks*.

BARTOLOMEO, by *Johnston*, pp. 17, 344.

In America, every religion is *tolerated* in the fullest extent of the word; and no disqualifications are imposed on any person on account of his religious opinions.

WELD's *Trav. in N. America*, vol. i. p. 370.

6050. [Rev. xiii. 18.] The Church itself (in the combined sphere thence arising) appears in the sight of the Lord as a Man.

SWEDENBORG's *Apoc. Rev.* n. 609.

6051. [Rev. xiv. 8.] Nero set fire to Rome on the 19th of July, 64. This fire continued six days, and consumed three quarters of that vast city. Being imputed to the Christians, it gave rise to their persecution by the Romans.

6052. [—— 20.] The juice of the Claret Grape is of a blood-red color.

SPEECHLY, *on the Vine*, p. 17.

6053. ——— The Grapes intended for *white* wine are pressed *immediately* after they are gathered; but those for *red* wine, are not pressed till they have been trodden, or squeezed between the hands; and the *skins* and *pulp* have stood together in the vat to acquire (by fermentation) the requisite tincture. — All *white* wine is not made from white grapes: the very best and whitest, even that of Champaign, which has the complexion of *crystal*, is produced by the *blackest* grapes. — It is found by experience, that (fermented) wines are paler or of a deeper red, according as the juice of the *skins* is intermixed with that of the *pulp* in a less or greater degree.

SMITH's *Wonders of Nature and Art*, vol. i. p. 153.

6054. [Rev. xv. 2. *Mingled with fire*] In the year 1811, a volcano broke out in the sea, five leagues west of the port of St. Michael's, and half a league from the land, in fifty or

sixty fathoms water; the wind was a gale from the southward, and blew the smoke over the land. The sea was excessively agitated, and the surf on the shore was dreadful. Fire issued forth at various times, *like a number of rockets discharged together*. Large masses of stone or lava were continually thrown above the surface of the sea. In eight days it entirely subsided, leaving a shoal on which the sea breaks.

*Public Prints.*

6055. [*Rev.* xv. 2.] On ascending up the side of a hill from a misty valley, I have observed a beautiful-coloured halo round the moon when a certain thickness of mist was over me, which ceased to be visible as soon as I emerged out of it; and well remember admiring with other spectators the shadow of the three spires of the cathedral church at Lichfield, the moon rising behind it, apparently broken off, and lying distinctly over our heads as if horizontally on the surface of the mist, which arose about as high as the roof of the church.

*Dr. DARWIN.*

6056. [*Rev.* xvi. 1.] A remarkable water-spout fell on Emott-moor, near Colne in Lancashire, June 3d, 1718, about ten in the morning, where several persons were digging peat. On a sudden they were so terrified with an unusual noise in the air, that they left their work and ran home: but to their great surprise, they were intercepted by water; for a small brook in the way was risen above six feet perpendicular in a few minutes, and had overflowed the bridge. There was no rain at that time on Emott-moor, only a mist, which is very frequent on those high mountains in summer. There was a great darkness in the place where the water fell, without either thunder or lightning. The ground also was there torn up to the very rock, about seven feet deep, and a deep gulf made for above half a mile, vast heaps of earth twenty feet over and six or seven feet thick being cast up on each side of it. About ten acres of ground were destroyed by this flood.

*Abr. Phil. Trans. vol. vi. p. 440.*

6057. [— 2.] In Africa, the children of the Mandingoes, soon after baptism, are marked in different parts of the skin, in a manner resembling what is called *tatowing* in the South-Sea Islands.

*MUNGO PARK'S Travels, p. 270.*

6058. [— 3. *The sea*] the Archipelago, formerly called the *Ægean sea*: it separates Europe from Asia, wash-

ing on one side Greece and Macedon, and on the other Caria, Ionia, and Phrygia.

*Univ. Hist. vol. vii. p. 447.*

6059. [*Rev.* xvi. 4.] The quantity of pure water, which Blood, in its natural state, contains, is very considerable, and makes almost seven eighths thereof.

*MACQUER'S Chem. p. 575.*

6060. [— 6. *For they* [from a murderous spirit in themselves] *have shed the blood of saints and prophets, and thou hast given them a blood to drink; for they are worthy*] Thus devils are permitted to drink; see *Jer. xxv. 27*.

Simms on earth, and devils after death; eat not the flesh and blood of the Son of man, but the bestial spheres that have an animal appearance around all the infernal societies, characteristic of their respective qualities.

6061. [— 8.] A water-spout, raised off the land, in Deeping-Fen, Lincolnshire, was seen, May 5th, 1752, about seven in the evening, moving on the surface of the earth and water with such violence and rapidity, that it carried every thing before it, such as grass, straw, and stubble; spouting out water from its own surface, to a considerable height, and with a terrible noise. In its way towards Weston hills and Moulton chapel, it tore up a field of turnips, broke a gate off the hinges, and another into pieces. Those who saw it evaporate, affirm it ascended into the clouds in a long spearing vapor, and at last ended in a fiery stream.

*Abr. Phil. Trans. vol. x. p. 271.*

6062. [— 13.] Pythagoras is said to have been the first (in Greece) who taught the immortality of the soul. As to the transmigration of souls, which was the principal part of his philosophy, some writers say, he meant only the *sensitive soul or vital principle* of the animal.

*Univ. Hist. vol. vii. p. 432.*

6063. [— 18.] The material cause of thunder and lightning, and of earthquakes, is one and the same, viz, the inflammable breath of the pyrites: the difference is, that one is fired in the air, the other underground.

*Abr. Phil. Trans. vol. iii. p. 18.*

6064. — Popayan, in South America, is remarkably subject to tempests of thunder and lightning, and of

earthquakes; which, says ULLOA (*book vi chap. iii.*), may be conjectured to proceed from the great number of its mines.

*Vol. i. p. 341.*

6065. [*Rev. xvi. 19.*] It appears that Babylon occupied on the Eastern Bank of the Euphrates a space of ground six leagues in length. Throughout this space bricks are found, by means of which daily additions are made to the town of Hele. Upon many of these are characters written with a nail similar to those of Persepolis.

VOLNEY.

6066. [— 21.] Mezeray, in his history of France, tells us of a terrible shower of hail, which happened in the year 1510, when the French monarch invaded Italy. There was, for a time, a horrid darkness, thicker than that of midnight, which continued till the terrors of mankind were changed to still more terrible objects, by thunder and lightning breaking the gloom, and bringing on such a shower of hail, as no history of human calamities could equal. These hail-stones were of a bluish color; and some of them weighed not less than a hundred pounds. A noisome vapor of sulphur attended the storm. All the birds and beasts of the country were entirely destroyed. Numbers of the human race suffered the same fate. But what is still more extraordinary, the fishes themselves found no protection from their native element, but were equal sufferers in the general calamity.

GOLDSMITH'S *Hist. of the Earth, &c.*  
*vol. i. p. 371.*

6067. — In the Orkney Islands the winters are generally more subject to rain than snow; nor do the frost and snow continue so long here as in the other parts of Scotland, but the wind in the mean time will often blow very boisterously, and it rains sometimes, not by drops, but by spouts of water, as if whole clouds fell down at once. In the year 1680, in the month of June, after great thunder, there fell flakes of ice nearly a foot thick.

WALLACE.

6068. — M. le VAILLANT, describing a terrible and destructive storm which overtook him on the borders of a lake not far from *Galgobos*, says, "The hail which fell was as large as pullets' eggs."

*Travels in Africa, vol. i. p. 147.*

6069. [*Rev. xvii. 3.*] The Antients applied the name scarlet to the color obtained from kermes, which was much inferior in beauty to the color we distinguish by that appellation.

BERTHOLLET, on *Dyeing, translated by Hamilton, vol. i. p. xxiv.*

6070. [— 4.] At Rome, the amphitheatre of Titus was adorned with statues representing the several provinces of the Roman empire, in the middle whereof stood that of Rome, holding a golden apple (an orange) in her hand.

SMITH'S *Wonders of Nature and Art,*  
*vol. ii. p. 48.*

6071. — The colors of bodies have no other origin than this, that they are variously qualified to reflect one sort of light in greater plenty than another.

SIR ISAAC NEWTON.

6072. [— 5.] At Babylon, the capital of the Assyrian empire, chastity was so little valued, that a law of the country even obliged every woman once in her life to depart from it.

See No. 609. Dr. W. ALEXANDER'S *History of Women,*  
*vol. i. p. 225.*

6073. — The Fathers of the Church tell us, that the Pagans under the venerable name of mysteries consecrated prostitutions, and other more heinous crimes, and call the assemblies of Ceres schools of abominations and debaucheries. — The mysteries of Ceres, with Egyptian ceremonies, were translated from Athens to Rome by the emperor Adrian, and never totally abolished till the reign of Theodosius the elder. — Ceres was deified about the year 1007, before Christ.

*Univer. Hist. vol. vii. p. 5.*

6074. [— 8.] At a clear break of day, persons standing on the top of *Ætna*, which is considerably raised above the region of common air, may plainly see the whole island of Sicily, and all the towns thereof, as if it were elevated and hanging in the air, near the eye, just as, by refraction, stones lying at the bottom of a pond appear nigh the surface of the water.

*Phil. Trans. of R. S. vol. i. p. 637.*

6075. — On Wednesday July 26th, 1797, WILLIAM LATHAM, Esq. being informed that the Coast of France



might plainly be distinguished from the Sea-side at *Hastings* by the naked eye, went down from his house there immediately to the shore, and was surprised to find that, even without the assistance of a Telescope, he could very plainly see the cliffs on the opposite coast; which, at the nearest part, are between 40 and 50 miles distant, and are not discernible, from that low situation, by the aid of the best glasses. — He then went upon the Eastern Cliff, which is of a considerable height, from whence he could at once see Dover Cliffs, and the French Coast, all along from Calais, Boulogne, &c. to St. Vallery; and as far to the westward even as Dieppe. By the Telescope, the French fishing-boats were plainly to be seen at Anchor; and the different colors of the land upon the heights, together with the buildings, were perfectly discernible. This curious phenomenon continued in the highest splendor (though a black cloud totally obscured the face of the sun for some time) from about 5 till past 8 o'clock in the afternoon, when it gradually vanished: — He learnt that the same phenomenon had been equally visible at Winchelsea, and other places along the coast.

6076. [*Rev.* xvii. 8.] When John wrote the Revelations, *Oracles* had ceased. They revived, when the image of the Beast spoke, *ch.* xiii. 15. This was what the world wondered at.

6077. [—— 10.] Parhelions, or mock Suns, are observed in Iceland chiefly at the approach of the Greenland ice, when an intense degree of cold is produced, and the frozen vapors fill the air: there are many instances proving, that under such circumstances, the sun never appears without shewing one or several parhelions, and often a rainbow (from the melting or the rising of the frozen vapors) on the opposite side.

PINKERTON'S *Coll.* vol. i. p. 643, note.

6078. ——— At Fort Gloucester in North America, a little before two o'clock P. M. January 22d, 1771, was observed a very large circle or halo round the sun, within which the sky was thick and dusky, the rest of the hemisphere being clear; and, a little more than one-third way from the horizon to the zenith, was a beautifully enlightened circle, parallel to the horizon, which went quite round, till the two ends of it terminated in the circle that surrounded the sun; where, at the points of intersection, they each formed a luminous appearance about the size of the sun, and so like him when seen through a thick hazy sky, that they might very easily have been taken for him. Directly opposite to the sun was a luminous cross, in the shape of St. Andrew's Cross, cutting at the point of intersection the horizontal circle, where was formed another mock sun, like the other two mentioned above. And directly half-way between the

sun of the cross and those at the ends of the horizontal circle, were other two mock suns, of the same kind and size, one on each side; so that in this horizontal circle were five mock suns, at equal distances from each other, and in the same line the real sun, all at equal heights from the horizon. Besides these meteors, there was, very near the zenith, but a little more towards the circle of the real sun, a rainbow of very bright and beautiful colors, not an entire semicircle, with the middle of the convex side turned towards the sun, which lowered as the sun descended. This phenomenon continued in all its beauty and lustre till about half after two. The cross went gradually off first; then the horizontal circle began to disappear in parts, while in others it was visible; then the three mock suns farthest from the sun, the two in the sun's circle continuing longest; the rainbow began to decrease after these; and last of all the sun's circle, but it was observable at three o'clock, or after it.

*Abr. Phil. Trans.* vol. xvi. p. 182.

*See on Chap.* xxi. 18 — 21.

6079. [*Rev.* xvii. 11.] Olefant gas is a compound of one atom of hydrogen and one of carbon. Water absorbs one-eighth of its bulk of this gas; or its atoms in water are just twice the distance they are without. This property is peculiar, and consequently distinguishes this gas from all others.

DALTON'S *Chem. Philos.* part ii. p. 437.

6080. [—— 12.] The republic of Athens consisted of ten tribes. As the head of each tribe, there was an archon in the senate.

*Univer. Hist.* vol. vii. p. 2.

6081. ——— The ten Attic tribes took their names from the ten following heroes; *Acamas* (1) the son of Theseus, *Ajax* (2) the son of Telamon, *Cecrops* (3) the founder and first king of Athens, *Egeus* (4) the ninth king of Athens and the father of Theseus, *Erectheus* (5) the sixth king of Athens, *Hippothoon* (6) the son of Neptune, *Leo* (7) who sacrificed his daughter (or made her a priestess) for the welfare of his country, *Enceus* (8) the son of Pandion the fifth king of Athens, and *Antiochus* (9) the son of Hercules.

*Ibid.* p. 7.

6082. [—— 14.] The Gnostics taught, that *Christ*, who was sent from on high to save mankind, did not take on Him true flesh, nor suffer really, but only in appearance.

*Du-PIN*, vol. ii. p. 34.

6083. [*Rev.* xvii. 15.] As upon viewing the bottom of the ocean from its surface, we see an infinity of animals moving therein, and seeking food; so were some superior being to regard the earth at a proper distance, he might, consider us in the same light: he might, from his superior station, behold a number of busy little beings, immersed in the aerial fluid, that every where surrounds them, and sedulously employed in procuring the means of subsistence. This fluid, though too fine for the gross perception of its inhabitants, might, to his nicer organs of sight, be very visible; and, while he at once saw into its operations, he might smile at the varieties of human conjecture concerning it: he might readily discern, perhaps, the height above the surface of the earth to which this fluid atmosphere reaches: he might exactly determine that peculiar form of its parts, which gives it the spring or elasticity with which it is endued; he might distinguish which of its parts were pure incorruptible air, and which only made for a little time to assume the appearance, so as to be quickly returned back to the element from whence it came. But as for us who are immersed at the bottom of this gulf, we must be contented with a more confined knowledge; and wanting a proper point of prospect, remain satisfied with a combination of the effects.

GOLDSMITH'S *Hist. of the Earth*, &c.  
vol. i. p. 298.

6084. ——— The quantity of water contained in the air, even in the driest weather, is very considerable. We may be said to walk in an ocean; the water indeed of this ocean does not, ordinarily, become the object of our senses; we cannot see it, nor, whilst it continues dissolved in the air, do we feel that it wets us; but it is still water, though it be neither tangible nor visible; just as sugar, when dissolved in water, is still sugar, though we can neither see it nor feel it.

WATSON'S *Chem.* vol. iii. p. 85.

6085. [*Rev.* xviii. 4.] What is opposite takes away, it also exalts, perceptions and sensations: it takes them away, when it commixes itself; it exalts them, when it is not commixed. Hence the Lord exquisitely separates what is good from what is evil in man, that they be not commixed; as He separates heaven from hell.

SWEDENBORG, on *Divine Providence*, n. 24.

6086. [——— 12.] *Sweet wood*: This is the fragrant wood, called *alluwia* in *Arabic* and *aguru* in *Sanscrit*,

which grows in the greatest perfection in *Anam* or *Cochin-china*.

*Works of Sir W. JONES*, vol. i. p. 35.

6087. [*Rev.* xviii. 12.] The Byssus of the Antients, according to Aristotle, was the beard of the Pinna, or Sea-wing, but seems to have been used by other writers indiscriminately for any (such as cotton) spun material, which was esteemed finer or more valuable than wool. Reaumur says the threads of this Byssus are not less fine or less beautiful than the silk, as it is spun by the silk-worm; the Pinna on the coasts of Italy and Provence (where it is fished up by iron-hooks fixed on long poles) is called the silk-worm of the sea. The stockings and gloves manufactured from it, are of exquisite fineness, but too warm for common wear, and are thence esteemed useful in rheumatism and gout.

DARWIN'S *B. G.* vol. i. p. 74. N.

6088. [——— 17.] The late improvements in navigation enable a man in two years, to travel twenty-seven thousand miles!

*Nat. Delin.* vol. ii. p. 302.

6089. [——— 21.] On the first of April 1812, about eight o'clock in the evening, a brilliant light was seen in the atmosphere at Toulouse, and for several leagues around: this was followed by a very loud noise. A few days afterwards it was discovered that this phenomenon had been accompanied with a shower of stones, two leagues W.N.W. of Grenade. The light which was continuous, and not instantaneous like that of lightning, appeared spread over the atmosphere all at once and for some time. Though the sun had set for an hour and a half, and the air was dark, the light was so brilliant that the mayor of Grenade could read the smallest characters in the streets of the town; and the mayor of Canville compared it to the light of the sun, adding that the town-clock was as visible as at noon-day, and that a pin might have been picked up in the streets. The sky around being dark, the body which produced the light could not be seen. Scarcely had it disappeared, in the place where the aerolites fell, when there were heard in the air, three strong detonations, similar to the report of large pieces of cannon: they succeeded each other rapidly, and almost without any interval. They were heard twenty leagues from the spot where the stones fell; and were followed by a very loud noise, which some compared to that of several heavy carriages rolling at once on the pavement. After this subsided, a sharp hissing was heard, which ended in considerable shocks, similar to grape-shot striking the ground: these phenomena were produced by the fall of the aerolites, which consist of a homogeneous paste of a stony nature, containing a very great quantity of small particles of

iron in the metallic state, and very malleable. The largest of fifty first picked up, weighed but two pounds.

*Monthly Mag. for Sep. 1814, p. 1 63.*

6090. [Rev. xviii. 22.] At the earliest dawn of morning in all the Hindoo towns and villages, the hand-mills are at work; when the menials and widows grind meal sufficient for the daily consumption of the family.

*FORBES' Oriental Memoirs.*

6091. [Rev. xix. 3.] In the month of September 1812, an intelligent traveller observed something rising from the middle of the turpuke-road, which appeared like a quantity of steam or smoke, issuing rapidly from a narrow aperture (perhaps six or eight inches, he says, in diameter). This however, on a nearer approach, was perceived to be dust; which immediately ascended, he says, in a compact column, to the height of fifty or sixty feet, where it expanded in an unusually still air, and was in about half a minute lost in the surrounding atmosphere.—Would not the same cause, acting on a body of water, have produced, he asks, what is commonly termed a water-spout?

*Monthly Mag. for Feb. 1815, p. 23.*

6092. [——— 8.] *The Silk-like byssus*.—The byssus, which the Scripture so often mentions, is a sort of silk, of a golden yellow, formed out of the beard or tuft of the *Pinna longa*, a large shell-fish of the muscle species found on the coasts of the Mediterranean sea. As to our silk made from worms, it was unknown in the time of the Israelites, and the use of it did not become common on this side of the Indies, till more than five hundred years after Christ.

See No. 6057.

*Dr. A. Clarke's FLEURY, p. 75.*

6093. [———] In the heavens where love to the Lord is predominant, the light is flame-coloured, and the angels there are clothed in purple garments. In the heavens where wisdom is predominant, the light is bright-white, and the angels are clothed in white silk-like garments.—*Byssinus* is from *bombyx*.

See SWEDENBORG, on *Divine Love*, n. 380.

6094. [——— 13.] The admired purple of the Antients, which on pain of death, none but the Cæsars could wear among

the Romans, may be considered as similar to that *blood-red* we see in old tapestry.

See BERTHOLLET, on the *Art of Dyeing*, translated by Hamilton, *Introduc. p. xix.*

6095. [Rev. xix. 17.] "On a sudden," says E. SWEDENBORG, "the Sun of heaven appeared to the spirits of the planet Mercury, and in the midst thereof the Lord Himself encompassed with His solar circle: on seeing this, the spirits humbled themselves profoundly, and subsided. Then also, the Lord appeared from that Sun to the spirits of our earth, who, when they were men, saw Him in the world; and they all one after another, thus several in order, confessed that it was the Lord Himself. At that instant also, the Lord appeared from this Sun to the spirits of the planet Jupiter, who declared with open voice, that it was He Himself, whom they had seen on their earth, when the God of the universe appeared to them." (*Arcana*, n. 7173.)—It was then even-tide here (on our earth).

*Ibid. n. 7174.*

The great God of the universe is in the Sun of the angelic heaven.

*Ibid. n. 9694.*

The Divine True Sphere proceeding from the Lord as a Sun is what shines in the heavens, enabling the angels not only to see, but also to understand.

*Ibid. n. 9696.*

6096. [———] This angel was undoubtedly that *FOURTH* refracted appearance of the Creator in the Angelic Sun, called JESUS CHRIST; which, encompassed with a solar circle, as the four prior Manifestations are, may be truly said to be the *Fifth SUN* of RIGHTeousNESS that has shone on us men of this earth.—Accordingly, says Dr. GREGORY, "The Indians tell us that they have outlived Four Suns already, and that this which we have is the Fifth from their beginning."

See his *Posthumous Tracts, de Æris et Epochis*, p. 172.

6097. [———] A man standing on a level plane, of infinite extent, will imagine that he stands in the centre of a basin. This is also, in some measure, the case with a person standing on the level of the sea.

PRIESTLEY'S *Hist. of Vision*, p. 703.

6098. [——— 17, 18.] The enemy had cut down the trees, destroyed the village, and burnt all the corn and provender they could not carry off; the surrounding plain, de-



prived of its verdant ornaments, was covered with putrid carcasses and burning ashes. During the night hyænas, jackalls, and wild beasts of various kinds, allured by the scent, prowled over the field of battle with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey were seen asserting their claim to a share of the dead.

FORBES' *Oriental Memoirs*.

6099. [Rev. xx. 1. *Having — a great chain in his hand*] Not far from the Nipegon in North America, a small river falls from the top of a mountain more than six hundred feet: it appears at a distance like a white garter suspended in the air.

CARVER'S *Trav. in N. America*, p. 86.

6100. [——— 1, 2.] He who has introduced himself interiorly and profoundly into infernal societies becomes like one bound in chains. Yet so long as he lives in the world, he feels not his chains: they are like soft wool or fine silken threads, which he loves because they are pleasurable. But, after death, these chains, from soft, become hard; and instead of being pleasurable, they are galling.

SWEDENBORG, *on Divine Providence*, n. 295.

6101. [——— 2. *A thousand years*] The time taken by any planet in wheeling round the sun, is its year. By the same rule, one term of the angels of God around the Sun of righteousness, must be such a year as it is here computed by: See John i. 51. — Take an idea of the ascending and descending of the Angels of God in their revolutions about the Son of Man: Saturn is encircled by seven moons; that nearest to him, performs its revolution in twenty-two hours and a half; and that which is the remotest, revolves in seventy-nine days and seven hours, — turning, like our moon, on its axis and about its planet in precisely the same time. — As probably, the annual and diurnal revolutions of the angels of God may, in like manner, be completed in one and the same time; hence perhaps the reason why the prophets, in referring to the eternal world, denote the same period or revolution of things by a year, or a day, as being perfectly equivalent. Angelic societies must be, in every respect, as moons to the Sun of heaven.

6102. [——— 8.] It is now received as a general position of history, that those immense bodies of soldiers which spread

over and ultimately subdued the dominion of Rome, under the name of Goths and Vandals, were the Tartars of Bochara, Kheiva, and the shores of the Caspian sea.

FORSTER. — *Pinkerton's Coll.* vol. ix. p. 306.

6103. [Rev. xx. 9.] On the 11th of November 1799, there was a very curious phenomenon at Barbadoes; an incessant shooting of the stars from eleven o'clock at night till daylight the next morning, described by some as a shower of fire: it was, indeed, magnificently awful.

6104. [——— 12. *I saw the dead, small and great, stand before God: and the books were opened, and another book was opened which is the book of life*] In the four spiritual spheres, of Love, Wisdom, Goodness and Truth, God beholds the images of earthly objects, as we see ideas of things in looking on their names in books of different languages. Hence those spheres, when the under-strata of their opposites are removed, are the books opened.

6105. ——— Every man has two memories; one exterior, the other interior: the exterior is proper to his body, but the interior proper to his spirit. — Whatever things a man hears and sees, and is affected with, — these are insinuated, as to ideas and ends, into his interior memory, without his being aware of it, and there remain; so that not a single impression is lost, although the same things be obliterated in the exterior memory. The interior memory therefore is such, that there are inscribed in it all the particular things (yes, the most particular), which a man has at any time thought, spoke, or done (yes, which have appeared to him as shadow), with the most minute circumstances, from his earliest infancy to extreme old age. A man has with him the memory of all these things, when he comes into the other life; and he is successively brought into every recollection of them. This is the BOOK of his LIFE, which is opened in the other life; and according to which he is judged.

SWEDENBORG, *Arcana*, n. 2474.

When spirits come to a man, they enter into all his memory, and read the things contained therein as out of a book.

*Ibid.* n. 6811.

6106. [——— 13.] Hades, or Pluto was sometimes called by the ancient Greeks the infernal Jupiter.

*Univ. Hist.* vol. i. p. 62.

6107. [*Rev.* xx. 13.]

Achilles' deadly wrath num'rous souls  
Of Heroes sent to Hades premature,  
And left their bodies to devouring dogs  
And birds of heaven.

COWPER's *Iliad*.

6108. ——— The corrugations in the atmosphere of the sun are evidently caused by a *double* stratum of clouds: the *lower* whereof, or that which is next to the sun, consists of clouds less bright than those which compose the upper stratum. The lower clouds are also more closely connected: while the *upper* ones are chiefly detached from each other, and permit us to see every where through them. — Perhaps this lower region is a set of dense opaque planetary clouds, like those (in the *gaseous spheres*) upon our globe. In that case, their light is only the uniform reflection of the surrounding superior self-luminous region.

*Phil. Trans.* 1801, part ii. pp. 204, — 5.

6109. ——— The hells which appertain to the spirits of the planet Venus, appear *around that earth*, and communicate not with the hells of the evil ones of our earth; because they are altogether of another genius, and of another disposition. — I have seen, says SWEDENBORG, some of those spirits, after their extreme sufferings, *taken up into heaven*.

*Arcana*, nn. 7250, 7251.

6110. [*Rev.* xxi. 1.] No one gas is capable of retaining another in water: it escapes, not indeed instantly, as in a vacuum; but gradually, as carbonic acid escapes into the atmosphere from the bottom of a cavity communicating with it.

DALTON's *Chem. Philos.* part i. p. 202.

Consequently the different gases, all but one, rise to their respective altitudes above the watery atmosphere.

6111. ——— According to the system of the Indians, there are *seven seas* (or elastic atmospheres), in the centre of which lies the globe we inhabit. This the English have promised to explain in the third Volume of the *Asiatic Researches*.

BARTOLOMEO, by Johnston, p. 230.

6112. ——— All travellers who have at various seasons ascended to the summits of the highest mountains on this

Globe, between the Tropics and beyond them, in the heart of a Continent, or in Islands, never could perceive, in the *clouds below them*, any thing but a gray and lead-coloured surface, without any variation whatever as to color, being always similar to that of a *lake*.

St. PIERRE's *Studies of Nature*, vol. ii. p. 111.

6113. [*Rev.* xxi. 1.] From observations taken with a seven-feet reflector, Dr. Herschel thinks himself authorized to say that Saturn has two concentric rings; of which the *outer* must be, in diameter, 204,883 miles; elevated 2,639 miles above the *inner* or lower ring.

VINCE's *Astron.* n. 490.

6114. ——— Within those rings, Mr. JOHN HADLEY informed the Royal Society, that he had discerned with his reflecting telescope *two belts*; which, with the above-mentioned rings, will form round Saturn what Ezekiel saw around the earth, as four wheels or rings, one within another.

*See Abs. Phil. Trans.* R. S. vol. vi. p. 665.

6115. ——— The heaven (in the intermediate world), where the men of the external church are, is called *sea*, because their habitation in the spiritual world (surrounding our earth) appears at a distance, as it were, in a sea; for the celestial angels (there), who are angels of the supreme heaven, dwell as in an ethereal atmosphere, the spiritual angels, who are angels of the middle heaven, dwell as in an aerial atmosphere, and the spiritual-natural angels, who are angels of the ultimate (or lowest) heaven, dwell as it were in a watery atmosphere, which, as was observed, at a distance appears like a sea.

SWEDENBORG's *Apoc. Rev.* n. 878.

6116. [—— 2.] A *city*, or *body politic*; which may be defined to be a multitude of men, united as one person, by a common power, for their common peace, defence, and benefit.

HOBBS's *Triplos*, part i. chap. vi. n. 8.

6117. ——— The city Jerusalem was originally built on two hills, encompassed with mountains, *Ps.* cxxv. 2. The Maccabees considerably enlarged it on the north, by enclosing a third hill. And Josephus says a fourth hill, called *Bezetha*, was joined to the city by *Agrippa*. This *new city* lay

north of the temple and rendered Jerusalem 33 furlongs in circumference: nearly four miles and a half.

CALMET.

6118. [*Rev.* xxi. 2. *The holy city, new Jerusalem*] Agrippa added to the old Jerusalem a fourth hill, north of the temple: this was called *Bezetha*, or the *New City*.

See JOSEPH. *Wars*, b. v. ch. iv. § 1, 2.

6119. ——— The very remarkable aerial phenomenon, called *Fata Morgana*, is sometimes observed from the harbour of Messina, in Sicily, and from some neighbouring places, at a certain height in the atmosphere. In fine summer-days, when the weather is calm, there rises above the great current a vapor, which acquires a certain density, so as to form in the atmosphere horizontal prisms, whose sides are disposed in such a manner, that when they come to their proper degree of perfection, they reflect and represent successively, for some time, the objects on the coast or in the adjacent country. They exhibit by turns the city and suburbs of Messina, trees, animals, men, and mountains.

See No. 6040.

See *Voyage Pittoresque des Isles de Sicile*, §c. par M. HOUËL.

6120. [——— 14.] There are twelve degrees of color, in the gradations to white; and twelve others, to black.

HUTTON's *Recreations*, vol. ii. p. 319.

6121. ——— Those bodies, of which the composition has not been ascertained by conclusive experiment, are considered by modern Chemists as in reality simple. Bodies of this kind are known by the qualified term *bases*, or *radicals*. — At present, the number of these bases is considerable; but, from the industry of the Chemists, we may reasonably expect that it will be gradually diminished, and that means will be discovered by which some of these bases may be reduced to their (in all, *twelve*) elementary principles.

JACQUIN's *Chemistry*, by Stutzer, p. 6.

6122. [——— 16.] Mr. Derham, observing very nicely the variations of the mercury from the bottom to the top of the *Monument* (in London), found that at the height of *eighty-two feet* it fell *one tenth of an inch*, and two tenths at 164 feet; and repeating the same experiment, his observations agreed exactly with the first trial. At the top of *Snowdon Hill* in Wales, which is 1240 yards high, Dr. Halley found

the mercury three inches eight-tenths lower than at the bottom of the Mountain. — Consequently, the height of the watery Atmosphere will be in proportion to the height to which Mercury will rise in passing over the bend of a siphon.

See SMITH's *Wonders of Nature and Art*, vol. iii. p. 8, note.

6123. [*Rev.* xxi. 16.] The colors into which a beam of white light is separable by refraction, appear to me, says Dr. WOLLASTON, to be neither seven, as they are usually seen in the rainbow, nor reducible by any means (that I can find) to three, as some persons have conceived; but, by employing a very narrow pencil of light, four primary divisions of the prismatic spectrum may be seen, with a degree of distinctness that, I believe, has not been described nor observed before. — If a beam of day-light be admitted into a dark room by a crevice one-twentieth of an inch broad, and received by the eye at the distance of ten or twelve-feet, through a prism of flint-glass, *free from veins*, held near the eye, the beam is seen to be separated into the four following colors only, *red, yellowish-green, blue, and violet*.

*Phil. Trans.* 1802, part ii. p. 378.

6124. ——— A given volume of water absorbs its bulk of (red) *carbonic acid*, of *sulphuretted hydrogen*, and of *nitrous oxide gas*. — In *olefiant gas*, the (refracted) distance of the (absorbed) particles (yellowish-green) within water is just twice that without, as is inferred from the density being one-eighth. In *oxygenous gas*, *nitrous gas*, *carburetted hydrogen*, and *carbonic oxide*, the (refracted) distance (blue) is three times as great; and in *ozotic gas*, *hydrogenous gas*, and *carbonic oxide* (all blue), four times as great.

DALTON's *Chem. Philos.* part i. pp. 209, 201, 203.

6125. [——— 16, 17.] The description here given is plainly that of a city built on a hill; having the wall of a proper and moderate height (140 cubits), lying four-square, and surrounding the base; whilst the hill (within the wall) rises gradually on every side, from the wall to the centre; where its utmost height is equal to the length of the wall on any one side: in consequence of which, the *streets* would become visible on the *outside* of the city, above the walls (as they are said to be); and it may be conceived to contain every thing that can make its glory and majesty complete, commanding in every part extensive views, free from all interruptions; and forming the most glorious scenery to an approaching beholder.

KING's *Morsels of Criticism*, p. 43.



6126. [Rev. xxi. 17.] This man or angel, which measured a hundred, forty and four cubits, may well be called the GRAND MAN of the New Christian-Heaven, being the glorified JESUS CHRIST. — In this Image of God, as in a mirror, it seems, a representation of the Holy City Jerusalem was taken off by the light of God, and represented to the sight of John's spirit, as images on Earth are taken off and represented by a natural light, in a proper medium, to the view of a man's corporeal sight. — The sphere that circulates around from the feet to the head of this Image of God, being in a globular form, causes Jesus Christ to be denominated *The SUN of RIGHTEOUSNESS*. — Hence, in this spherical form, the *Holy City* could appear in its proper dimensions *four-square*.

6127. — According to the Egyptian canon of proportions in painting, the human figure was divided into twenty-two parts and a half; of which the head took up two and two-thirds, or the eighth of the whole, corresponding in this respect with the heroic style among the Greeks.

DENON.

6128. — A man of exact proportion should be eight spans high; the length from the hand to the bend of the elbow should be two spans; the arm should measure a span and a quarter, the extent of the span being that of the individual. All the other bones, whether great or small; the bones of the leg, the vertebrae, the bones of the fingers, are alike subject to certain rules, as well for the dimensions, whence their particular form results, as the proportions they reciprocally bear to each other. The same holds good in all the other parts of the frame, whether external or internal, as the depression of the siniciple below the summit of the head with elevation above all that surrounds it, the extent of the forehead, and of the two arches of the eyebrows, the sinking of the two temples, the elevation of the two cheek bones, the flat form of the cheeks, the blunt blade of the nose, the softness of the cartilage that forms the point of it, the opening of the nostrils, the breadth of the isthmus by which they are separated, the thickness of the lips, the roundness of the chin, the cutting and rounded form of the two jaws, and many other particulars which it is almost impossible to describe, and which can only be well comprehended by the eye, by dissection, and diligent inspection of the parts.

AND ALLATIE's *Relation respecting Egypt*.  
*Pinkerton's Coll. part lxiv. p. 812.*

6129. [— 18. *The city was pure gold, like unto clear glass*] Of all metals *gold* in color, comes nearest to the radiance of *fire*.

*Nat. Delin. vol. iii. p. 292.*

The atmosphere which surrounds us, is composed of twenty-seven parts of oxygen gas and seventy-three of azote or nitrogen gas, which are simply diffused together, but which, when combined, become nitrous acid. Water consists of eighty-six parts oxygen, and fourteen parts of hydrogen or inflammable air, in a state of combination. It is also probable, that much oxygen enters the composition of glass; as these materials which promote vitrification, contain so much of it, as minium and manganese; and that *glass* is hence a *solid acid* in the temperature of our atmosphere, as *water* is a *fluid* one.

DARWIN's *Temple of Nature, canto iii.*  
l. 13.

6130. [Rev. xxi. 18.] There is a species of tale, commonly known amongst us by the name of *Muscovy Glass*, because brought to us generally from that country. It abounds particularly in the island of Cyprus, where it lies four or five feet under the surface, almost throughout the whole island: We have it also from Africa and Arabia, and it has been discovered to abound in the Alps, the Appennines, and many of the mountains of Germany. It is a beautiful fossil, of an equal, regular, and elegantly-laminated structure; and is usually found in masses ten or twelve inches in breadth, and from half an inch to three inches in thickness. These are of a smooth and even surface, except at the edges, where the joinings of various and innumerable flakes make a multitude of thin ridges: which being separated by the edge of a knife, or other means, the mass readily splits into very thin laminae, of an extraordinary brightness and transparency. Its color is of a fine clear white, resembling that of the purest glass; but there is another still more elegant species of this fossil, called *red tale*, found in Muscovy and Persia, which, though *reddish in the masses*, is seldom brought to us except in such thin plates as to have no remains of its color distinguishable. — The Antients made windows of this pellucid stone, and at present it is used by miniature painters to cover their pictures. The best sort of lanterns are also made of it instead of horn, and minute objects are usually laid between two plates of it for examination by the microscope.

SMITH's *Wonders*.

6131. [— 18 — 21.] Thin transparent plates, fibres, and particles, do, according to their several thicknesses and densities, reflect several sorts of rays, and thereby appear of several colors; and by consequence, nothing more is requisite, for producing all the colors of natural bodies, than the several sizes and densities of their transparent particles. — From a variety of experiments and facts, it appears, that all the metals, when united with glass, actually do, without any exception, exhibit colors in the order of their densities, as under: Gold — Red; Lead — Orange; Silver — Yellow; Copper — Green; Iron — Blue; &c. — Tin is not capable of

being vitrified, or imparting any color to glass; nor are any preparations of it of any primary color.

Electrical explosions being received on the surfaces of all the metals, change their color, to a considerable distance round the spot on which they are discharged, so that the whole space is divided into a number of concentric circular spaces, each exhibiting all the prismatic colors; and perhaps as vivid as they can be made in any method whatever.

*Phil. Trans. vol. xii. pp. 178, 511.*

6132. [*Rev. xxi. 19, 20.*] The Temple was three stories high: each story had a base or foundation consisting of four different layers or rows of precious stones.

1.

The first foundation, jasper ..... brown;  
The second, sapphire .... blue;  
The third, chalcedony...light blue tinged with yellow and purple;  
The fourth, emerald.....green:

2.

The fifth, sardonix ... white and red in bands, or rather a yellowish tint and red;  
The sixth, a sardius....deep blood-red;  
The seventh, chrysolite....gold inclining to a pale green;  
The eighth, beryl.....sea-green; from copper  
Ezek. xl. 3. Dan. x. 6.

3.

The ninth, topaz.....yellow;  
The tenth, chrysoprasus...rich green mixed with a golden brightness;  
The eleventh, jacinth ..... red, greatly mixed with yellow;  
The twelfth, amethyst.....purple.

*Bib. Research. vol. i. p. 24.*

Bodies burn in the atmosphere, or air surrounding the earth, in consequence of the oxygen it contains; which is found to be rather more than one-fifth of the whole mass.

The flame of Hydrogen (sardonix) is usually reddish, or yellowish white.

Silver (emerald) burns with a green flame.

Copper (sardius) is of a fine red color.

Lead (sapphire) is of a bluish white color.

Bismuth (chalcedony), in a strong red heat, burns with a blue flame, and emits yellow fumes.

*DALTON'S Chem. part ii. pp. 227, 229, 252, 256, 259, 363.*

6133. ——— On the summit of Mount Perdu, says L. RAMOND, the sun shone with uncommon pureness and

brilliance; but its disc was shorn of its rays, and the sky appeared of a deep blue, but so strongly shaded with green, that even the guides were struck with the strangeness of its aspect. (*Pinkerton's Coll. part xvii. p. 714.*) — Was this owing to effluvia streaming out of the mountain? Probably; as 'vegetation prevails almost to its very summit.' A proof that this mountain is volcanic, and still burning within.

During our expeditions into the Alps, says the *Rev. W. COXE*, we frequently found occasion to remark the peculiarly deep shade of blue color in the 'pure empyreal.' It conveyed a most sublime idea of the infinity of space: the higher we ascended the more beautiful it seemed; and we were informed by a person accustomed to Alpine scenes, that, on considerable elevations, he had frequently observed the stars at noon-day.

*Pinkerton's Coll. part xxi. p. 786.*

6134. [*Rev. xxi. 23.*] There the sun shines not, nor the moon and stars: these lightnings flash not in that place; how should even fire blaze there? GOD irradiates all the bright substance; and by its effulgence the universe is enlightened.

*Works of Sir W. JONES, vol. i. p. 357.*

6135. [*Rev. xxii. 1.*] Water can exist permanently in four states, and temporarily in one only. Two of these are effected by electricity, and three without it. The first electrical state is that of cloud, which is so much charged as to become lighter than air at the surface of the earth; the second is a complete saturation of water with the electric fluid, which produces a transparent and elastic fluid light enough to float above the highest clouds. The first of the three other states is ice; the second is liquid; the third, which is quite temporary, is vapor; for, as soon as the supply of heat by which it is raised from the earth is withdrawn, it condenses, and returns again to the state of water.

*CORNELIUS VARLEY. Month. Mag. vol. xxiii. No. 156. p. 375.*

6136. [——— 2.] The Orange-tree bears at the same time a variety of fruits, some in their infancy, and others in their utmost perfection; uniting thus the beautiful appearances of various seasons, and the liberal donations of many years.

*Nature delineated, vol. i. p. 139.*

——— Here fruits and blossoms blush,  
In social sweetness, on the self-same bough.

MILTON.

This tree is one of the most *long-lived* in nature : several of them have been kept in gardens for two or three hundred years, and even then retained the appearance of their youthful vigor. The delicious sort, called China Oranges, was first brought from China by the Portuguese ; and it is said the very tree, from whence all the European ones of that kind have been propagated, is still preserved at Lisbon.

See SMITH'S *Wonders of Nature and Art*, vol. i. p. 215.

6137. [Rev. xxii. 2.] Those fruits designed to supply the accidental demands of travellers, or *navigators*, remain on the earth at all times. These for the latter, are not only inclosed in shells adapted to their preservation in the sea, on whose shores they grow ; but they appear on the tree at all seasons and in every degree of maturity. In tropical countries on the uninhabited shores of the islands, the *cocoa-tree* bears at once twelve or fifteen clusters of cocoa-nuts, some of which are still in the bud ; others are in flower ; others are knit ; others are already full of milk ; and finally some are in a state of perfect maturity. — Except the *cocoa-tree* and the banana, no others known are in fruit all the year round.

An Indian, under his banana and his *cocoa-tree*, can live almost independently of his neighbour.

The *cocoa-tree*, which grows to a very large size on the shores of the Torrid Zone, thrives in pure sea-sand, which it interlaces with such a prodigious quantity of hairy fibres, as to form around it a solid mass. On this basis, in the midst of a moving soil, it effectually resists the most violent tempests, but generally languishes in the interior of a country.

See No. 178.

St. PIERRE'S *Studies of Nature*, vol. ii. pp. 167, 169, 358.

6138. — Francis Pyrand reports, says St PIERRE, that at the Maldiv Islands the *cocoa-tree* produces every month a cluster of cocoa-nuts, so that no less than twelve are in bearing at a time : of which the first is in a state of incipency ; the second coming out of its covering ; the third budding ; the fourth in flower ; the fifth forming a nut ; and the last in maturity.

*Harmonies of Nature*, vol. i. p. 47.

6139. — The Indians ascribe great medicinal virtues to the *cocoa* of the Maldives or *sea-cocoa*, known to botanists under the name of *nux medica*. The Asiatic physicians pretend that it is antiscorbutic ; that it radically cures the venereal disease ; and that it is a powerful antidote against poison.

These cocoas are in so much request all over Asia, that it was not uncommon about the year 1759, the period when they were discovered, to see them sold for upwards of four hundred pounds sterling each.

ROCHON'S *Voyage to Madagascar*. — PINKERTON'S *Coll. part* lxviii. p. 807.

6140. [Rev. xxii. 2.] Palm-trees from the same root produce a great number of suckers, which form upwards a kind of forest by their spreading.

PLINY, *lib. xii. cap. 4.*

The name of the palm-tree, in Greek, is *Phœnix*. — See Note on No. 177.

Authors assign to the *phœnix* a life of fourteen hundred and sixty-one years ; that is to say, the time of a Sothic period, or of a revolution of the great solar year of the Egyptians.

M. BAILLY'S *Antient History of Asia*, vol. i. p. 215.

6141. — There is, in the Maremma, some remarkable instances of the vast age to which Olives will attain : Sig. Zucchini, professor of agriculture at Florence, informed A. Young Esq., that, on examining the hills in the middle of that tract, he found in the midst of woods, and almost overrun with rubbish, Olives of so immense an age and magnitude that he conjectures them to have been planted by the antient Etruscans, before the Romans were in possession of the country.

PINKERTON'S *Coll. part* xvii. p. 611.

6142. [—— 9.] St John, says CUPRIAN (*de Bono Patientiæ, sub fin.*), about to render worship to an angel, is rebuked and told not to do it, but to "worship the Lord Jesus." — If Cuprian has translated, it proves that, in some very early copy, the passage was thus read ; and if he has only supplied a comment, his inference from the doctrine is evident : That God, therefore, whom the Apostle was commanded to worship, was by this excellent man understood to be no other than our Lord Jesus Christ.

BURGH'S *Enquiry respecting the Godhead*, p. 338.

6143. [—— 15.] An opinion or hypothesis having been once adopted, every matter of fact is received through a *refracting medium*, which *bends and models* the shapes of objects to the wishes of the inventor.

DOWNING'S *Hebrew Elements*, p. 33.



6144. [Rev. xxii. 15.] Adulterers, that pretend to a religious influence, say they acknowledge the Creator of the universe, and providence — but only a universal one, and salvation grounded in faith; also, that their lot will not be worse than that of others. But, when they are explored as to their qualities in heart, which is done in the other life; it is then discovered, that they do not even believe these things: but, instead of the Creator of the universe, they

acknowledge nature; instead of a universal providence, they acknowledge no providence; and, respecting faith, they think it a nothing. All this is a consequence of the utter opposition between adulterous influences and those that are good and true. Hence any one may judge how adulterers can come into heaven.

SWEDENBORG, *Arcana*, n. 2747.

“O the depth of the riches, both of the wisdom and knowledge of God!

How unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord?

Or who hath been his counsellor?

Or who hath first given to him?

And it shall be recompensed to him again.

FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS:

TO WHOM BE GLORY FOR EVER! AMEN!”

FINIS.

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OF

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IN

### SCIENCE AND RELIGION.

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| Ch.  | Ver. Numbers           |
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| i.   | 13 1925 to 1927        |
|      | 14 1925 to 1927        |
|      | 15 653                 |
|      | 16 651 to 653. 657     |
|      | 19 654. 655            |
|      | 22 656                 |
| ii.  | 3 659 to 661           |
|      | 5 658. 1928            |
|      | 10 662 to 664          |
|      | 11 665. 671            |
|      | 12 665. 671            |
|      | 14 666 to 669          |
|      | 22 1929. 1930          |
|      | 25 1931                |
| iii. | 1 1932. 1933           |
|      | 2 675. 676             |
|      | 3 678                  |
|      | 4 679. 680             |
|      | 5 683. 684             |
|      | 8 1934                 |
|      | 22 1935                |
| iv.  | 22 1936                |
|      | 25 1937. 1938          |
|      | 26 1939                |
| v.   | 1 1940                 |
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|      | 7 1943. 1944           |
|      | 12 1945                |
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|      | 18 1947                |
| vi.  | 3 681. 682. 1948. 1949 |
| vii. | 3 1951 to 1955         |
|      | 13 1951 to 1955        |
|      | 11 685 to 692. 1950    |
|      | 12 690. 691            |
|      | 17 697                 |
|      | 18 699                 |
|      | 19 695. 696. 698. 700  |

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| vii.  | 20 693                       |
|       | 21 694                       |
| viii. | 2 702                        |
|       | 5 701                        |
|       | 6 1956                       |
|       | 16 703 to 705                |
|       | 18 706                       |
|       | 20 708. 710. 711             |
|       | 21 710. 711. 707. 1957       |
|       | 22 1958                      |
|       | 24 709                       |
| ix.   | 9 1959                       |
|       | 18 712. 713                  |
|       | 23 714 to 718. 1960          |
|       | 31 1961. 1962. 720 to 727    |
|       | 32 720 to 727                |
| x.    | 19 742. 743. 1963. 1964      |
|       | 23 730                       |
| xi.   | 2 1965. 1966                 |
|       | 5 1967                       |
|       | 7 1968                       |
|       | 34 736                       |
| xii.  | 2 1969 to 1976               |
|       | 3 1977. 1978                 |
|       | 5 1979                       |
|       | 6 1980                       |
|       | 7 733. 1981. 1982            |
|       | 8 731. 735. 952 to 956. 1983 |
|       | 1984                         |
|       | 10 1985                      |
|       | 11 734                       |
|       | 15 1986                      |
|       | 19 1987                      |
|       | 21 900                       |
|       | 34 1988                      |
|       | 37 1989. 1990                |
|       | 38 1991                      |
|       | 39 1992                      |
|       | 40 1993 to 1995              |

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| xii.   | 42 732                       |
| xiii.  | 3 1996                       |
|        | 13 885                       |
|        | 16 1997                      |
|        | 18 1998. 1999                |
|        | 20 740. 2000. 2001           |
|        | 21 387. 739. 2002            |
|        | 22 2002                      |
| xiv.   | 2 744                        |
|        | 7 2003                       |
|        | 9 2004                       |
|        | 12 2005                      |
|        | 14 2006                      |
|        | 19 741                       |
|        | 21 745. 746. 749 to 752. 755 |
|        | 22 754                       |
|        | 23 2007                      |
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|        | 28 747. 748. 2008            |
| xv.    | 1 2009 to 2011               |
|        | 20 2112                      |
|        | 23 756. 757. 2013            |
|        | 25 758. 759                  |
|        | 27 2014                      |
| xvi.   | 5 2015                       |
|        | 7 777                        |
|        | 13 760. 2016                 |
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|        | 18 765                       |
|        | 23 795                       |
|        | 31 761                       |
|        | 32 766. 767                  |
|        | 34 766. 767                  |
|        | 36 2117                      |
| xvii.  | 6 768                        |
|        | 8 2018                       |
|        | 9 2019                       |
|        | 11 2020. 2021                |
| xviii. | 6 2022. 2023                 |

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| Ch.    | Ver. | Numbers   |
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| xviii. | 19   | 2024  |
|        | 21   | 2025  |
| xix.   | 11   | 2026  |
|        | 15   | 2027  |
|        | 18   | 775. 772. 773   |
|        | 19   | 772. 778  |
|        | 20   | 773   |
| xx.    | 1    | 303   |
|        | 3    | 785   |
|        | 4    | 780. 784  |
|        | 5    | 2028. 786 to 788  |
|        | 6    | 786 to 788  |
|        | 7    | 789. 790. 2029  |
|        | 8    | 791   |
|        | 11   | 792. 793  |
|        | 12   | 797   |
|        | 13   | 96. 126 to 134. 136. 140. 141.<br>798. 799. 801. 802. 807 to<br>809. 811. 816. 2030 to 2032 |
|        | 14   | 830   |
|        | 15   | 836   |
|        | 16   | 841. 842  |
|        | 17   | 779. 843. 844. 2033   |
|        | 18   | 771   |
|        | 24   | 949. 2034   |
|        | 25   | 2035  |
| xxi.   | 2    | 2036. 2037  |
|        | 4    | 445. 2038 to 2041   |
|        | 6    | 2037. 2042  |
|        | 18   | 2043. 2044  |
|        | 26   | 2045  |
|        | 27   | 2045  |
| xxii.  | 1    | 2046. 837   |
|        | 4    | 837   |
|        | 5    | 2047  |
|        | 6    | 2048  |
|        | 9    | 2049  |
|        | 12   | 2050  |
|        | 13   | 2051  |
|        | 14   | 2052. 2053  |
|        | 15   | 2052. 2053  |
|        | 18   | 2054 to 2056  |
|        | 19   | 2057. 2058  |
|        | 25   | 2059. 2060  |
|        | 26   | 2061. 2062  |
|        | 27   | 2061. 2062  |
|        | 29   | 937. 939. 2063  |
| xxiii. | 2    | 2064  |
|        | 12   | 2065  |
|        | 19   | 933. 2066. 2067   |

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| xxiii.  | 28   | 2068         |
|         | 31   | 2069         |
| xxiv.   | 8    | 850 to 852   |
|         | 11   | 2070         |
|         | 12   | 2071         |
|         | 17   | 1010. 2072   |
| xxv.    | 4    | 2073. 2074   |
|         | 5    | 879          |
|         | 8    | 2075         |
|         | 9    | 2076 to 2079 |
|         | 10   | 2080. 2081   |
|         | 14   | 2082         |
|         | 16   | 2083         |
|         | 17   | 2084         |
|         | 29   | 2085 to 2087 |
|         | 31   | 2089 to 2091 |
|         | 39   | 2092         |
| xxvi.   | 7    | 2093 to 2095 |
|         | 14   | 2096 to 2098 |
|         | 15   | 2099 to 2101 |
|         | 29   | 2102         |
|         | 36   | 2103         |
| xxvii.  | 1    | 2104. 2105   |
|         | 2    | 2106. 2107   |
|         | 3    | 2108. 2109   |
|         | 5    | 2110         |
|         | 20   | 2111         |
| xxviii. | 5    | 2112 to 2114 |
|         | 6    | 2115         |
|         | 9    | 2116         |
|         | 11   | 2117         |
|         | 12   | 2118         |
|         | 16   | 2119 to 2121 |
|         | 17   | 2122. 2123   |
|         | 18   | 2124 to 2126 |
|         | 19   | 2127. 2128   |
|         | 21   | 2122. 2123   |
|         | 33   | 2129 to 2131 |
|         | 34   | 2132         |
|         | 36   | 2133         |
|         | 39   | 2134         |
|         | 40   | 2135         |
|         | 42   | 2136 to 2138 |
|         | 43   | 2138         |
| xxix.   | 4    | 2139         |
|         | 6    | 2140. 2141   |
|         | 7    | 2140. 2141   |
|         | 9    | 2139         |
|         | 12   | 2142. 2143   |

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| xxix.    | 13   | 135                       |
|          | 14   | 886. 927. 2144            |
|          | 15   | 2145                      |
|          | 18   | 899                       |
|          | 22   | 2146                      |
|          | 23   | 907                       |
|          | 24   | 945                       |
|          | 38   | 2147                      |
|          | 40   | 2148. 2149                |
| xxx.     | 8    | 2150                      |
|          | 12   | 2151. 2152                |
|          | 13   | 2153                      |
|          | 23   | 2154 to 2157              |
|          | 24   | 2155 to 2157              |
|          | 34   | 2158 to 2160              |
|          | 35   | 2160                      |
|          | 37   | 2160                      |
| xxxi.    | 1    | 2161                      |
| xxxii.   | 4    | 2162                      |
|          | 10   | 2163                      |
|          | 15   | 847. 848                  |
|          | 16   | 847. 848                  |
|          | 19   | 2164                      |
|          | 20   | 1012                      |
|          | 25   | 2165                      |
|          | 27   | 853. 855. 862. 2166. 2167 |
|          | 32   | 2168                      |
| xxxiii.  | 4    | 2169                      |
|          | 9    | 737                       |
|          | 10   | 737                       |
|          | 20   | 2170                      |
| xxxiv.   | 1    | 845. 846                  |
|          | 16   | 2171                      |
|          | 24   | 969. 970. 2172            |
|          | 27   | 845. 846                  |
|          | 28   | 845. 846                  |
|          | 30   | 1011                      |
|          | 33   | 2173. 2174                |
| xxxv.    | 35   | 2175                      |
| xxxviii. | 8    | 2176 to 2180              |
|          | 24   | 2182                      |
|          | 25   | 2181                      |
|          | 29   | 2182                      |
| xl.      | 2    | 2183                      |
|          | 10   | 2184                      |
|          | 13   | 931. 2185                 |
|          | 20   | 2986                      |
|          | 21   | 2986                      |
|          | 34   | 936                       |

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| i.  | 1    | 2187 to 2190                                  |
|     | 2    | 874. 901. 906. 917. 898. 908.<br>2191 to 2194 |
|     | 3    | 897. 919                                      |

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| i.  | 5    | 958. 896                  |
|     | 6    | 911                       |
|     | 9    | 910. 911. 919. 2195. 2196 |
|     | 10   | 2197                      |

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| i.  | 13   | 2198                           |
|     | 14   | 904. 2199 to 2201              |
|     | 17   | 904. 2199 to 2201              |
| ii. | 1    | 902. 921. 924. 928. 2202. 2203 |



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| ii.       | 2    | 918                            | xi.          | 15         | 2266, 2267               | xix.   | 10              | 2349                   |              |
|           | 4    | 2204 to 2206                   |              | 16         | 2268, 2269               |        | 13              | 818                    |              |
|           | 5    | 2207                           |              | 17         | 2270 to 2274             |        | 14              | 2350                   |              |
|           | 11   | 2208, 2209                     |              | 18         | 2275 to 2277             |        | 15              | 810, 860, 2351         |              |
|           | 12   | 905                            |              | 19         | 2278 to 2280             |        | 19              | 2352, 2353             |              |
|           | 13   | 337, 2210 to 2220              |              | 20         | 2281                     |        | 23              | 2354 to 2357           |              |
|           | 14   | 2221, 2222                     |              | 22         | 2282                     |        | 26              | 2358                   |              |
|           | 16   | 948                            |              | 23         | 2283                     |        | 27              | 2359, 2360             |              |
| iii.      | 1    | 2223                           |              | 24         | 2284                     | xx.    | 28              | 2361 to 2363           |              |
|           | 2    | 317, 2224                      |              | 25         | 2285                     |        | 18              | 2364                   |              |
|           | 13   | 895                            |              | 30         | 2286 to 2289             |        | 25              | 2365                   |              |
|           | 15   | 2225, 2226                     |              | 32         | 889                      |        | 27              | 2366                   |              |
|           | 17   | 2225, 2226                     |              | 34         | 2290, 2291               | xxi.   | 1               | 2367, 2368             |              |
|           | iv.  | 1                              |              | 868        | 36                       |        | 2292            | 14                     | 2369, 2370   |
|           |      | 7                              |              | 2227       | 40                       |        | 2293, 2294      | 17                     | 2371 to 2373 |
| 18        |      | 2227                           |              | 42         | 2295, 2296               | 20     | 2374            |                        |              |
| 22        |      | 2228                           |              | 45         | 2297                     | xxii.  | 20              | 2375                   |              |
| 27        |      | 2229                           |              | 46         | 2298                     |        | 25              | 2376                   |              |
| 28        |      | 2230                           | xii.         | 1          | 2299, 2300, 2303 to 2305 |        | 27              | 2377, 2378             |              |
| v.        | 1    | 2231                           |              | 2          | 2301, 2306               | xxiii. | 11              | 946                    |              |
|           | 2    | 2232                           |              | 4          | 2302                     |        | 14              | 947, 2379              |              |
|           | 4    | 2233                           |              | 6          | 890                      |        | 17              | 2380                   |              |
|           | 5    | 2233                           | xiii.        | 2          | 2307 to 2311, 2028, 787  |        | 24              | 2381                   |              |
|           | 6    | 880                            |              | 25         | 2312                     |        | 27              | 2382                   |              |
|           | 11   | 590                            |              | 30         | 2313, 2314               |        | 32              | 2383                   |              |
|           | 13   | 2234                           |              | 38         | 2315                     |        | 34              | 944, 2384 to 2387      |              |
| 15        | 870  | 39                             |              | 2315       | 36                       | 2388   |                 |                        |              |
| vi.       | 2    | 866                            |              | 46         | 2316                     | 39     | 2389            |                        |              |
|           | 6    | 866                            |              | 47         | 2317 to 2319             | 40     | 2390, 2391      |                        |              |
|           | 13   | 2235                           |              | 48         | 883                      | xxiv.  | 10              | 2392                   |              |
|           | 26   | 2236, 2237                     |              | 55         | 2320                     |        | 11              | 2393                   |              |
|           | 29   | 2236, 2237                     | xiv.         | 7          | 2321                     |        | 16              | 2394                   |              |
| vii.      | 12   | 2238                           |              | 10         | 2322                     |        | 19              | 2395                   |              |
|           | 23   | 887                            |              | 34         | 2323, 2324               | 21     | 2396            |                        |              |
|           | 25   | 887                            |              | 40         | 2325                     | xxv.   | 2               | 968, 2397              |              |
|           | 29   | 2239                           |              | 44         | 2326                     |        | 3               | 2398                   |              |
| viii.     | 3    | 2240                           |              | 49         | 2327                     |        | 4               | 963 to 966, 2399, 2400 |              |
|           | 6    | 2241                           | xv.          | 2          | 2328                     |        | 9               | 2401                   |              |
|           | 26   | 2242                           |              | 4          | 2329                     | 14     | 2402            |                        |              |
|           | 30   | 2243                           |              | 13         | 2330                     | 23     | 2403, 2404      |                        |              |
| ix. Whole | 2244 | 18                             |              | 2331, 2332 | 44                       | 2405   |                 |                        |              |
|           | 9    | 2245                           |              | 20         | 2333                     | xxvi.  | 1               | 2406                   |              |
|           | x.   | 1                              | 2246 to 2248 | xvi.       | 8                        |        | 2334, 2335, 878 | 4                      | 2407, 2408   |
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| 1         |      | 2251 to 2253                   | 14           |            | 2337                     |        | 10              | 2410                   |              |
| xi.       | 2    | 2254, 2255                     | 15           |            | 2338                     |        | 13              | 2411                   |              |
|           | 3    | 101, 2256                      | 27           |            | 2339, 2340               | 15     | 968             |                        |              |
|           | 4    | 114, 115, 2257                 | xvii.        | 6          | 936                      | 23     | 813, 814, 817   |                        |              |
|           | 5    | 920, 2258, 2259                |              | 7          | 2341, 2342               | 26     | 2412            |                        |              |
|           | 7    | 909                            |              | 11         | 2343                     | 29     | 2413            |                        |              |
|           | 8    | 100, 2260, 2261                |              | 14         | 2344                     | xxvii. | 1               | 2414, 2415             |              |
|           | 9    | 2262                           | xviii.       | 6          | 2345                     |        | 2               | 2416, 2417             |              |
|           | 10   | 2263                           |              | 19         | 2346                     |        | 16              | 2418                   |              |
|           | 13   | 2264                           |              | 21         | 2347                     |        | 28              | 2419                   |              |
|           | 14   | 2265                           | xix.         | 3          | 2348                     |        | 30              | 2420                   |              |

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| i.    | 1    | 2421                      |
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| ii.   | 2    | 2425. 2426                |
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| iii.  | 1    | 2428                      |
|       | 4    | 2429                      |
|       | 13   | 2430                      |
|       | 15   | 2431                      |
|       | 22   | 2432                      |
| iv.   | 41   | 2433                      |
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| v.    | 8    | 2435                      |
|       | 17   | 2439                      |
|       | 18   | 2436 to 2438              |
|       | 21   | 2440. 2441                |
|       | 22   | 2441                      |
|       | 23   | 2442. 2443                |
|       | 24   | 2444                      |
|       | 27   | 2441                      |
|       | 28   | 2439. 2441                |
|       | 1    | 2445. 2446                |
|       | 2    | 326. 971. 973             |
|       | 3    | 326. 971. 973. 2447. 2448 |
|       | 5    | 2449                      |
|       | 6    | 2450                      |
|       | 7    | 2450                      |
|       | 9    | 2451. 976                 |
|       | 18   | 2452. 974                 |
|       | 20   | 2453                      |
|       | 3    | 2454. 2455                |
|       | 13   | 2456                      |
|       | 84   | 2457                      |
|       | 7    | 2458                      |
| viii. | 8    | 2459                      |
|       | 12   | 2460                      |
|       | 21   | 2461                      |
|       | 24   | 2462                      |
|       | 1    | 2463                      |
| ix.   | 5    | 2464                      |
|       | 15   | 2465                      |
| x.    | 4    | 2466                      |
|       | 5    | 2467                      |
|       | 6    | 2467. 2468                |
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|       | 29   | 2470. 2471                |
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| xi.   | 1    | 2473. 2474                |
|       | 5    | 2475 to 2480              |
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| xi.    | 8    | 2482. 2483   |
|        | 16   | 2484         |
|        | 17   | 2485         |
|        | 20   | 2486         |
|        | 21   | 2487         |
|        | 31   | 2488         |
|        | 32   | 2489         |
|        | 34   | 2490         |
|        | 1    | 2491         |
|        | 10   | 2491         |
| xii.   | 14   | 2492. 2493   |
|        | 19   | 2494         |
|        | 20   | 2496. 2497   |
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|        | 23   | 2496 to 2499 |
| xiii.  | 28   | 2500         |
|        | 43   | 2501         |
| xiv.   | 45   | 2502         |
|        | 5    | 2503         |
| xv.    | 38   | 2504         |
|        | 1    | 2505         |
| xvi.   | 31   | 2506. 2507   |
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| xvii.  | 48   | 2508         |
|        | 2    | 2509         |
|        | 6    | 2510         |
|        | 8    | 2511         |
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| xviii. | 12   | 2513         |
|        | 15   | 2514         |
|        | 24   | 1998         |
|        | 26   | 997          |
|        | 2    | 2515 to 2517 |
| xix.   | 11   | 2519         |
|        | 12   | 2519         |
|        | 14   | 2518         |
|        | 17   | 2520         |
|        | 18   | 772          |
| xx.    | 19   | 772          |
|        | 8    | 2521         |
|        | 11   | 769          |
|        | 19   | 2522         |
|        | 21   | 2523         |
| xxi.   | 6    | 2524 to 2528 |
|        | 13   | 2529         |
|        | 14   | 2530         |
|        | 17   | 2531         |
|        | 21   | 2532         |
| xxii.  | 8    | 2533         |
|        | 20   | 2534         |
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| xxiii. | 1    | 2536         |

| Ch.     | Ver. | Numbers      |
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| xxiii.  | 8    | 2537         |
|         | 9    | 2538         |
|         | 22   | 2539 to 2542 |
|         | 25   | 2543         |
|         | 3    | 1006         |
| xxiv.   | 4    | 1003         |
|         | 5    | 2544         |
|         | 6    | 2545         |
|         | 7    | 2546 to 2548 |
|         | 9    | 2544         |
|         | 17   | 2549         |
|         | 20   | 2550         |
|         | 21   | 2551         |
|         | 24   | 2552         |
|         | 1    | 2553         |
| xxv.    | 2    | 2553         |
|         | 4    | 2554. 2555   |
|         | 6    | 2556         |
|         | 8    | 831          |
|         | 59   | 2557         |
| xxvi.   | 8    | 2558         |
|         | 11   | 2558         |
|         | 14   | 2559. 2560   |
|         | 21   | 2561         |
|         | 1    | 2562         |
| xxviii. | 7    | 2563         |
|         | 12   | 2564         |
|         | 4    | 2565         |
|         | 5    | 2565         |
|         | 1    | 2566         |
| xxxi.   | 7    | 2567         |
|         | 10   | 2568         |
|         | 22   | 2569         |
|         | 28   | 2570         |
|         | 1    | 2571. 2572   |
| xxxii.  | 2    | 2572         |
|         | 15   | 2573         |
|         | 17   | 2574         |
|         | 29   | 2575         |
|         | 30   | 2575         |
| xxxiii. | 41   | 2576         |
|         | 6    | 2577         |
|         | 4    | 2578         |
|         | 5    | 2578         |
|         | 12   | 2579         |
| xxxiv.  | 13   | 2580         |
|         | 19   | 806. 805     |
|         | 21   | 810. 812     |
|         | 6    | 2581         |
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| xxxv.   | 11   | 2583         |
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| i.    | 1    | 2584             |
|       | 6    | 774              |
|       | 8    | 2585             |
|       | 14   | 2587             |
|       | 15   | 2587, 2586       |
| ii.   | 9    | 2588             |
| iii.  | 11   | 2589 to 2592     |
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| iv.   | 2    | 2595             |
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|       | 34   | 2596, 2597       |
|       | 38   | 2596             |
|       | 48   | 2598             |
| v.    | 6    | 2599             |
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|       | 14   | 796              |
|       | 15   | 796              |
|       | 21   | 2599             |
|       | 22   | 2601             |
| vi.   | 8    | 2602, 2603       |
| vii.  | 1    | 2604 to 2606     |
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|       | 3    | 2605, 2606, 2608 |
|       | 5    | 2609             |
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|       | 24   | 2605             |
| viii. | 4    | 2611             |
|       | 7    | 2612             |
|       | 8    | 2613, 2614       |
|       | 9    | 2612             |
| ix.   | 18   | 2615             |
| xi.   | 1    | 2616             |
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|       | 29   | 2623             |
| xii.  | 1    | 2624             |
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|       | 3    | 781              |
|       | 14   | 2627             |
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| xiii. | 1    | 2630             |
|       | 2    | 631              |
|       | 6    | 2631             |
|       | 10   | 2632 to 2634     |
| xiv.  | 1    | 2635 to 2637     |
|       | 4    | 2638             |
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|       | 24   | 2640             |
|       | 26   | 925              |
|       | 28   | 995, 2641, 2642  |
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| xv.   | 1    | 2643             |

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| xv.    | 7    | 2644 to 2646      |
|        | 8    | 2646              |
|        | 11   | 2644, 2645        |
|        | 20   | 2647              |
|        | 21   | 2648              |
| xvi.   | 13   | 2649              |
|        | 14   | 2650              |
|        | 16   | 2651              |
| xvii.  | 5    | 2652              |
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|        | 16   | 838, 2659 to 2662 |
|        | 17   | 2663              |
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| xviii. | 3    | 912, 914          |
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|        | 15   | 2669              |
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|        | 14   | 2671              |
| xx.    | 6    | 2672              |
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|        | 20   | 2679, 2680        |
| xxi.   | 4    | 681, 2682         |
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|        | 11   | 2684              |
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|        | 21   | 2687              |
|        | 22   | 2688              |
| xxii.  | 5    | 2689, 2690        |
|        | 6    | 138, 2691         |
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|        | 8    | 2693 to 2695      |
|        | 9    | 2696, 2697        |
|        | 10   | 2698              |
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|        | 15   | 2700, 2701        |
|        | 17   | 2702 to 2705      |
|        | 23   | 2706              |
|        | 28   | 2707              |
|        | 30   | 2708, 2709        |
| xxiii. | 1    | 2710              |
|        | 2    | 2711              |
|        | 8    | 2710              |
|        | 13   | 2712, 2713        |
|        | 16   | 2714              |
|        | 18   | 2715 to 2717      |
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| xxiv.  | 1    | 2721              |
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|        | 6    | 2723, 2724        |
|        | 10   | 2725, 2726        |
|        | 11   | 2725, 2726        |

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| xxiv.   | 12   | 2727                 |
|         | 13   | 2726, 2727           |
|         | 16   | 2728                 |
|         | 17   | 2729                 |
| xxv.    | 3    | 2730                 |
|         | 4    | 2731 to 2734         |
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|         | 11   | 2741                 |
|         | 12   | 2741                 |
|         | 13   | 2742                 |
|         | 15   | 2742                 |
| xxvi.   | 5    | 2743                 |
|         | 14   | 2744, 2745           |
| xxvii.  | 4    | 2746                 |
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| xxviii. | 5    | 2748                 |
|         | 22   | 2742, 2750           |
|         | 23   | 2751 to 2753         |
|         | 24   | 2754                 |
|         | 27   | 2755                 |
|         | 39   | 2756                 |
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|         | 52   | 2757                 |
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|         | 64   | 2759                 |
| xxix.   | 5    | 2760, 2761           |
|         | 6    | 2762                 |
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| xxx.    | 14   | 1016                 |
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|         | 20   | 1018, 2768           |
| xxxi.   | 2    | 859                  |
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| xxxii.  | 4    | 2770                 |
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|         | 10   | 2773                 |
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|         | 32   | 2778                 |
|         | 37   | 2779, 2780           |
| xxxiii. | 2    | 2781                 |
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|         | 12   | 2783                 |
|         | 14   | 2784, 2785           |
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|         | 19   | 2787 to 2794         |
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|         | 29   | 803, 2795            |
| xxxiv.  | 1    | 2796                 |
|         | 6    | 2796                 |



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| i.   | 1    | 2797               |
|      | 3    | 2798               |
|      | 4    | 2799               |
| ii.  | 1    | 1019. 2800 to 2802 |
|      | 5    | 2803               |
|      | 6    | 2804 to 2807       |
| iii. | 8    | 2806. 2807         |
|      | 1    | 2808               |
|      | 15   | 2809. 2810         |
| iv.  | 16   | 2811. 2812         |
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| v.   | 13   | 2814               |
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|      | 9    | 2815               |
| vi.  | 10   | 2816 to 2821       |
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|      | 1    | 829. 2822. 2824    |
|      | 2    | 2822               |
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|      | 4    | 2825. 1024         |
|      | 5    | 1024               |
|      | 12   | 2826. 2827         |
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|      | 17   | 2828               |
|      | 20   | 1027. 1028         |

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| vi.   | 21   | 1028             |
|       | 22   | 1023             |
|       | 24   | 2829             |
|       | 25   | 2830             |
|       | 26   | 2831             |
| vii.  | 1    | 2832             |
|       | 21   | 2833. 2834       |
|       | 24   | 2835             |
|       | 25   | 2835             |
|       | 8    | 2836             |
| viii. | 22   | 2837             |
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|       | 29   | 2839             |
|       | 32   | 2840             |
|       | 2    | 2841             |
| ix.   | 4    | 2842. 2843       |
|       | 14   | 2844             |
|       | 19   | 2845             |
| x.    | 27   | 2846             |
|       | 10   | 2847             |
|       | 11   | 2848 to 2850     |
|       | 12   | 2851. 1030. 1037 |
|       | 13   | 1037. 2852       |
|       | 22   | 2853 to 2855     |
|       | 32   | 2856             |
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| xi.    | 22   | 2858       |
|        | 23   | 2859       |
| xii.   | 7    | 2860       |
|        | 8    | 2860       |
| xiii.  | 16   | 2861       |
|        | 4    | 2862       |
|        | 6    | 2863       |
|        | 16   | 2864       |
|        | 8    | 2865       |
|        | 17   | 2866       |
| xv.    | 55   | 2867       |
|        | 11   | 2868       |
| xvii.  | 16   | 2869       |
|        | 1    | 2870       |
| xviii. | 13   | 2871       |
|        | 47   | 2872. 2873 |
| xix.   | 51   | 2874       |
|        | 2    | 2875       |
| xx.    | 9    | 2875       |
|        | 44   | 2876       |
| xxi.   | 1    | 2877       |
|        | 14   | 2878       |
| xxii.  | 9    | 2879       |
|        | 32   | 2880. 2881 |
| xxiv.  | 22   | 2882       |
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| i.   | 31   | 2883             |
|      | 36   | 2884             |
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| ii.  | 6    | 2886             |
|      | 19   | 2887             |
|      | 24   | 2888. 2889       |
| iii. | 31   | 2890. 2891       |
|      | 4    | 2892             |
|      | 11   | 2893             |
| vi.  | 17   | 2894             |
|      | 19   | 345 to 347. 2895 |
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|      | 7    | 2897             |
|      | 8    | 2898. 2899       |
|      | 10   | 2900. 2901       |
|      | 11   | 2902. 2903       |
|      | 14   | 2904. 2905       |
|      | 21   | 2906. 2907       |
| v.   | 25   | 2908. 2909       |
|      | 2    | 2910             |
|      | 19   | 2911             |
| vi.  | 21   | 2912             |
|      | 25   | 2913             |
|      | 38   | 2914. 2915       |

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| vii.  | 5    | 2916                 |
|       | 21   | 2917                 |
|       | 16   | 2918                 |
| viii. | 21   | 2919                 |
|       | 6    | 2920                 |
|       | 8    | 2921                 |
| ix.   | 11   | 2922                 |
|       | 15   | 2921                 |
|       | 45   | 2923. 2924           |
|       | 46   | 2925                 |
|       | 53   | 2926                 |
|       | 6    | 2927                 |
| x.    | 16   | 2928                 |
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|       | 30   | 2930                 |
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|       | 6    | 2933. 2934           |
| xii.  | 5    | 2935                 |
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|       | 1    | 2938                 |
| xiv.  | 4    | 2939 to 2941         |
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| xv.    | 11   | 2945         |
|        | 19   | 2946 to 2949 |
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| xvi.   | 12   | 2950         |
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|        | 20   | 2950         |
|        | 21   | 2952         |
|        | 22   | 2953         |
|        | 23   | 2954         |
|        | 26   | 2955. 2956   |
|        | 30   | 2950         |
| xvii.  | 3    | 2957         |
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| xviii. | 7    | 2960         |
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| xix.   | 10   | 2965         |
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| xx.    | 16   | 2968         |
|        | 11   | 2969. 597    |

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| i.  | 1    | 2970. 2971   |
|     | 5    | 602          |
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| iii. | 12   | 603       |
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| iv. | 3    | 2977    |
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| ii.   | 12                 | 2983       |
|       | 13                 | 2984       |
|       | 22                 | 2985       |
|       | 36                 | 2986       |
| iii.  | 21                 | 2987. 1008 |
| iv.   | 13                 | 2988       |
|       | 18                 | 2989       |
| v.    | 2                  | 2990       |
|       | 4                  | 2991       |
|       | 5                  | 2991       |
| vi.   | 4                  | 2992       |
|       | 11                 | 2993       |
|       | 14                 | 2994       |
|       | 18                 | 2995       |
|       | 19                 | 2996       |
| viii. | 5                  | 2997       |
|       | 11                 | 2998       |
|       | 13                 | 2999       |
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| ix.   | 3                  | 3001       |
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| x.    | 1                  | 3003       |
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|       | 22                 | 3005       |

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| x.    | 25   | 3006             |
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| xii.  | 17   | 3008. 3009       |
|       | 18   | 3009             |
| xiii. | 1    | 3010             |
|       | 5    | 3011             |
|       | 8    | 3012             |
|       | 9    | 3016. 3014       |
| xiv.  | 10   | 3015             |
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|       | 37   | 3019             |
|       | 44   | 3020             |
|       | 45   | 3019             |
| xv.   | 9    | 3021             |
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|       | 19   | 3023             |
|       | 33   | 3024. 3025       |
| xvi.  | 1    | 3026             |
|       | 20   | 3027. 1040. 1042 |
| xvii. | 4    | 3028             |
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|       | 15   | 3030. 3031       |
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| xvii.   | 50   | 3039                   |
| xviii.  | 3    | 3040. 3041             |
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|         | 6    | 3042. 1048             |
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| xix.    | 12   | 3043                   |
| xxi.    | 7    | 3044                   |
|         | 8    | 3045                   |
|         | 9    | 3045                   |
| xxii.   | 1    | 3046                   |
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| xxiii.  | 23   | 3048                   |
| xxiv.   | 7    | 3049                   |
| xxv.    | 1    | 3050                   |
|         | 6    | 3051                   |
|         | 25   | 3052                   |
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| xxvi.   | 5    | 3055                   |
| xxviii. | 7    | 3056 to 3058           |
|         | 8    | 3058                   |
|         | 19   | 3059. 1046. 1047. 1049 |
| xxix.   | 6    | 3060                   |
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|         | 9    | 3061                   |
| xxx.    | 12   | 3062                   |
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| xxxi.   | 9    | 3064                   |

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|              | 18                 | 3066         |
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| ii.          | 14                 | 3069         |
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| iii.         | 1                  | 3070         |
|              | 2                  | 3070. 3071   |
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| v.           | 6                  | 3076. 3077   |
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| v.    | 9    | 3078         |
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| vi.   | 6    | 3084. 3085   |
|       | 14   | 3086. 3087   |
|       | 16   | 3087         |
|       | 20   | 3088         |
|       | 21   | 3089         |
| vii.  | 2    | 3090. 3091   |
|       | 6    | 3092         |
|       | 13   | 3093         |
|       | 16   | 3094         |
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| viii. | 2    | 3096. 3097   |

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| viii. | 3    | 3098       |
|       | 4    | 3099       |
|       | 8    | 3100       |
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|       | 17   | 3103       |
|       | 18   | 3102. 3104 |
| ix.   | 8    | 3105       |
| x.    | 5    | 3106. 3107 |
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| xiii. | 6    | 3120         |
|       | 8    | 3121, 3122   |
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| xv.   | 6    | 3130, 3131   |
|       | 7    | 3132         |
|       | 23   | 3133         |
|       | 29   | 3134         |
|       | 30   | 3135         |
| xvi.  | 9    | 3136, 3137   |
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| xvii. | 14   | 3143         |
|       | 18   | 3144         |
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| xvii.  | 29   | 3145       |
| xviii. | 18   | 3146       |
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| xxii.  | 15   | 3148       |
| xxiii. | 3    | 3149       |
|        | 6    | 3150       |
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| xxiv.  | 1    | 3153       |
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| ii.  | 5    | 3161                        |
|      | 6    | 3161                        |
|      | 17   | 3162                        |
|      | 23   | 3163                        |
|      | 26   | 3164                        |
|      | 28   | 3165                        |
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| iii. | 1    | 3167                        |
|      | 15   | 3168                        |
|      | 18   | 3169                        |
| iv.  | 3    | 3170                        |
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| v.   | 6    | 3178                        |
|      | 8    | 3179                        |
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|      | 11   | 3181                        |
| vi.  | 1    | 3182                        |
|      | 18   | 3183, 3184                  |
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|      | 32   | 3186                        |
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| vii. | 8    | 3190                        |
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| vii.  | 22   | 3193, 3194             |
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|       | 10   | 3198                   |
|       | 22   | 3199, 3200             |
|       | 27   | 3201                   |
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|       | 63   | 3202 to 3204           |
| ix.   | 18   | 3205                   |
|       | 24   | 3206, 3207             |
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| x.    | 1    | 3212, 3213             |
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|       | 24   | 3227                   |
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| xi.   | 2    | 3229, 1052             |
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|       | 17   | 3232                   |
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| xii.  | 11   | 3234, 3235             |
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| xiii. | 4    | 3238                   |
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| xiv.  | 10   | 3240                   |
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| xv.   | 10   | 3242                   |

| Ch.    | Ver. | Numbers          |
|--------|------|------------------|
| xv.    | 13   | 3243, 3244       |
|        | 17   | 3245             |
|        | 18   | 3446             |
| xvi.   | 34   | 3247             |
| xvii.  | 6    | 3248             |
|        | 12   | 3249, 3250       |
|        | 13   | 3251             |
|        | 21   | 3252, 1061, 1062 |
| xviii. | 24   | 3253             |
|        | 28   | 3254             |
|        | 31   | 3255             |
|        | 33   | 3256             |
|        | 38   | 3255             |
|        | 41   | 3257 to 3261     |
|        | 44   | 3257 to 3261     |
|        | 45   | 3257 to 3261     |
| xix.   | 8    | 3262             |
|        | 13   | 3263             |
|        | 21   | 3264             |
| xx.    | 27   | 3265             |
|        | 30   | 3266             |
|        | 31   | 3267, 3268       |
|        | 35   | 3269             |
| xxi.   | 1    | 3270             |
|        | 8    | 3271             |
|        | 10   | 3272             |
| xxii.  | 11   | 3273             |
|        | 19   | 3274             |
|        | 22   | 3275             |
|        | 39   | 3276 to 3278     |
|        | 43   | 3279             |
|        | 44   | 3280             |
|        | 52   | 3281             |

## II. KINGS.

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| i.  | 2    | 3282, 3283   |
|     | 8    | 3284 to 3286 |
| ii. | 1    | 3287         |
|     | 2    | 3288         |
|     | 9    | 3289         |

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| ii. | 11   | 3290, 3291   |
|     | 12   | 3292, 3293   |
|     | 19   | 3294         |
|     | 20   | 3295 to 3298 |
|     | 21   | 3295 to 3298 |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| ii.  | 23   | 3299, 3300 |
| iii. | 11   | 3300, 3302 |
|      | 17   | 3303       |
|      | 20   | 3304       |
|      | 22   | 3305       |



| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| iii.  | 25   | 3306         |
| iv.   | 1    | 3307, 3308   |
|       | 8    | 3309         |
|       | 10   | 3310, 3311   |
|       | 39   | 3312         |
|       | 40   | 3313         |
| v.    | 6    | 3314         |
|       | 14   | 3315         |
|       | 17   | 3316, 3317   |
|       | 18   | 3318         |
|       | 27   | 3319         |
| vi.   | 25   | 3320 to 3324 |
| vii.  | 1    | 3325 to 3328 |
|       | 10   | 3329         |
| viii. | 4    | 3330         |
|       | 9    | 3331         |
|       | 13   | 3332         |
|       | 15   | 3333, 3334   |
| ix.   | 11   | 3335, 3336   |
|       | 13   | 3337         |
|       | 26   | 3338         |
|       | 30   | 3339         |
|       | 36   | 3340         |
|       | 37   | 3340         |
| x.    | 30   | 3341         |
| xi.   | 2    | 3342, 3343   |
|       | 11   | 3344         |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xi.    | 12   | 3345, 3346 |
|        | 14   | 3347       |
| xii.   | 2    | 3348       |
|        | 10   | 3349       |
|        | 13   | 3350       |
| xiii.  | 3    | 3351       |
|        | 7    | 3352       |
|        | 19   | 3353       |
| xiv.   | 25   | 3354       |
| xv.    | 8    | 3355       |
|        | 13   | 3355       |
|        | 17   | 3355       |
|        | 19   | 3356       |
|        | 30   | 3357       |
| xvi.   | 3    | 3358       |
|        | 18   | 3359, 3360 |
| xvii.  | 1    | 3361       |
|        | 8    | 3362       |
|        | 25   | 3363       |
|        | 30   | 3365       |
|        | 31   | 3366       |
|        | 33   | 3364       |
|        | 41   | 3364       |
| xviii. | 17   | 3367       |
|        | 21   | 3368       |
|        | 37   | 3369, 460  |
| xix.   | 7    | 3370, 3371 |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xix.   | 9    | 3372       |
|        | 12   | 3373       |
|        | 23   | 3374       |
|        | 25   | 3375       |
|        | 26   | 3375       |
|        | 35   | 3376, 3377 |
| xx.    | 6    | 3378       |
|        | 7    | 3379, 3380 |
|        | 12   | 3381       |
|        | 13   | 3382       |
|        | 18   | 3383, 1038 |
| xxii.  | 8    | 3384       |
| xxiii. | 10   | 3385, 3386 |
|        | 11   | 3387       |
|        | 29   | 3388       |
|        | 31   | 3389       |
|        | 33   | 3390       |
|        | 34   | 3391, 3392 |
| xxiv.  | 6    | 3393       |
|        | 10   | 3394       |
|        | 13   | 3395       |
|        | 16   | 3394       |
|        | 17   | 3396, 507  |
| xxv.   | 5    | 3397       |
|        | 11   | 3398, 3399 |
|        | 25   | 3400       |

## I. CHRONICLES.

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 1    | 3401       |
| ii. | 17   | 3402       |
|     | 18   | 3403, 3404 |
|     | 34   | 3405       |
|     | 51   | 3406       |
| iv. | 14   | 3407       |
| v.  | 1    | 3408       |
|     | 15   | 3409       |
|     | 19   | 3410       |

| Ch.   | Ver. | Numbers |
|-------|------|---------|
| v.    | 26   | 3411    |
| viii. | 28   | 3412    |
| ix.   | 2    | 3413    |
| x.    | 1    | 3414    |
| xi.   | 5    | 3415    |
|       | 8    | 3416    |
| xvi.  | 39   | 3417    |
| xx.   | 3    | 3418    |
| xxi.  | 25   | 3419    |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xxii.  | 14   | 3420       |
| xxiii. | 1    | 3421       |
| xxiv.  | 7    | 3422       |
| xxvi.  | 10   | 3423       |
|        | 13   | 3424       |
|        | 29   | 3425       |
| xxvii. | 28   | 3426, 3427 |
| xxix.  | 7    | 3428, 3429 |
|        | 24   | 3430       |

## II. CHRONICLES.

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| i.    | 5    | 3431       |
| ii.   | 4    | 3432       |
|       | 8    | 3432       |
| iii.  | 8    | 3434       |
|       | 10   | 3435       |
| v.    | 12   | 3436       |
| vii.  | 3    | 3437       |
| viii. | 4    | 3438, 3439 |
| ix.   | 14   | 3440       |
|       | 29   | 3441       |
| xiii. | 9    | 3442       |
|       | 20   | 3443       |
| xvi.  | 8    | 3444       |
|       | 14   | 3445, 3446 |
| xvii. | 19   | 3447       |

| Ch.     | Ver. | Numbers    |
|---------|------|------------|
| xxi.    | 10   | 3448       |
|         | 11   | 3449       |
| xxii.   | 2    | 3450       |
| xxiv.   | 17   | 3451       |
| xxvi.   | 6    | 3452       |
|         | 7    | 3453       |
|         | 14   | 3454, 3455 |
|         | 16   | 3456       |
|         | 19   | 3457       |
| xxviii. | 3    | 3458, 3459 |
|         | 19   | 3460       |
|         | 23   | 3461       |
|         | 27   | 3462       |
| xxix.   | 31   | 940, 943   |
| xxx.    | 18   | 3463       |

| Ch.     | Ver. | Numbers        |
|---------|------|----------------|
| xxxi.   | 5    | 941, 942, 3464 |
|         | 6    | 3465           |
|         | 10   | 3466           |
|         | 12   | 3467           |
|         | 16   | 3468           |
| xxxii.  | 23   | 3469           |
| xxxiii. | 11   | 3470           |
|         | 18   | 3471           |
| xxxiv.  | 4    | 3472           |
| xxxv.   | 3    | 3473           |
|         | 20   | 3474           |
| xxxvi.  | 8    | 3475           |
|         | 20   | 3476, 3477     |
|         | 22   | 3478           |
|         | 23   | 3479           |

# E Z R A .

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| i.   | 1    | 3480       |
| ii.  | 2    | 3481       |
|      | 59   | 3482       |
|      | 63   | 3483. 3484 |
|      | 69   | 3485       |
| iii. | 2    | 3486       |
| iv.  | 3    | 3487. 3488 |
|      | 6    | 3489. 3490 |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iv.  | 7    | 3489. 3490 |
|      | 10   | 3491       |
|      | 14   | 3492       |
| v.   | 16   | 3493       |
| vi.  | 2    | 3494       |
|      | 14   | 3495. 3496 |
|      | 15   | 3495. 3496 |
| vii. | 13   | 3497       |

| Ch.   | Ver. | Numbers |
|-------|------|---------|
| vii.  | 22   | 3498    |
|       | 26   | 3499    |
| viii. | 27   | 2500    |
| ix.   | 8    | 2501    |
|       | 9    | 2502    |
| x.    | 10   | 2503    |
|       | 16   | 2504    |
|       | 44   | 2505    |

# N E H E M I A H .

| Ch.  | Ver. | Numbers |
|------|------|---------|
| i.   | 1    | 3506    |
| ii.  | 19   | 3507    |
| iii. | 8    | 3508    |
|      | 9    | 3509    |

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| vi.   | 5    | 3510       |
| vii.  | 64   | 3511       |
| viii. | 15   | 3512. 3513 |
| x.    | 34   | 3514       |

| Ch.   | Ver. | Numbers |
|-------|------|---------|
| x.    | 36   | 3515    |
| xii.  | 22   | 3516    |
| xiii. | 1    | 3517    |
|       | 25   | 3518    |

# E S T H E R .

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 1    | 3519       |
|     | 2    | 3520       |
|     | 3    | 3521       |
|     | 6    | 3522. 3523 |
|     | 9    | 3524       |
|     | 10   | 3525. 3526 |
|     | 12   | 3526       |
| ii. | 7    | 3527       |
|     | 14   | 3528       |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| ii.  | 19   | 3529. 856  |
| iii. | 9    | 3530       |
|      | 10   | 3530       |
|      | 12   | 3531       |
| v.   | 1    | 3532       |
|      | 13   | 3533       |
| vi.  | 8    | 3534. 3535 |
|      | 10   | 3534. 3535 |
| vii. | 1    | 3536       |

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| vii.  | 10   | 3537       |
| viii. | 9    | 3538       |
|       | 10   | 3538. 3539 |
|       | 14   | 3539       |
|       | 15   | 3540       |
| ix.   | 3    | 3541       |
|       | 5    | 3542       |
|       | 19   | 3543       |
|       | 24   | 3544       |

# J O B .

| Ch.    | Ver. | Numbers      |
|--------|------|--------------|
| i.     | 1    | 3545 to 3547 |
|        | 19   | 3548. 3549   |
| ii.    | 4    | 3550         |
|        | 7    | 3551         |
|        | 8    | 3552         |
|        | 9    | 3553         |
| iv.    | 8    | 3554         |
| v.     | 7    | 3555         |
| vi.    | 5    | 3556         |
|        | 6    | 3557         |
| vii.   | 5    | 3558         |
|        | 19   | 3559         |
| ix.    | 9    | 3560. 3561   |
|        | 26   | 3562. 3563   |
| xviii. | 5    | 3564         |
|        | 6    | 3564         |
| xix.   | 20   | 3565. 3566   |
|        | 24   | 3567         |
| xx.    | 17   | 3568         |

| Ch.     | Ver. | Numbers |
|---------|------|---------|
| xxii.   | 10   | 3569    |
|         | 11   | 3569    |
| xxiv.   | 5    | 3570    |
|         | 8    | 3571    |
|         | 16   | 3572    |
| xxvi.   | 7    | 3573    |
| xxviii. | 18   | 3574    |
|         | 25   | 3575    |
| xxix.   | 7    | 3576    |
| xxx.    | 22   | 3577    |
|         | 31   | 3578    |
| xxxi.   | 26   | 3579    |
|         | 36   | 3580    |
| xxxii.  | 19   | 3581    |
|         | 21   | 3582    |
| xxxv.   | 11   | 1279    |
| xxxvii. | 6    | 3583    |
|         | 9    | 3584    |
|         | 10   | 3585    |

| Ch.      | Ver. | Numbers      |
|----------|------|--------------|
| xxvii.   | 18   | 3586         |
| xxxviii. | 6    | 3587         |
|          | 11   | 3588         |
|          | 17   | 3589         |
|          | 22   | 3590         |
|          | 31   | 3591. 3592   |
| xxxix.   | 6    | 3593         |
|          | 9    | 3594         |
|          | 13   | 3595. 3596   |
|          | 16   | 3597         |
|          | 18   | 3598         |
|          | 19   | 3599         |
|          | 29   | 3600         |
| xl.      | 5    | 3601 to 3603 |
| xli.     | 1    | 3604         |
|          | 8    | 3605         |
|          | 18   | 3606         |
| xlili.   | 10   | 3607         |
|          | 17   | 3608         |

# PSALMS.

| Ch.        | Ver. | Numbers         |
|------------|------|-----------------|
| i          | 1    | 3609. 3610      |
|            | 2    | 3611 to 3613    |
| viii.      | 4    | 3614. 3615      |
|            | 5    | 3616            |
|            | 6    | 3617            |
| ix. Title. |      | 3618            |
|            | 14   | 3619            |
| x.         | 4    | 3620            |
| xii.       | 6    | 3621            |
| xiv.       | 4    | 3622            |
| xvi.       | 2    | 3623            |
|            | 4    | 3624            |
|            | 8    | 3625 to 3629    |
| xvii.      | 14   | 3630            |
| xviii.     | 26   | 1112            |
|            | 34   | 3631            |
| xix.       | 1    | 3632. 3633      |
|            | 5    | 3634 to 3636    |
|            | 14   | 51              |
| xxii.      | 6    | 3637            |
|            | 14   | 3638            |
|            | 16   | 3639            |
|            | 26   | 3640. 1272      |
| xxiii.     | 5    | 3641            |
| xxiv.      | 1    | 3643            |
|            | 2    | 3642            |
| xxv.       | 1    | 3644            |
| xxxi.      | 2    | 3645            |
| xxxiv.     | 1    | 3646            |
| xxxv.      | 6    | 3647            |
|            | 16   | 3648            |
| xxxvi.     | 9    | 1114            |
| xxxvii.    | 1    | 3649            |
| xxxviii.   | 11   | 3650            |
| xl.        | 6    | 3651            |
| xli.       | 1    | 3652            |
|            | 7    | 3653            |
| xliv.      | 1    | 3654            |
|            | 3    | 3655. 854. 3656 |
|            | 4    | 3657            |
|            | 8    | 3658. 3659      |
|            | 9    | 3660 to 4662    |
|            | 13   | 3663            |
| xlvi.      | 1    | 3664            |
| xlvi.      | 7    | 3665            |
| xlvi.      | 14   | 3666            |
| liii.      | 1    | 3667            |
| lv.        | 17   | 3668            |

| Ch.       | Ver. | Numbers      |
|-----------|------|--------------|
| lv.       | 19   | 3669         |
| lvii.     | 4    | 3670         |
| lviii.    | 4    | 3671         |
|           | 5    | 3671         |
| lix.      | 6    | 3672         |
|           | 9    | 3673         |
| lx.       | 1    | 3674         |
|           | 8    | 2978         |
| lxiii.    | 6    | 3675         |
|           | 10   | 3676         |
|           | 11   | 3677         |
| lxiv.     | 3    | 3678. 3679   |
| lxv.      | 9    | 3680         |
|           | 13   | 3680         |
| lxvi.     | 18   | 3681         |
| lxviii.   | 8    | 3682         |
|           | 13   | 3683. 3684   |
|           | 30   | 3685         |
| lxix.     | 21   | 3686         |
| lxxii.    | 6    | 3687         |
|           | 16   | 3687         |
| lxxiii.   | 1    | 3688         |
| lxxv.     | 8    | 3689         |
| lxxviii.  | 27   | 763          |
| lxxx.     | 8    | 3690 to 3693 |
|           | 13   | 3694         |
|           | 17   | 3695         |
| lxxxiv.   | 3    | 3696         |
|           | 6    | 3697         |
|           | 11   | 1075         |
| lxxxv.    | 10   | 1180         |
| lxxxvi.   | 15   | 3698         |
| lxxxvii.  | 4    | 3699         |
| lxxxviii. | 5    | 3700         |
|           | 18   | 3701         |
| xc.       | 1    | 3702. 3703   |
|           | 10   | 3704. 3705   |
| xc.       | 6    | 3706         |
| xcii.     | 10   | 3707         |
| xciv.     | 9    | 3708. 3709   |
| xcvii.    | 2    | 3710         |
|           | 6    | 3710         |
| cii.      | 6    | 3711         |
| ciii.     | 16   | 3712         |
| civ.      | 2    | 3713. 3714   |
|           | 6    | 3715         |
|           | 15   | 3716         |
|           | 23   | 3717         |

| Ch.     | Ver. | Numbers      |
|---------|------|--------------|
| civ.    | 24   | 3718 to 3720 |
| cv.     | 15   | 3721         |
|         | 23   | 3722         |
|         | 29   | 3723         |
| cvi.    | 28   | 3724         |
|         | 39   | 3725         |
| cvii.   | 1    | 3726         |
|         | 10   | 1164         |
|         | 23   | 3727. 3728   |
|         | 24   | 3727. 3728   |
| cix.    | 5    | 3729         |
| cx.     | 3    | 3730         |
| cx.     | 1    | 3731         |
| cxiii.  | 1    | 3732         |
| cxv.    | 4    | 3733         |
| cxviii. | 1    | 3734         |
|         | 27   | 3735         |
| cxix.   | 1    | 3736         |
|         | 18   | 3737         |
|         | 75   | 3738         |
|         | 83   | 884          |
| cx.     | 1    | 3739. 3740   |
| cxiii.  | 2    | 3741         |
| cxvi.   | 5    | 3742         |
| cxviii. | 1    | 3742         |
| cxix.   | 7    | 3744         |
| cxix.   | 17   | 3745         |
|         | 18   | 3746         |
| cxix.   | 2    | 3747         |
|         | 3    | 3748         |
| cxix.   | 1    | 3749. 3750   |
|         | 7    | 3751         |
|         | 9    | 3752         |
| cxix.   | 8    | 3753. 3754   |
|         | 15   | 3755 to 3758 |
| cx.     | 12   | 3759         |
| cx.     | 7    | 3760         |
| cx.     | 1    | 3761         |
|         | 9    | 3762         |
|         | 15   | 3763         |
| cx.     | 10   | 1325         |
|         | 16   | 3764         |
|         | 17   | 3765         |
| cx.     | 3    | 3766. 3767   |
|         | 8    | 3768         |
|         | 13   | 3769         |
| cx.     | 3    | 3770         |
|         | 5    | 3771         |

# PROVERBS.

| Ch.  | Ver. | Numbers |
|------|------|---------|
| ii.  | 10   | 3772    |
| iii. | 8    | 3773    |
|      | 16   | 3774    |
| iv.  | 23   | 3775    |

| Ch.  | Ver.   | Numbers |
|------|--------|---------|
| v.   | 4      | 3776    |
| vi.  | 1 to 5 | 3777    |
|      | 6      | 3778    |
| vii. | 16     | 3779    |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| vii. | 17   | 3780. 3781 |
| ix.  | 3    | 3782       |
| xi.  | 22   | 3783       |
| xvi. | 11   | 3784       |



# PROVERBS.

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| Ch.    | Ver. | Numbers      |
|--------|------|--------------|
| xvi.   | 14   | 3785         |
| xvii.  | 17   | 3786         |
|        | 19   | 3787         |
| xix.   | 18   | 3788         |
|        | 24   | 3789         |
| xx.    | 26   | 3790         |
|        | 27   | 3791         |
| xxi.   | 8    | 3792         |
|        | 19   | 3793         |
| xxii.  | 6    | 3794 to 3796 |
|        | 7    | 3797         |
| xxiii. | 20   | 3798 to 3800 |
|        | 29   | 3801         |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xxiv.  | 21   | 3802       |
| xxv.   | 11   | 3803. 3804 |
|        | 13   | 3805       |
|        | 20   | 3806       |
|        | 22   | 3807       |
|        | 23   | 3808       |
|        | 24   | 3809       |
|        | 27   | 3810       |
| xxvi.  | 8    | 3811. 3812 |
|        | 14   | 3813       |
| xxvii. | 9    | 3814       |
|        | 22   | 3815       |
| xxix.  | 21   | 3816       |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| xxx.  | 8    | 3817         |
|       | 9    | 3818         |
|       | 15   | 3819         |
|       | 17   | 3820         |
|       | 19   | 3821         |
|       | 25   | 3822         |
|       | 32   | 3823         |
|       | 33   | 3824         |
| xxxi. | 10   | 3825. 3826   |
|       | 18   | 3827 to 3835 |
|       | 19   | 3836         |
|       | 22   | 3837         |
|       | 24   | 3838         |

## ECCLESIASTES.

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| i.   | 2    | 3839. 3840 |
|      | 7    | 3841       |
| iii. | 11   | 3842       |
|      | 20   | 3843       |
|      | 21   | 3844       |
| iv.  | 8    | 3845       |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| vii. | 16   | 3846    |
|      | 17   | 3846    |
|      | 26   | 3847    |
| ix.  | 2    | 3848    |
|      | 4    | 3849    |
|      | 15   | 3850    |

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| xi.  | 1    | 3851 to 3853 |
| xii. | 2    | 3854         |
|      | 5    | 3855         |
|      | 6    | 3856         |
|      | 11   | 3857         |

## SONG OF SOLOMON.

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| i.  | 5    | 3858. 3859   |
|     | 9    | 3860         |
|     | 12   | 3861. 3862   |
|     | 13   | 3863 to 3865 |
|     | 14   | 3864. 3865   |
| ii. | 1    | 3866         |
|     | 13   | 3867         |
|     | 14   | 3868         |
|     | 15   | 3869         |
|     | 16   | 3870         |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iii. | 6    | 3871       |
|      | 7    | 3872       |
|      | 8    | 3872       |
|      | 9    | 3872. 3873 |
|      | 10   | 3873       |
|      | 11   | 3874       |
| iv.  | 1    | 3875       |
|      | 5    | 3876       |
|      | 9    | 3877       |
|      | 14   | 3878       |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| v.    | 4    | 3879         |
|       | 16   | 3880         |
| vi.   | 11   | 3881 to 3885 |
| vii.  | 7    | 3886         |
| viii. | 2    | 3887 to 3889 |
|       | 6    | 3890         |
|       | 7    | 3891. 3892   |
|       | 9    | 3893         |
|       | 10   | 3894         |

## ISAIAH.

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| i.   | 3    | 3896. 3897   |
|      | 8    | 3898         |
|      | 22   | 3899 to 3901 |
|      | 29   | 3902         |
| ii.  | 4    | 821          |
|      | 16   | 3903         |
| iii. | 16   | 3904 to 3907 |
|      | 18   | 3909         |
|      | 21   | 3908         |
|      | 23   | 3909         |
|      | 24   | 3910         |
|      | 26   | 3911         |
| v.   | 2    | 3912. 3913   |
|      | 20   | 3914. 3915   |
|      | 27   | 3916         |
| vi.  | 6    | 3917         |
|      | 13   | 3918 to 3924 |

| Ch.   | Ver. | Numbers          |
|-------|------|------------------|
| vii.  | 8    | 3925. 3926       |
|       | 13   | 3927             |
|       | 14   | 3928             |
|       | 15   | 72. 3929 to 3931 |
|       | 16   | 3927. 3932       |
|       | 18   | 3933             |
|       | 21   | 3934             |
|       | 22   | 3934             |
|       | 23   | 3935             |
| viii. | 1    | 3936. 3937       |
|       | 3    | 3938             |
|       | 4    | 3939             |
| ix.   | 1    | 3940             |
|       | 6    | 3941             |
| x.    | 18   | 3942             |
|       | 30   | 3943             |
|       | 33   | 3943             |

| Ch.    | Ver. | Numbers           |
|--------|------|-------------------|
| xi.    | 4    | 3944. 3945        |
|        | 6    | 192. 3946 to 3949 |
|        | 9    | 44. 3947 to 3949  |
| xiii.  | 19   | 3950. 3951        |
|        | 22   | 3950. 3951        |
| xiv.   | 5    | 3952              |
|        | 23   | 3953              |
| xv.    | 1    | 3954              |
|        | 2    | 3955              |
|        | 7    | 3956              |
| xvi.   | 10   | 3957              |
| xvii.  | 12   | 3958              |
| xviii. | 1    | 3959. 3960        |
|        | 2    | 3961 to 3967      |
|        | 5    | 3968              |
| xix.   | 7    | 3969              |
| xx.    | 1    | 3970              |

| Ch.     | Ver. | Numbers    |
|---------|------|------------|
| xxi.    | 9    | 3971       |
|         | 14   | 3972       |
| xxii.   | 22   | 3973       |
|         | 23   | 3974       |
|         | 24   | 3974       |
| xxiii.  | 3    | 3975       |
|         | 15   | 3976       |
| xxiv.   | 1    | 3977       |
|         | 13   | 3978       |
|         | 16   | 3978       |
| xxv.    | 10   | 3979       |
| xxvii.  | 2    | 3980       |
| xxviii. | 15   | 3981       |
|         | 21   | 3982       |
| xxix.   | 6    | 3983       |
|         | 8    | 3984       |
|         | 21   | 3985       |
| xxx.    | 2    | 3986       |
|         | 6    | 3987       |
|         | 8    | 3988       |
|         | 22   | 3989       |
|         | 26   | 3990, 3991 |
|         | 33   | 3992       |
| xxxii.  | 2    | 3993       |

| Ch.     | Ver. | Numbers    |
|---------|------|------------|
| xxxiii. | 1    | 3994       |
|         | 6    | 3994       |
| xxxiv.  | 15   | 3995       |
| xxxvii. | 12   | 3996       |
| xl.     | 3    | 3997       |
|         | 4    | 3998       |
|         | 12   | 3999, 4000 |
|         | 22   | 4001       |
|         | 25   | 4002       |
| xl.     | 15   | 4003       |
|         | 28   | 4004       |
| xl.     | 3    | 4005       |
| xliv.   | 13   | 4006       |
|         | 14   | 4007, 4008 |
| xl.     | 2    | 4009       |
|         | 7    | 4010       |
|         | 22   | 4011       |
| xlvi.   | 11   | 4012       |
| xl.     | 8    | 4013       |
|         | 9    | 4014       |
|         | 10   | 4014       |
|         | 18   | 4015       |
|         | 22   | 4016       |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| l.     | 1    | 4017       |
|        | 6    | 4017       |
|        | 9    | 4018       |
| li.    | 3    | 4019       |
|        | 11   | 4020       |
| lii.   | 2    | 4021       |
| liii.  | 1    | 4022       |
|        | 4    | 4023       |
| lv.    | 2    | 4024       |
| lvi.   | 2    | 4025       |
| lvii.  | 2    | 4026       |
| lviii. | 7    | 4027       |
| lxii.  | 3    | 4028       |
|        | 6    | 4029       |
|        | 10   | 4030       |
| lxiii. | 1    | 4031       |
|        | 3    | 4032       |
|        | 4    | 4033       |
| lxv.   | 2    | 4034       |
| lxvi.  | 1    | 4035       |
|        | 4    | 4036       |
|        | 19   | 4037       |
|        | 20   | 4038, 4039 |

## J E R E M I A H.

| Ch.              | Ver. | Numbers                |
|------------------|------|------------------------|
| i. Introduction. |      | 4040                   |
|                  | 11   | 4041, 4042             |
|                  | 12   | 4043                   |
|                  | 13   | 4044 to 4046, 1351     |
| ii.              | 19   | 4047                   |
|                  | 21   | 4048, 4049             |
|                  | 22   | 4050 to 4054           |
|                  | 27   | 4055, 4056             |
| iii.             | 2    | 4057                   |
| iv.              | 17   | 4058                   |
|                  | 30   | 4059                   |
| v.               | 6    | 4060                   |
|                  | 22   | 4061                   |
| vi.              | 1    | 4062                   |
|                  | 29   | 4063                   |
|                  | 30   | 4064                   |
| vii.             | 18   | 4065 to 4067, 926      |
|                  | 32   | 4068, 4069             |
| viii.            | 7    | 4070 to 4076           |
|                  | 17   | 4077                   |
|                  | 22   | 4078, 4079             |
| ix.              | 25   | 4080 to 4083           |
|                  | 26   | 4081, 4082, 4084, 4085 |
| x.               | 3    | 4086                   |
|                  | 5    | 4087                   |
|                  | 9    | 4086, 4088             |
| xi.              | 12   | 4089                   |
|                  | 16   | 4090                   |

| Ch.     | Ver. | Numbers      |
|---------|------|--------------|
| xii.    | 9    | 4091         |
| xiii.   | 23   | 4092 to 4104 |
| xiv.    | 4    | 4105         |
|         | 14   | 4106         |
| xv.     | 12   | 4107         |
| xviii.  | 3    | 4108         |
| xix.    | 9    | 4109         |
| xx.     | 2    | 4110         |
| xxi.    | 7    | 4111, 819    |
| xxii.   | 3    | 4112         |
|         | 13   | 4113         |
| xxiii.  | 23   | 4114         |
|         | 24   | 4114         |
| xxv.    | 1    | 4115         |
|         | 10   | 4116         |
|         | 20   | 4117         |
| xxix.   | 18   | 4118         |
| xxx.    | 15   | 4119         |
|         | 22   | 4120         |
|         | 27   | 4121         |
|         | 33   | 4122         |
|         | 34   | 4122         |
| xxxii.  | 14   | 4123         |
|         | 15   | 4124         |
| xxxiii. | 13   | 4125         |
| xxxiv.  | 19   | 4126         |
| xxxv.   | 5    | 4127         |

| Ch.      | Ver. | Numbers    |
|----------|------|------------|
| xxxv.    | 6    | 4127, 4128 |
|          | 7    | 4128       |
| xxxvi.   | 6    | 4129       |
|          | 18   | 4130       |
|          | 22   | 4131       |
|          | 23   | 4132, 4133 |
| xxxvii.  | 15   | 4134       |
|          | 18   | 4135       |
| xxxviii. | 11   | 4136       |
| xxxix.   | 7    | 4137       |
| xl.      | 10   | 4138       |
| xlvi.    | 15   | 4139       |
| xlvi.    | 11   | 4140       |
|          | 25   | 4141       |
|          | 28   | 4142       |
|          | 32   | 4143       |
|          | 36   | 4144       |
| xl.      | 7    | 4145       |
|          | 8    | 4146       |
|          | 19   | 4147       |
|          | 35   | 4148       |
| l.       | 37   | 4149       |
| li.      | 7    | 4150       |
|          | 37   | 4151       |
|          | 41   | 4152       |
|          | 44   | 4153       |
|          | 62   | 4154       |

## T H E L A M E N T A T I O N S O F J E R E M I A H.

| Ch.           | Ver. | Numbers |
|---------------|------|---------|
| Introduction. |      | 4155    |
| iii.          | 45   | 4156    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| iv. | 3    | 4157    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| v.  | 10   | 4158    |

## E Z E K I E L.

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| i.    | 1    | 4159         |
|       | 4    | 4160 to 4163 |
|       | 5    | 4164         |
|       | 10   | 4165, 4166   |
|       | 22   | 4167         |
| ii.   | 26   | 1338         |
| iii.  | 1    | 4169         |
|       | 3    | 4170         |
|       | 14   | 4171         |
| iv.   | 15   | 4171         |
|       | 4    | 4172         |
|       | 9    | 4173         |
| viii. | 12   | 4174, 4175   |
|       | 15   | 4176, 4177   |
|       | 7    | 4178, 4179   |
|       | 12   | 4180, 4181   |
|       | 14   | 4182         |
| ix.   | 2    | 4183         |
|       | 11   | 4184         |
|       | 7    | 4185         |
| x.    | 1    | 4186         |
| xi.   | 3    | 4187         |
| xii.  | 18   | 4188         |
| xiii. | 10   | 4189         |
|       | 18   | 4190         |
| xiv.  | 9    | 4191         |
| xv.   | 2    | 4192         |
| xvi.  | 3    | 4193         |
|       | 4    | 4194         |

| Ch.     | Ver. | Numbers      |
|---------|------|--------------|
| xvi.    | 10   | 4195         |
| xvii.   | 8    | 4196         |
| xviii.  | 8    | 4197         |
| xix.    | 10   | 4198         |
|         | 11   | 4199         |
| xx.     | 25   | 4200         |
| xxi.    | 21   | 4201         |
| xxii.   | 18   | 4202         |
| xxiii.  | 20   | 4203, 4204   |
|         | 25   | 4205         |
| xxiv.   | 37   | 4206, 4207   |
|         | 17   | 4208         |
| xxvi.   | 14   | 4209         |
| xxvii.  | 3    | 4210         |
|         | 4    | 4211         |
| xxviii. | 7    | 4212 to 4214 |
|         | 14   | 4215, 4216   |
|         | 16   | 4217         |
| xxix.   | 12   | 4218 to 4221 |
|         | 13   | 4222         |
|         | 18   | 4223         |
| xxx.    | 3    | 4224, 4225   |
|         | 4    | 4226 to 4228 |
|         | 14   | 4229         |
| xxx.    | 5    | 4230         |
|         | 13   | 4231         |
|         | 16   | 4232         |
|         | 17   | 4233         |

| Ch.      | Ver. | Numbers      |
|----------|------|--------------|
| xxx.     | 18   | 4234         |
| xxxii.   | 3    | 4235         |
| xxxvii.  | 24   | 3236         |
|          | 1    | 4237         |
| xxxviii. | 12   | 4238, 4239   |
|          | 2    | 4240         |
| xl.      | 4    | 4241         |
|          | 5    | 4242         |
| xli.     | 1    | 4243         |
|          | 44   | 4244         |
| xliii.   | 7    | 4245 to 4247 |
|          | 11   | 4248         |
|          | 14   | 4249         |
| xliv.    | 18   | 4250, 4251   |
| xlv.     | 1    | 4252, 4253   |
|          | 5    | 4254         |
| xlv.     | 11   | 4255         |
|          | 12   | 4256         |
|          | 14   | 4257         |
| xlv.     | 17   | 4258         |
|          | 3    | 4259         |
|          | 6    | 4260         |
| xlv.     | 9    | 4261         |
|          | 1    | 4262         |
| xlvii.   | 2    | 4263         |
|          | 9    | 4264         |
|          | 10   | 4265, 4266   |
|          | 12   | 4267         |

## D A N I E L.

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 4    | 4268       |
|     | 5    | 4269, 4270 |
|     | 8    | 4271       |
|     | 10   | 4272       |
|     | 12   | 4273       |
| ii. | 28   | 4274       |
|     | 31   | 4275       |
|     | 32   | 4276       |
|     | 33   | 4277, 4278 |
|     | 35   | 4279, 4280 |
|     | 38   | 4281       |
|     | 39   | 4282, 4283 |
|     | 4    | 4284       |
|     | 12   | 4285       |
|     | 12   | 4285       |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iii. | 21   | 4286       |
|      | 26   | 4287       |
|      | 27   | 4288       |
| iv.  | 30   | 4289, 4290 |
|      | 33   | 4291, 4292 |
| v.   | 1    | 4293       |
|      | 6    | 4294       |
|      | 25   | 4295       |
|      | 30   | 4296       |
| vi.  | 8    | 4299, 4300 |
|      | 10   | 4301       |
|      | 12   | 4302       |
|      | 22   | 4303       |
| vii. | 7    | 4304, 4305 |

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| vii.  | 9    | 4306       |
|       | 12   | 4307       |
|       | 13   | 4308       |
| viii. | 2    | 4309       |
|       | 5    | 4310, 4311 |
| ix.   | 24   | 4312       |
| x.    | 1    | 4313       |
|       | 13   | 4314, 4315 |
| xi.   | 20   | 4316       |
|       | 2    | 4317       |
| xi.   | 10   | 4318       |
|       | 11   | 4319       |
|       | 31   | 4320, 4321 |
| xii.  | 11   | 4322       |

## H O S E A.

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| i.   | 1    | 4323       |
| iii. | 2    | 4324, 4325 |
| iv.  | 11   | 1171       |
| ix.  | 19   | 4326       |
|      | 1    | 4327       |
| ix.  | 10   | 4328       |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| ix. | 17   | 4329    |
| x.  | 6    | 4330    |
|     | 9    | 4331    |
| xi. | 11   | 4332    |
|     | 14   | 4333    |
|     | 2    | 4334    |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| xi.  | 11   | 4335    |
| xiv. | 2    | 4336    |
|      | 5    | 4337    |
|      | 6    | 4338    |
|      | 7    | 4339    |



## J O E L.

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 4    | 4340    |
|     | 5    | 4341    |
| ii. | 1    | 4342    |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| ii. | 6    | 4343       |
|     | 30   | 4344, 4345 |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| ii.  | 31   | 4346    |
| iii. | 2    | 4347    |

## A M O S.

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| i.   | 1    | 4348       |
|      | 5    | 4349, 4350 |
| ii.  | 13   | 4351       |
| iii. | 2    | 4352       |
|      | 12   | 4353, 4354 |
|      | 15   | 4355, 4356 |

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| v.   | 8    | 4357 to 4360 |
|      | 26   | 4361 to 4365 |
| vi.  | 14   | 4366         |
| vii. | 1    | 4367         |
|      | 7    | 4368         |
|      | 8    | 4368         |

| Ch.   | Ver. | Numbers |
|-------|------|---------|
| vii.  | 14   | 4369    |
| viii. | 9    | 4370    |
| ix.   | 5    | 4371    |
|       | 6    | 4372    |
|       | 7    | 4373    |

## J O N A H.

| Ch. | Ver. | Numbers            |
|-----|------|--------------------|
| i.  | 2    | 4375 to 4377       |
|     | 3    | 4378               |
|     | 4    | 4379               |
|     | 17   | 1063, 4380 to 4382 |
| ii. | 1    | 1065               |
|     | 3    | 4383               |

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| ii.  | 5    | 4384 to 4386 |
|      | 6    | 4387         |
|      | 10   | 4388, 4389   |
| iii. | 3    | 4390, 4391   |
|      | 6    | 4392         |

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| iii. | 8    | 4393         |
| iv.  | 5    | 4394 to 4397 |
|      | 6    | 4398 to 4400 |
|      | 8    | 4401, 4402   |
|      | 9    | 4403         |

## M I C A H.

| Ch.           | Ver. | Numbers |
|---------------|------|---------|
| Introduction. |      | 4404    |
| i.            | 8    | 4405    |
| iii.          | 3    | 4406    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| iv. | 4    | 4407    |
| v.  | 1    | 4408    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| v.  | 2    | 4409    |
| vi. | 7    | 4410    |

## N A H U M.

| Ch.           | Ver. | Numbers |
|---------------|------|---------|
| Introduction. |      | 4411    |
| i.            | 4    | 4412    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 14   | 4413    |
| ii. | 5    | 4414    |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 8    | 4415    |

## H A B A K K U K.

| Ch.           | Ver. | Numbers |
|---------------|------|---------|
| Introduction. |      | 4416    |
| i.            | 5    | 4417    |
| ii.           | 2    | 4418    |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| ii. | 5    | 4419       |
|     | 6    | 4419       |
|     | 14   | 4420, 4421 |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| ii.  | 15   | 4422    |
|      | 16   | 4423    |
| iii. | 1    | 4424    |

## Z E P H A N I A H.

| Ch.           | Ver. | Numbers |
|---------------|------|---------|
| Introduction. |      | 4425    |
| i.            | 12   | 4426    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| ii. | 6    | 4427    |
|     | 13   | 4428    |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 12   | 4429    |

## H A G G A I.

| Ch.           | Ver. | Numbers |
|---------------|------|---------|
| Introduction. |      | 4430    |
| ii.           | 2    | 4432    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| ii. | 3    | 4431    |
|     | 7    | 4433    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| ii. | 9    | 4432    |
|     | 19   | 4434    |

# Z E C H A R I A H.

| Ch.           | Ver. | Numbers      |
|---------------|------|--------------|
| Introduction. |      | 4435         |
| i.            | 1    | 4436         |
|               | 8    | 4437 to 4439 |
|               | 20   | 4440         |
| iii.          | 1    | 4441. 4442   |
|               | 3    | 4443         |
|               | 9    | 4444         |
| iv.           | 10   | 4445         |
| vi.           | 1    | 4446. 4447   |
|               | 2    | 4447. 4448   |
|               | 3    | 4447. 4449   |
|               | 7    | 4448. 4450   |

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| vii.  | 1    | 4451       |
|       | 3    | 4452       |
|       | 5    | 4453       |
| viii. | 23   | 4454       |
| ix.   | 1    | 4455       |
|       | 9    | 4456. 4457 |
|       | 13   | 4458       |
| x.    | 4    | 4459       |
|       | 10   | 4460       |
| xi.   | 3    | 4461. 4462 |
|       | 7    | 4463. 4464 |
|       | 12   | 4465. 4466 |

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| xi.   | 13   | 4466       |
|       | 14   | 4467       |
| xii.  | 3    | 4468       |
|       | 10   | 4469       |
| xiii. | 1    | 4470. 4471 |
|       | 2    | 4472       |
|       | 7    | 4473       |
|       | 8    | 4474. 4475 |
| xiv.  | 4    | 4476. 4477 |
|       | 5    | 4476. 4477 |
|       | 8    | 4478       |

# M A L A C H I.

| Ch.           | Ver. | Numbers    |
|---------------|------|------------|
| Introduction. |      | 4479       |
| i.            | 1    | 4480. 4481 |
|               | 2    | 4482       |
|               | 14   | 4483       |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| ii.  | 3    | 4484       |
|      | 7    | 4485       |
| iii. | 1    | 4486. 4487 |
|      | 2    | 4488       |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 8    | 4488    |
| iv.  | 2    | 4490    |
|      | 5    | 4491    |

# THE NEW TESTAMENT.

## S T M A T T H E W.

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| i.   | 1    | 4492 to 4496 |
|      | 17   | 4497 to 4503 |
|      | 18   | 4504. 4505   |
|      | 19   | 4506         |
|      | 20   | 1082. 4507   |
| ii.  | 1    | 4508 to 4513 |
|      | 2    | 4514. 4515   |
|      | 4    | 4516         |
|      | 7    | 4517         |
|      | 8    | 4518         |
|      | 11   | 4518 to 4520 |
|      | 16   | 4521. 4522   |
|      | 22   | 4523         |
|      | 23   | 4524         |
| iii. | 1    | 4525         |
|      | 2    | 4526. 4527   |
|      | 4    | 4528 to 4539 |
|      | 6    | 4540         |
|      | 11   | 4541 to 4544 |
|      | 12   | 4545         |
|      | 16   | 4546 to 4548 |
| iv.  | 1    | 4549 to 4551 |
|      | 2    | 4552         |
|      | 3    | 4553         |
|      | 5    | 4554 to 4556 |
|      | 7    | 4557         |
|      | 8    | 4558         |
|      | 9    | 4559. 4560   |
|      | 18   | 4561         |
|      | 23   | 4562         |

| Ch. | Ver. | Numbers            |
|-----|------|--------------------|
| iv. | 24   | 4563               |
| v.  | 1    | 4564. 4565         |
|     | 2    | 1098. 1099         |
|     | 5    | 1101               |
|     | 6    | 1102. 4566         |
|     | 7    | 1110               |
|     | 8    | 1111. 1113. 1115   |
|     | 9    | 1117. 1118. 4567   |
|     | 13   | 1123. 1125 to 1128 |
|     | 14   | 1129. 1130. 4568   |
|     | 15   | 1131               |
|     | 16   | 4569               |
|     | 17   | 1093. 1094         |
|     | 22   | 4570               |
|     | 24   | 4572               |
|     | 25   | 4573               |
|     | 28   | 4578. 834. 1170    |
|     | 29   | 4579               |
|     | 30   | 4589               |
|     | 37   | 1134               |
|     | 38   | 4594               |
|     | 39   | 4595               |
|     | 40   | 1119               |
|     | 41   | 4596               |
|     | 48   | 1137               |
| vi. | 2    | 4599. 1139         |
|     | 5    | 4601               |
|     | 7    | 4603               |
|     | 10   | 4605               |
|     | 11   | 4606               |

| Ch.   | Ver. | Numbers          |
|-------|------|------------------|
| vi.   | 12   | 4607             |
|       | 13   | 4610             |
|       | 15   | 4612             |
|       | 19   | 4613. 1146. 1149 |
|       | 21   | 4615. 1169       |
|       | 23   | 1168. 1172       |
|       | 24   | 4616             |
|       | 26   | 4618             |
|       | 30   | 4619. 1175       |
|       | 31   | 1174             |
|       | 33   | 4620             |
|       | 34   | 4621             |
| vii.  | 4    | 4622             |
|       | 3    | 4623             |
|       | 6    | 4624             |
|       | 9    | 4625             |
|       | 10   | 4626             |
|       | 13   | 4627             |
|       | 15   | 4628             |
|       | 25   | 4629             |
|       | 26   | 4630             |
|       | 29   | 4631             |
| viii. | 2    | 4632             |
|       | 4    | 4633             |
|       | 10   | 1202             |
|       | 28   | 4634             |
|       | 32   | 4635             |
| ix.   | 2    | 1188             |
|       | 6    | 4636             |
|       | 17   | 4637             |

| Ch.   | Ver.  | Numbers                       |
|-------|-------|-------------------------------|
| ix.   | 18    | 4638                          |
|       | 20    | 1183                          |
|       | 23    | 4639                          |
|       | 24    | 1288                          |
|       | 34    | 4640. 4641                    |
| x.    | 1     | 4642                          |
|       | 3     | 4643                          |
|       | 4     | 4644                          |
|       | 8     | 4645                          |
|       | 9     | 4646                          |
|       | 14    | 4647                          |
|       | 16    | 4648 to 4650                  |
|       | 22    | 1121                          |
|       | 23    | 4651                          |
|       | 26    | 4652                          |
| xi.   | 28    | 1274                          |
|       | 29    | 4653. 4654                    |
|       | 36    | 4655. 4656                    |
|       | 42    | 4657. 4658                    |
|       | 7     | 4659                          |
|       | 10    | 4660                          |
|       | 11    | 4661                          |
|       | 12    | 4662 to 4665. 1268            |
|       | 15    | 4666                          |
|       | 27    | 4667                          |
| xii.  | 29    | 4668 to 4670. (see 1268)      |
|       | 30    | 1097                          |
|       | 1     | 4671                          |
|       | 28    | 4672                          |
|       | 36    | 1297                          |
|       | 40    | 4673. 1066                    |
|       | 44    | 4674                          |
|       | 45    | 4675                          |
|       | 50    | 4676                          |
| xiii. | 3     | 4677                          |
|       | 8     | 4678                          |
|       | 15    | 4679. 4680                    |
|       | 21    | 4681                          |
|       | 29    | 4682. 4683                    |
|       | 32    | 4684. 4685                    |
|       | 34    | 4686                          |
|       | 45    | 4687                          |
|       | 48    | 4688                          |
| xiv.  | 1     | 4689                          |
|       | 7     | 4690                          |
|       | 10    | 4693                          |
|       | 11    | 4691. 4692                    |
|       | 17    | 4694 to 4700 (inclusive). 989 |
|       | 31    | 4701. 4702                    |
| xv.   | 2     | 4703                          |
|       | 3     | 4704                          |
|       | 4     | 4705                          |
|       | 5     | 4706                          |
|       | 11    | 4707                          |
|       | 19    | 4708                          |
| xvi.  | 3     | 4709. 4710                    |
|       | 17    | 1206                          |
|       | 28    | 1362                          |
|       | xvii. | 1 4711                        |

| Ch.    | Ver. | Numbers      |
|--------|------|--------------|
| xvii.  | 15   | 4712         |
|        | 20   | 4713 to 4715 |
|        | 25   | 4716         |
|        | 26   | 4717         |
|        | 27   | 4718 to 1425 |
| xviii. | 6    | 4726. 1208   |
|        | 7    | 4727         |
|        | 10   | 4728         |
|        | 11   | 1090         |
|        | 20   | 4729. 4730   |
|        | 24   | 4731. 4732   |
|        | 25   | 4733 to 4735 |
|        | 28   | 4736. 4737   |
|        | 34   | 4738         |
| xix.   | 5    | 4739 to 4741 |
|        | 8    | 4742 to 4744 |
|        | 12   | 4745. 4746   |
|        | 14   | 4748. 4749   |
|        | 15   | 4747         |
|        | 17   | 4750         |
|        | 24   | 4751. 4752   |
| xx.    | 1    | 4753         |
|        | 2    | 4754         |
|        | 9    | 4755         |
|        | 15   | 4756         |
|        | 16   | 4757         |
|        | 23   | 4758. 4759   |
| xxi.   | 7    | 4760 to 4762 |
|        | 8    | 4763         |
|        | 12   | 4764         |
|        | 19   | 4765. 4766   |
|        | 20   | 4767. 4768   |
|        | 21   | 4769 to 4772 |
|        | 30   | 4773         |
|        | 33   | 4774         |
|        | 34   | 4775         |
|        | 44   | 4776 to 4778 |
| xxii.  | 2    | 4779         |
|        | 7    | 4780         |
|        | 11   | 4781         |
|        | 12   | 4784. 4785   |
|        | 13   | 4782. 4783   |
|        | 19   | 4786         |
|        | 20   | 4787         |
|        | 21   | 4788         |
|        | 23   | 4789         |
|        | 24   | 4790         |
| xxiii. | 30   | 4791. 4792   |
|        | 38   | 1216         |
|        | 39   | 1220         |
|        | 3    | 4793. 4794   |
|        | 14   | 4795         |
|        | 15   | 4796         |
|        | 26   | 4797. 1096   |
|        | 35   | 4798         |
|        | 37   | 4799         |
| xxiv.  | 1    | 4800 to 4803 |
|        | 3    | 4804         |

| Ch.     | Ver. | Numbers                |
|---------|------|------------------------|
| xxiv.   | 7    | 4805                   |
|         | 15   | 4806. 4807             |
|         | 17   | 4808. 4809             |
|         | 20   | 4810                   |
|         | 24   | 4811 to 4816           |
|         | 28   | 4817                   |
|         | 29   | 4818 to 4820           |
|         | 30   | 4821. 1336. 1339       |
|         | 32   | 4822                   |
|         | 34   | 4823. 4824             |
| xxv.    | 35   | 1350                   |
|         | 36   | 4825                   |
|         | 38   | 4826                   |
|         | 41   | 4827                   |
|         | 45   | 4828                   |
|         | 51   | 4829. 4830             |
|         | 1    | 4831                   |
|         | 6    | 4832                   |
|         | 28   | 4833                   |
|         | 33   | 4834. 4835             |
| xxvi.   | 46   | 4836 to 4838           |
|         | 7    | 4839. 4840             |
|         | 12   | 4841                   |
|         | 15   | 4842. 4843             |
|         | 17   | 4844                   |
|         | 20   | 4845                   |
|         | 23   | 4846                   |
|         | 26   | 4847                   |
|         | 27   | 4848                   |
|         | 28   | 4849                   |
| xxvii.  | 30   | 4850                   |
|         | 34   | 4851                   |
|         | 35   | 4852                   |
|         | 36   | 4853                   |
|         | 45   | 4854                   |
|         | 49   | 4855                   |
|         | 52   | 4856                   |
|         | 56   | 4857                   |
|         | 63   | 4858                   |
|         | 65   | 4859                   |
| xxviii. | 74   | 4860                   |
|         | 8    | 4861                   |
|         | 9    | 4862                   |
|         | 11   | 4863                   |
|         | 25   | 4864                   |
|         | 28   | 4865                   |
|         | 29   | 4866                   |
|         | 36   | 4867                   |
|         | 46   | 4868. 4869. 4872. 4873 |
|         | 51   | 4870. 4871. 4874. 4875 |
| xxviii. | 62   | 4876                   |
|         | 64   | 4877                   |
|         | 66   | 4878                   |
|         | 3    | 4879                   |
|         | 6    | 4880                   |
|         | 18   | 4881                   |
|         | 19   | 4882                   |
|         | 20   | 4883 to 4885           |



# ST. MARK.

| Ch.  | Ver. | Numbers |
|------|------|---------|
| i.   | 1    | 4886    |
|      | 7    | 4887    |
|      | 13   | 4888    |
|      | 15   | 1177    |
|      | 17   | 4889    |
|      | 30   | 4891    |
| ii.  | 44   | 4890    |
|      | 4    | 4892    |
|      | 8    | 4893    |
|      | 9    | 1190    |
|      | 16   | 4894    |
|      | 21   | 4895    |
| iii. | 30   | 4896    |
|      | 11   | 4897    |
| iv.  | 12   | 4898    |
|      | 19   | 4899    |
|      | 24   | 4900    |
|      | 30   | 4901    |
|      | 3    | 4902    |
|      | 6    | 4903    |
| v.   | 9    | 4904    |
|      | 13   | 4905    |
|      | 38   | 4906    |
| vi.  | 3    | 4907    |
|      | 7    | 4908    |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| vi.   | 14   | 4909         |
|       | 20   | 4910         |
|       | 25   | 4911         |
|       | 29   | 4912         |
| vii.  | 3    | 1184. 4913   |
|       | 4    | 4914 to 4916 |
|       | 11   | 4917. 4918   |
|       | 26   | 4919         |
| viii. | 34   | 4920         |
|       | 18   | 1158         |
|       | 24   | 1157. 4921   |
| ix.   | 12   | 4922         |
|       | 17   | 4923         |
|       | 50   | 1124         |
|       | 2    | 4924         |
| x.    | 9    | 219. 4925    |
|       | 12   | 4926         |
|       | 14   | 4927         |
|       | 25   | 4928         |
| xi.   | 42   | 4929. 4930   |
|       | 2    | 4931         |
|       | 13   | 4932. 4933   |
|       | 15   | 4934         |
|       | 16   | 4935. 4936   |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| xi.   | 21   | 4937         |
|       | 15   | 4938         |
| xii.  | 20   | 4939         |
|       | 24   | 4940         |
|       | 30   | 4941         |
|       | 42   | 4942         |
| xiii. | 1    | 4943 to 4945 |
|       | 18   | 4946         |
|       | 20   | 4947         |
|       | 32   | 4948         |
| xiv.  | 35   | 4949         |
|       | 3    | 4950. 4951   |
|       | 12   | 957          |
|       | 25   | 4952         |
| xv.   | 30   | 4953. 4954   |
|       | 32   | 4955         |
|       | 51   | 4956         |
|       | 64   | 4957         |
| xvi.  | 70   | 4958         |
|       | 15   | 4959         |
|       | 33   | 4960         |
|       | 5    | 4961         |
| xvii. | 18   | 4962 to 4964 |
|       | 19   | 4965         |

# ST. LUKE.

| Ch.  | Ver. | Numbers         |
|------|------|-----------------|
| i.   | 5    | 4967            |
|      | 15   | 4968. 4969. 110 |
|      | 19   | 4970            |
|      | 36   | 4971 to 4974    |
|      | 67   | 4975            |
|      | 79   | 1332            |
| ii.  | 1    | 4976. 4977      |
|      | 2    | 4978            |
|      | 6    | 4979            |
|      | 7    | 4980            |
|      | 21   | 4981. 475       |
|      | 22   | 4982            |
| iii. | 24   | 591             |
|      | 47   | 4983            |
|      | 51   | 4984            |
|      | 52   | 1085            |
|      | 1    | 4985            |
|      | 2    | 4986            |
|      | 3    | 1178            |
|      | 14   | 4987. 4988      |
|      | 15   | 4989. 4990      |
|      | 17   | 4991            |
|      | 20   | 4992            |
|      | 23   | 4993 to 4996    |
| iv.  | 31   | 4997            |
|      | 36   | 4998            |
|      | 16   | 4999            |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| iv.   | 18   | 5000         |
|       | 20   | 5001         |
|       | 22   | 5002         |
|       | 29   | 5003         |
| v.    | 1    | 5004         |
|       | 6    | 5005. 5006   |
|       | 10   | 5007         |
|       | 11   | 5008         |
| vi.   | 19   | 5009         |
|       | 36   | 5010         |
|       | 39   | 5011 to 5013 |
|       | 1    | 5014. 5015   |
| vii.  | 12   | 5016         |
|       | 17   | 5017         |
|       | 24   | 5018         |
|       | 35   | 5019         |
| viii. | 48   | 5020         |
|       | 15   | 5021         |
|       | 38   | 5022         |
|       | 42   | 5023         |
| ix.   | 44   | 5024         |
|       | 2    | 5025         |
|       | 18   | 5026. 5027   |
|       | 30   | 5028         |
| x.    | 31   | 5029         |
|       | 36   | 5030. 5031   |
|       | 55   | 5032         |
|       |      |              |

| Ch.   | Ver. | Numbers          |
|-------|------|------------------|
| ix.   | 23   | 5033             |
|       | 34   | 5034             |
|       | 53   | 5035             |
|       | 56   | 5036. 823        |
| x.    | 4    | 5037             |
|       | 5    | 5038             |
|       | 20   | 1343             |
|       | 21   | 5039             |
| xi.   | 22   | 1084             |
|       | 23   | 5040             |
|       | 29   | 5041             |
|       | 34   | 5042             |
| xii.  | 12   | 121              |
|       | 13   | 1143             |
|       | 14   | 5043             |
|       | 24   | 5044. 5045       |
| xiii. | 31   | 5046             |
|       | 34   | 1154. 1155       |
|       | 2    | 1293             |
|       | 15   | 1147             |
| xiv.  | 29   | 1176             |
|       | 33   | 5047. 1148. 1152 |
|       | 35   | 5048             |
|       | 50   | 5049             |
| xv.   | 55   | 5050             |
|       | 56   | 1303             |
|       | 11   | 5051             |
|       |      |                  |

| Ch.    | Ver. | Numbers          |
|--------|------|------------------|
| xiii.  | 21   | 5052             |
|        | 24   | 1179             |
|        | 32   | 5053, 5054       |
|        | 33   | 5055, 5056       |
| xiv.   | 7    | 5057             |
|        | 16   | 5058             |
|        | 23   | 5059             |
|        | 26   | 5060             |
|        | 8    | 5061             |
| xv.    | 12   | 5062             |
|        | 23   | 5063             |
|        | 12   | 5064             |
|        | 13   | 5065             |
|        | 19   | 5066             |
| xvi.   | 22   | 5067, 1328       |
|        | 23   | 5068, 1316, 1320 |
|        | 26   | 5069, 1326, 1318 |
|        | 10   | 5070             |
|        | 23   | 5071             |
| xvii.  | 37   | 5072             |
| xviii. | 1    | 1140, 1142, 1145 |
|        | 8    | 5073             |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xviii. | 19   | 5074       |
|        | 29   | 5075       |
|        | 4    | 5076       |
|        | 8    | 5077       |
| xix.   | 13   | 5078       |
|        | 31   | 5079       |
|        | 44   | 5080       |
|        | 34   | 5081       |
| xx.    | 5    | 5082       |
|        | 11   | 5083       |
| xxi.   | 20   | 5084       |
|        | 21   | 5085       |
|        | 24   | 5086, 5087 |
|        | 25   | 5088, 5089 |
| xxii.  | 27   | 5090       |
|        | 32   | 5091       |
|        | 7    | 5092       |
|        | 15   | 5093       |
|        | 36   | 5094       |
|        | 42   | 1086       |
|        | 44   | 5095       |
|        | 48   | 5096       |

| Ch.    | Ver. | Numbers                |
|--------|------|------------------------|
| xxiii. | 52   | 5097                   |
|        | 60   | 5098                   |
|        | 1    | 5099                   |
|        | 11   | 5100                   |
| xxiv.  | 22   | 5101                   |
|        | 30   | 5102                   |
|        | 33   | 5103                   |
|        | 43   | 5104, 1290, 1291, 1321 |
|        | 44   | 5105, 5106             |
|        | 4    | 5107                   |
|        | 13   | 5108                   |
|        | 16   | 5109                   |
|        | 29   | 5110                   |
|        | 31   | 5111, 5112             |
| xxv.   | 32   | 5113                   |
|        | 36   | 5114, 5115             |
|        | 39   | 1329                   |
|        | 42   | 5116, 979              |
|        | 47   | 1187                   |
|        | 50   | 5117 to 5119           |
|        | 51   | 5120, 5121             |

## S T. JOHN.

| Ch.  | Ver. | Numbers          |
|------|------|------------------|
| i.   | 1    | 5123, 5124       |
|      | 3    | 5125             |
|      | 4    | 5126, 5127       |
|      | 9    | 5128             |
|      | 12   | 5129             |
|      | 14   | 5130 to 5133     |
|      | 18   | 5134 to 5137     |
|      | 29   | 5138             |
|      | 45   | 5139             |
|      | 46   | 5140, 5141       |
| ii.  | 48   | 5142             |
|      | 51   | 5143             |
|      | 1    | 5144             |
|      | 4    | 5145             |
|      | 7    | 5146             |
|      | 9    | 5147, 5148       |
|      | 10   | 5149             |
|      | 14   | 5150, 5151       |
|      | 17   | 5152             |
|      | 20   | 5153             |
| iii. | 22   | 5154             |
|      | 3    | 1226, 1240       |
|      | 5    | 5155, 5156       |
|      | 8    | 1243             |
|      | 11   | 1200             |
|      | 12   | 1311             |
|      | 16   | 1091             |
|      | 19   | 5157, 1354, 1236 |
|      | 20   | 5158             |
|      | 23   | 5159             |
| iv.  | 29   | 5160             |
|      | 33   | 5161             |
|      | 4    | 5162             |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iv.  | 5    | 5163       |
|      | 6    | 5164       |
|      | 11   | 5165, 5166 |
|      | 12   | 5167       |
|      | 14   | 5168, 5169 |
|      | 20   | 5170       |
|      | 21   | 5171       |
|      | 23   | 5172, 5173 |
|      | 25   | 5174       |
|      | 32   | 5175       |
| v.   | 35   | 5176, 5177 |
|      | 2    | 5178       |
|      | 4    | 5179       |
|      | 16   | 5180       |
|      | 17   | 5181       |
|      | 19   | 1233       |
|      | 39   | 5182       |
|      | 40   | 1229       |
|      | 1    | 5183       |
|      | 7    | 5184       |
| vi.  | 14   | 5185       |
|      | 27   | 5186, 1106 |
|      | 30   | 5187, 1194 |
|      | 44   | 5188       |
|      | 51   | 1104       |
|      | 53   | 1102, 1109 |
|      | 56   | 1107       |
|      | 63   | 5189, 1103 |
|      | 69   | 1203       |
|      | 17   | 5191       |
| vii. | 52   | 5192       |
|      | 4    | 5193       |
|      | 6    | 674        |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| viii. | 7    | 5194         |
|       | 10   | 670          |
|       | 16   | 5195         |
|       | 19   | 5196         |
|       | 20   | 5197         |
|       | 29   | 1077         |
|       | 36   | 5198         |
|       | 44   | 5199         |
|       | 56   | 5200         |
|       | 57   | 5201         |
| ix.   | 58   | 5202         |
|       | 3    | 5203         |
|       | 4    | 5204         |
|       | 6    | 5205 to 5207 |
|       | 3    | 5208 to 5210 |
|       | 5    | 5211         |
|       | 9    | 5212         |
|       | 10   | 1089         |
|       | 17   | 5213         |
|       | 18   | 5214         |
| x.    | 22   | 5215         |
|       | 27   | 5216         |
|       | 28   | 5217, 5218   |
|       | 31   | 5219         |
|       | 33   | 5220         |
|       | 35   | 5221         |
|       | 40   | 5222         |
|       | 9    | 5223, 5224   |
|       | 16   | 5225, 5226   |
|       | 17   | 5227         |
| xi.   | 25   | 5228, 5229   |
|       | 26   | 5230         |
|       | 31   | 5231         |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| xi.   | 48   | 5232         |
| xii.  | 13   | 5233         |
|       | 24   | 5234         |
|       | 32   | 5235 to 5240 |
|       | 46   | 5241         |
|       | 48   | 5242         |
| xiii. | 1    | 5243, 5244   |
|       | 5    | 5245         |
|       | 10   | 5246         |
|       | 15   | 5247         |
|       | 26   | 5248         |
|       | 30   | 5249         |
| xiv.  | 2    | 5250         |
|       | 13   | 5251         |
|       | 18   | 5252         |
|       | 19   | 5253         |
|       | 21   | 5254         |
|       | 23   | 5255         |
|       | 26   | 5256         |
|       | 28   | 1078         |

| Ch.    | Ver. | Numbers           |
|--------|------|-------------------|
| xv.    | 1    | 5257, 5258        |
|        | 2    | 5259              |
|        | 5    | 5260 to 5262      |
|        | 6    | 5263              |
|        | 12   | 5264              |
|        | 15   | 5265              |
|        | 16   | 5266, 5267        |
| xvi.   | 2    | 5268 to 5270, 815 |
| xvii.  | 1    | 5271, 1255        |
|        | 4    | 1259              |
|        | 6    | 1256              |
|        | 21   | 5272, 5273, 1257  |
|        | 22   | 1260              |
|        | 23   | 1261              |
| xviii. | 6    | 5274              |
|        | 15   | 5275              |
|        | 18   | 5276              |
|        | 27   | 5277              |
|        | 37   | 5278              |

| Ch.  | Ver. | Numbers      |
|------|------|--------------|
| xix. | 5    | 5279         |
|      | 22   | 5280         |
|      | 23   | 5281 to 5283 |
|      | 29   | 5284         |
|      | 30   | 5285         |
|      | 34   | 5286         |
|      | 38   | 5287         |
|      | 39   | 5288, 5289   |
| xx.  | 12   | 5290         |
|      | 23   | 5291         |
|      | 27   | 5292         |
| xxi. | 3    | 5293         |
|      | 7    | 5294         |
|      | 9    | 5295         |
|      | 12   | 5296         |
|      | 13   | 5297         |
|      | 18   | 5298         |
|      | 21   | 5299         |
|      | 24   | 5300         |

## ACTS OF THE APOSTLES.

| Ch.  | Ver. | Numbers         |
|------|------|-----------------|
| i.   | 12   | 5302            |
|      | 13   | 5303            |
|      | 24   | 5304            |
|      | 25   | 5305            |
| ii.  | 1    | 5306            |
|      | 2    | 5307            |
|      | 3    | 1269            |
|      | 8    | 5308            |
|      | 9    | 5309            |
|      | 11   | 5307            |
|      | 23   | 5310            |
|      | 38   | 1183            |
|      | 44   | 5311, 5313      |
|      | 45   | 5311, 5313      |
| iii. | 1    | 5314, 5315      |
|      | 3    | 5315            |
|      | 23   | 5316            |
| iv.  | 23   | 5317            |
|      | 27   | 5318            |
|      | 28   | 5318            |
| v.   | 13   | 5319            |
|      | 34   | 5320            |
|      | 36   | 5321            |
|      | 37   | 5321            |
| vi.  | 1    | 961, 5322, 5323 |
|      | 3    | 5324            |
|      | 5    | 5325            |
|      | 9    | 5326            |
| vii. | 6    | 5327            |
|      | 14   | 5328            |
|      | 15   | 5329            |
|      | 16   | 5329            |
|      | 20   | 5330            |
|      | 22   | 5331, 5333      |
|      | 28   | 5334            |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| vii.  | 43   | 5335, 5336   |
|       | 45   | 5337         |
|       | 55   | 5338 to 5343 |
|       | 56   | 5340, 5343   |
|       | 58   | 5344         |
|       | 59   | 5344         |
| viii. | 9    | 5345         |
|       | 18   | 5346         |
|       | 27   | 5347         |
|       | 35   | 5348         |
|       | 40   | 5349         |
| ix.   | 3    | 5350         |
|       | 5    | 5351         |
|       | 16   | 1122, 5352   |
|       | 18   | 5353         |
|       | 20   | 5354         |
|       | 26   | 5355         |
|       | 35   | 5356         |
|       | 39   | 5357         |
| x.    | 10   | 5358         |
|       | 11   | 1347, 5359   |
|       | 12   | 5361         |
|       | 13   | 5360         |
|       | 16   | 1347, 5359   |
|       | 18   | 5361         |
|       | 28   | 5362         |
|       | 35   | 5361         |
|       | 44   | 5363         |
| xi.   | 3    | 5364         |
|       | 19   | 5365, 5366   |
|       | 21   | 5367         |
|       | 26   | 5368, 5369   |
|       | 28   | 5370         |
| xii.  | 1    | 5371         |
|       | 4    | 5372, 5373   |

| Ch.    | Ver. | Numbers                     |
|--------|------|-----------------------------|
| xii.   | 6    | 5374                        |
|        | 17   | 5375                        |
|        | 22   | 5376                        |
|        | 23   | 5377                        |
| xiii.  | 9    | 5378                        |
|        | 20   | 5379                        |
|        | 41   | 5380                        |
|        | 44   | 5381                        |
| xiv.   | 23   | 5382, 5383                  |
| xv.    | 20   | 124, 125, 349, 5384 to 5388 |
|        | 28   | 351, 5389, 5390             |
|        | 29   | 800, 5386, 5388, 5390, 351  |
| xvi.   | 3    | 5391                        |
|        | 6    | 5392                        |
|        | 7    | 5393                        |
|        | 9    | 5394                        |
|        | 13   | 5395, 5396                  |
|        | 14   | 5397, 5398                  |
|        | 22   | 5399                        |
|        | 23   | 5399                        |
|        | 27   | 5400                        |
| xvii.  | 10   | 5401                        |
|        | 16   | 5402                        |
|        | 18   | 5403                        |
|        | 22   | 5404                        |
|        | 23   | 5405                        |
|        | 26   | 5406                        |
|        | 28   | 5407, 5408                  |
|        | 31   | 5409                        |
| xviii. | 1    | 5410                        |
|        | 3    | 5411                        |
|        | 8    | 5412                        |
|        | 12   | 5413                        |
|        | 17   | 5414                        |
|        | 22   | 5415                        |



| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xviii. | 23   | 5416       |
|        | 24   | 5417       |
| xix.   | 6    | 5418       |
|        | 9    | 5419       |
|        | 16   | 5420       |
|        | 19   | 5421       |
|        | 24   | 5422. 5424 |
|        | 25   | 5425       |
|        | 27   | 5426       |
|        | 28   | 5427       |
|        | 29   | 5428. 5429 |
|        | 30   | 5430       |
|        | 31   | 5430       |
| xx.    | 35   | 5431       |
|        | 15   | 5432       |
|        | 19   | 5433       |
| xxi.   | 1    | 5434       |
|        | 11   | 5435       |

| Ch.    | Ver. | Numbers    |
|--------|------|------------|
| xxi.   | 16   | 5436       |
|        | 21   | 5437       |
|        | 23   | 5438       |
|        | 24   | 5439       |
| xxii.  | 28   | 5440       |
|        | 9    | 5441       |
|        | 23   | 5442. 5443 |
|        | 25   | 5444       |
|        | 27   | 5445. 5446 |
|        | 28   | 5445. 5446 |
| xxiii. | 29   | 5444       |
|        | 1    | 1224       |
|        | 2    | 5447       |
|        | 5    | 5448. 5449 |
|        | 8    | 5450       |
| xxiv.  | 9    | 5451       |
|        | 12   | 5452       |
|        | 14   | 5453. 5454 |

| Ch.     | Ver. | Numbers    |
|---------|------|------------|
| xxiv.   | 15   | 5455       |
|         | 24   | 5456       |
|         | 25   | 5457       |
|         | 27   | 5458       |
| xxv.    | 19   | 5459       |
|         | 23   | 5460       |
| xxvii.  | 13   | 5461       |
|         | 29   | 5462       |
|         | 40   | 5463       |
| xxviii. | 41   | 5464       |
|         | 1    | 5465       |
|         | 2    | 5466       |
|         | 5    | 5467       |
|         | 11   | 5468       |
|         | 14   | 5469       |
|         | 15   | 5470. 5471 |
|         | 22   | 5472       |
| xxix.   | 28   | 5473       |

## ROMANS.

| Ch.  | Ver. | Numbers                        |
|------|------|--------------------------------|
| i.   | 1    | 5474                           |
|      | 17   | 1205                           |
|      | 18   | 5475                           |
|      | 20   | 1073. 1196. 1201. 5476 to 5480 |
|      | 25   | 223. 1210. 5481 to 5483        |
| ii.  | 6    | 1228                           |
|      | 14   | 5484. 5485                     |
|      | 19   | 5486                           |
|      | 24   | 5487                           |
|      | 25   | 5488                           |
|      | 28   | 1267                           |
| iii. | 8    | 5489                           |
|      | 23   | 5490                           |
|      | 24   | 5491                           |
|      | 30   | 5492                           |
| iv.  | 17   | 5493                           |
| v.   | 6    | 5494                           |
|      | 10   | 1253. 5495                     |
|      | 20   | 5496                           |
| vi.  | 16   | 5497. 5498                     |

| Ch.   | Ver. | Numbers                  |
|-------|------|--------------------------|
| vii.  | 3    | 5499                     |
|       | 7    | 5500                     |
|       | 18   | 1237. 1239               |
|       | 22   | 1262                     |
|       | 24   | 5501                     |
|       | 13   | 5502                     |
| viii. | 15   | 5503                     |
|       | 17   | 5504                     |
|       | 22   | 6505. 5506               |
|       | 28   | 5507                     |
|       | 29   | 1248 to 1252. 5508. 5509 |
|       | 37   | 5510                     |
| ix.   | 3    | 5511                     |
|       | 10   | 5512                     |
|       | 17   | 5513                     |
|       | 21   | 5514                     |
|       | 16   | 5515                     |
| x.    | 9    | 5516                     |
| xi.   | 11   | 5517                     |
|       | 17   | 5518. 5519               |

| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| xi.   | 24   | 5520 to 5522 |
|       | 33   | 5523         |
| xii.  | 5    | 5524         |
|       | 10   | 5525         |
|       | 15   | 5526. 5527   |
|       | 18   | 5528         |
|       | 19   | 5529         |
| xiii. | 20   | 5530. 5531   |
|       | 1    | 5532         |
|       | 6    | 5533         |
|       | 9    | 1215         |
|       | 10   | 5534         |
|       | 1    | 5535         |
| xiv.  | 2    | 5536         |
|       | 4    | 99           |
| xv.   | 23   | 5537         |
|       | 16   | 5538         |
| xvi.  | 10   | 5539         |
|       | 18   | 5540         |
|       | 25   | 5541         |

## I. CORINTHIANS.

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| i.  | 1    | 5542         |
|     | 12   | 5543 to 5546 |
|     | 20   | 5547         |
|     | 21   | 5548         |
|     | 27   | 5549         |
|     | 29   | 5550         |
|     | 4    | 5551         |
| ii. | 7    | 5552         |
|     | 9    | 5553         |
|     | 11   | 5554         |
|     | 13   | 5555. 5556   |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iii. | 15   | 5557. 5558 |
|      | 16   | 5559       |
|      | 18   | 5560. 5561 |
|      | 3    | 5562       |
| iv.  | 6    | 5563       |
|      | 7    | 5564       |
|      | 16   | 5565       |
| v.   | 1    | 5566. 5567 |
|      | 11   | 5568       |
|      | 13   | 5569       |
| vi.  | 1    | 5570       |

| Ch.   | Ver. | Numbers    |
|-------|------|------------|
| vi.   | 4    | 5571. 5572 |
|       | 20   | 5573       |
| vii.  | 1    | 5574       |
|       | 2    | 5575. 5576 |
|       | 8    | 5577       |
|       | 9    | 5578       |
|       | 26   | 5579       |
|       | 36   | 5580       |
| viii. | 1    | 5581       |
|       | 3    | 5582       |
|       | 4    | 5583. 5584 |

# I. CORINTHIANS.

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| Ch.   | Ver. | Numbers      |
|-------|------|--------------|
| viii. | 6    | 5585         |
|       | 10   | 1227         |
|       | 11   | 5586         |
| ix.   | 22   | 5587         |
|       | 25   | 5588         |
| x.    | 2    | 5589. 5590   |
|       | 11   | 5591         |
|       | 16   | 5592         |
|       | 23   | 5593         |
|       | 25   | 5594         |
|       | 31   | 5595         |
| xi.   | 4    | 5596 to 5598 |
|       | 5    | 5599         |
|       | 6    | 5600         |
|       | 8    | 5601         |
|       | 10   | 5602 to 5605 |

| Ch.   | Ver. | Numbers                |
|-------|------|------------------------|
| xi.   | 12   | 5606                   |
|       | 14   | 5607                   |
|       | 28   | 5608                   |
|       | 34   | 5609                   |
| xii.  | 8    | 5610                   |
|       | 12   | 5611                   |
|       | 21   | 5612                   |
| xiii. | 1    | 1213. 1218             |
|       | 8    | 5613. 1219             |
|       | 9    | 5614 to 5616           |
|       | 12   | 5617. 5618. 1197. 1352 |
| xiv.  | 8    | 5619                   |
|       | 11   | 5620                   |
|       | 34   | 5621                   |
|       | 3    | 5622. 1284             |
| xv.   | 17   | 5623                   |

| Ch.  | Ver. | Numbers                |
|------|------|------------------------|
| xv.  | 20   | 5624                   |
|      | 22   | 5625                   |
|      | 29   | 5626. 5627             |
|      | 32   | 5628                   |
|      | 35   | 1294. 1296             |
|      | 36   | 5629                   |
|      | 38   | 5630. 5631             |
|      | 39   | 5632                   |
|      | 40   | 5633                   |
|      | 41   | 5634                   |
| xvi. | 42   | 5634                   |
|      | 44   | 5635. 1280. 1283. 1299 |
|      | 51   | 5636. 5637. 1298       |
|      | 52   | 5638 to 5640. 1302     |
|      | 55   | 5641. 5642             |
|      | 22   | 5643                   |

# II. CORINTHIANS.

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| i.   | 1    | 5644       |
|      | 18   | 5645       |
|      | 24   | 5646       |
|      | 17   | 5647       |
| ii.  | 6    | 5648. 5649 |
|      | 18   | 5650       |
| iii. | 3    | 5651       |
|      | 4    | 5652       |
|      | 6    | 5653       |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iv.  | 9    | 5654       |
|      | 17   | 5655       |
|      | 18   | 5656. 5657 |
| v.   | 1    | 5658       |
|      | 5    | 5659. 1330 |
|      | 14   | 1238       |
| vii. | 4    | 5660       |
|      | 10   | 5661       |
| x.   | 1    | 5662       |

| Ch.   | Ver. | Numbers |
|-------|------|---------|
| xi.   | 4    | 5663    |
|       | 7    | 5664    |
|       | 24   | 5665    |
|       | 2    | 5666    |
| xii.  | 7    | 5667    |
|       | 11   | 5668    |
|       | 14   | 5669    |
| xiii. | 4    | 5670    |

# GALATIANS.

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 1    | 5671. 5672 |
|     | 2    | 5673       |
|     | 19   | 5674       |
| ii. | 9    | 5675       |
|     | 5    | 5676       |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iii. | 17   | 5677       |
|      | 19   | 5678       |
|      | 20   | 1068       |
| iv.  | 6    | 5679. 5680 |
|      | 17   | 5681       |

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| v.  | 6    | 5682         |
|     | 17   | 1264 to 1266 |
|     | 20   | 5683         |
| vi. | 7    | 5684         |

# EPHESIANS.

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| i.  | 17   | 5685         |
|     | 2    | 5686 to 5688 |
| ii. | 14   | 5689         |
|     | 15   | 5690         |
|     | 10   | 5691. 5692   |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iii. | 15   | 5693       |
|      | 16   | 1270. 1271 |
|      | 13   | 5694       |
| iv.  | 30   | 1225       |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| v.  | 19   | 5695       |
|     | 30   | 5696       |
|     | 8    | 5697       |
| vi. | 12   | 1315. 5698 |

# PHILIPPIANS.

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 1    | 5699. 5700 |
|     | 23   | 5701       |
| ii. | 6    | 5702       |
|     | 13   | 1234       |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 1    | 5703    |
|      | 8    | 5704    |
|      | 10   | 5705    |
|      | 15   | 5706    |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 18   | 5707    |
|      | 3    | 5708    |
| iv.  | 21   | 5709    |

## COLOSSIANS.

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 13   | 5710       |
|     | 15   | 5711       |
| ii. | 8    | 5712. 5713 |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| ii.  | 18   | 5714. 5715 |
|      | 20   | 5716       |
| iii. | 2    | 5717       |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 11   | 5718    |
|      | 14   | 1214    |

## I. THESSALONIANS.

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 1    | 5719    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| ii. | 19   | 5720    |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| v.  | 23   | 1276. 5721 |

## II. THESSALONIANS.

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 10   | 5722    |
| ii. | 2    | 5723    |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| ii. | 4    | 5724       |
|     | 11   | 5725. 5726 |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 2    | 5727    |
|      | 17   | 5728    |

## I. TIMOTHY.

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| i.   | 1    | 5729. 5730 |
|      | 4    | 5731. 5732 |
|      | 11   | 5733       |
|      | 13   | 5734       |
| iii. | 6    | 5735       |
| iv.  | 3    | 5736       |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| v.  | 3    | 5737. 5738 |
|     | 8    | 5739       |
|     | 9    | 5737. 5738 |
|     | 12   | 5740       |
|     | 13   | 5741       |
|     | 15   | 5742       |

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| v.  | 23   | 5743         |
| vi. | 10   | 5744         |
|     | 14   | 5745 to 5747 |
|     | 15   | 5745 to 5747 |
|     | 16   | 5745 to 5747 |

## II. TIMOTHY.

| Ch.  | Ver. | Numbers |
|------|------|---------|
| i.   | 1    | 5748    |
|      | 9    | 5749    |
| ii.  | 5    | 5750    |
|      | 15   | 5751    |
| iii. | 3    | 5752    |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| iii. | 7    | 5753    |
|      | 8    | 5754    |
|      | 11   | 5755    |
|      | 16   | 5756    |

| Ch. | Ver. | Numbers      |
|-----|------|--------------|
| iv. | 3    | 5760. 5761   |
|     | 13   | 5757 to 5759 |
|     | 14   | 5762         |
|     | 21   | 5763         |

## TITUS.

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 1    | 5764    |
|     | 5    | 5765    |
|     | 6    | 5766    |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 12   | 5767    |
| ii. | 4    | 5768    |

| Ch.  | Ver. | Numbers |
|------|------|---------|
| ii.  | 5    | 5768    |
| iii. | 8    | 5769    |

## PHILEMON.

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 1    | 5770    |
|     | 5    | 5771    |

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 10   | 5772. 5773 |

| Ch. | Ver. | Numbers |
|-----|------|---------|
| i.  | 23   | 5774    |

## HEBREWS.

| Ch. | Ver. | Numbers    |
|-----|------|------------|
| i.  | 1    | 5775. 5776 |
|     | 2    | 5777. 5778 |
|     | 14   | 5779       |
| ii. | 9    | 5780. 1088 |

| Ch.  | Ver. | Numbers    |
|------|------|------------|
| iii. | 7    | 5781       |
| iv.  | 2    | 5782       |
|      | 12   | 5783. 5784 |
|      | 13   | 5785       |

| Ch.  | Ver. | Numbers             |
|------|------|---------------------|
| iv.  | 15   | 5786                |
| vii. | 27   | 5787. 437. 438. 434 |
| ix.  | 6    | 5788                |
|      | 7    | 5789                |



# HEBREWS.

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| Ch. | Ver. | Numbers    |
|-----|------|------------|
| ix. | 15   | 5790       |
|     | 19   | 5791       |
| x.  | 10   | 5792       |
|     | 22   | 5793       |
| xi. | 1    | 5794       |
|     | 3    | 5795. 5796 |
|     | 4    | 5797. 5798 |
|     | 6    | 5799       |
|     | 21   | 5800       |
|     | 23   | 5801       |

| Ch. | Ver. | Numbers                 |
|-----|------|-------------------------|
| xi. | 24   | 5802                    |
|     | 26   | 5803                    |
|     | 28   | 5804                    |
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